

VISIT...



ancient growth

What is ancient growth?

Older trees have more wood, more rings, and more growth than younger trees. Ancient growth is wood from old trees.



**teach
yourself**

ancient greek





teach
yourself[®]

ancient greek
gavin betts and alan henry

For over 60 years, more than 40 million people have learnt over 750 subjects the **teach yourself** way, with impressive results.

be where you want to be
with **teach yourself**

**The authors wish to acknowledge
the help of George Gellie and
Deane Blackman.**

For UK order enquiries: please contact Bookpoint Ltd., 130 Milton Park, Abingdon, Oxon OX14 4SB. Telephone: +44 (0) 1235 827720. Fax: +44 (0) 1235 400454. Lines are open 09.00–18.00, Monday to Saturday, with a 24-hour message answering service. You can also order through our website www.madaboutbooks.com

For USA order enquiries: please contact McGraw-Hill Customer Services, PO Box 545, Blacklick, OH 43004-0545, USA. Telephone: 1-800-722-4726. Fax: 1-614-755-5645.

For Canada order enquiries: please contact McGraw-Hill Ryerson Ltd., 300 Water St, Whitby, Ontario L1N 9B6, Canada. Telephone: 905 430 5000. Fax: 905 430 5020.

Long renowned as the authoritative source for self-guided learning – with more than 30 million copies sold worldwide – the *Teach Yourself* series includes over 300 titles in the fields of languages, crafts, hobbies, business, computing and education.

British Library Cataloguing in Publication Data: a catalogue record for this title is available from The British Library.

Library of Congress Catalog Card Number: on file

First published in UK 1989 by Hodder Headline Ltd., 338 Euston Road, London, NW1 3BH.

First published in US 1993 by Contemporary Books, a Division of the McGraw-Hill Companies, 1 Prudential Plaza, 130 East Randolph Street, Chicago, IL 60601 USA.

This edition published 2003.

The 'Teach Yourself' name is a registered trade mark of Hodder & Stoughton Ltd.

Copyright © 1989, 2003 Gavin Betts & Alan Henry

In UK: All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher or under licence from the Copyright Licensing Agency Limited. Further details of such licences (for reprographic reproduction) may be obtained from the Copyright Licensing Agency Limited, of 90 Tottenham Court Road, London W1T 4LP.

In US: All rights reserved. Except as permitted under the United States Copyright Act of 1976, no part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without the prior written permission of Contemporary Books.

Typeset by Transet Limited, Coventry, England.

Printed in Great Britain for Hodder & Stoughton Educational, a division of Hodder Headline Ltd., 338 Euston Road, London NW1 3BH by Cox & Wyman Ltd., Reading, Berkshire.

Impression number 10 9 8 7 6 5 4 3 2 1
Year 2009 2008 2007 2006 2005 2004 2003

contents

introduction	xii	
how to use this book	xi	
abbreviations	xiii	
map of ancient Greece	xv	
01	1.1/1 the Greek alphabet and its pronunciation /2 accents .2 exercise .3 excursus – the different forms of Greek	1
02	2.1/1 nouns in Greek /2 first declension (feminine nouns) and the feminine definite article /3 basic uses of cases /4 verbs in Greek /5 present and future indicative active of -ω verbs (and corresponding infinitives) /6 word order and elision .2 Greek reading /1 vocabulary	9
03	3.1/1 second declension and the masculine and neuter definite article /2 first declension (masculine nouns) /3 first and second declension adjectives /4 adverbs /5 prepositions /6 present indicative and infinitive of εἰμί, <i>I am</i> .2 Greek reading /1 vocabulary	19
04	4.1/1 imperfect indicative active and weak aorist indicative active and infinitive active of -ω verbs /2 first and second person pronouns, and αὐτόν, -ήν, -ό /3 connecting particles .2 Greek reading /1 vocabulary	28

05	5.1/1 third declension – consonant stem nouns (1) /2 contracted verbs /3 further uses of the definite article .2 Greek reading /1 vocabulary	38
06	6.1/1 third declension – consonant stem nouns (2) /2 second declension contracted nouns and first and second declension contracted adjectives /3 compound verbs formed with prepositional prefixes /4 -ω verbs with stems in palatals, labials, dentals .2 Greek reading /1 vocabulary	48
07	7.1/1 strong aorist indicative and infinitive active of -ω verbs /2 φημί say /3 indirect speech /4 indirect command /5 numerals /6 negatives /7 phrases expressing time and space .2 Greek reading /1 vocabulary	58
08	8.1/1 middle and passive voices /2 deponent verbs /3 indirect statement /4 third declension nouns – stems in ι and υ .2 Greek reading /1 vocabulary	69
09	9.1/1 demonstrative pronouns /2 the relative pronoun ὃς and adjectival clauses /3 σχότος and its uses /4 reflexive and reciprocal pronouns /5 possessive adjectives and pronouns .2 Greek reading /1 vocabulary	81
10	10.1/1 interrogative τις and indefinite τις /2 questions, direct and indirect /3 first and third declension adjectives /4 third declension adjectives .2 Greek reading .3 extra reading – <i>the wisdom of Socrates</i>	93
11	11.1/1 root aorist, aorist passive and future passive /2 agent and instrument /3 -ω verbs with stems in λ, μ, ν, ρ /4 third declension nouns – stems in εν, αν, ον /5 crasis .2 Greek reading	102

12	12.1/1 participles /2 uses of participles .2 Greek reading .3 extra reading – <i>epigrams</i>	111
13	13.1/1 oddities of declension /2 verbs used with the genitive or dative /3 further particles .2 Greek reading .3 extra reading – <i>Plato</i>	121
14	14.1/1 moods of the Greek verb /2 subjunctive mood /3 optative mood /4 uses of the subjunctive and optative .2 Greek reading	133
15	15.1/1 perfect indicative active /2 verbs used with participles .2 Greek reading .3 extra reading – <i>Prometheus bound</i> (1)	144
16	16.1/1 phrases and clauses of result /2 pluperfect indicative active /3 perfect and pluperfect indicative middle/passive /4 other parts of the perfect tense .2 Greek reading .3 extra reading – <i>Heracles</i>	154
17	17.1/1 imperative mood: commands and prohibitions /2 comparison of adjectives and adverbs /3 meaning of the comparative and superlative /4 constructions involving the comparative and superlative /5 active verbs used in a passive sense .2 Greek reading .3 extra reading – <i>Prometheus</i> <i>bound</i> (2)	165
18	18.1/1 -μι verbs /2 δίδωμι <i>give</i> , τίθημι <i>put, place</i> /3 εἰμι <i>I shall come/go</i> /4 other verbs with principal parts from different roots /5 conditional sentences /6 ἄκρος, μέσος, ἔσχατος .2 Greek reading .3 extra reading – <i>the sea, the sea!</i>	178
19	19.1/1 ἴστημι and its compounds /2 potential clauses /3 oddities in verbs .2 Greek reading	189

20	20.1/1 verbs in <i>-νομι</i> /2 Τημι and its compounds /3 genitive of price or value /4 genitive of separation /5 accusative of respect or specification .2 Greek reading	199
21	21.1/1 wishes /2 further temporal conjunctions (έως, μέχρι, πρίν) /3 further demonstrative and relative adjectives/pronouns /4 further impersonal verbs /5 accusative absolute .2 Greek reading .3 extra reading – <i>love poetry</i>	207
22	22.1/1 summary of the uses of ὡς /2 uses of cases (1) – accusative .2 Greek reading .3 extra reading – <i>Anacreontea</i>	220
23	23.1/1 uses of cases (2) – genitive /2 uses of cases (3) – dative .2 Greek reading .3 extra reading – <i>further elegiac poetry</i>	231
24	24.1/1 yes and no /2 summary of uses of οὐ and μή /3 diminutives /4 dual number /5 verbal adjectives in <i>-τοι/-τόι</i> and <i>-τεοι</i> /6 verbs of precaution and striving /7 verbs of hindering, preventing, forbidding, denying .2 Greek reading .3 extra reading – <i>the think tank</i>	245
25	25.1/1 Homeric Greek /2 differences in phonology and morphology /3 differences in syntax .2 readings from Homer	258
appendices	1 conjugation of λύω <i>loosen</i> 2 conjugation of contracted verbs (present and imperfect)	265 268

3 conjugation of εἰμί <i>be, ἔρχομαι</i> (and εἰμι) <i>come/go</i> , φημί <i>say</i> ,	
οἶδα <i>know</i>	271
4 root aorists	273
5 conjugation of δίδωμι <i>give</i> , τίθημι <i>put, place</i> , ἔτημι <i>let go, send forth</i> ,	
ἴστημι <i>make/stand</i>	274
6 conjugation of δείκνυμι (present and imperfect)	279
7 numerals	280
8 accentuation	281
9 Greek verse	286
key to Greek reading exercises	289
principal parts of verbs	321
vocabulary	327
index	375

introduction

How to use this book

ἀρχὴ τῆμεν παντός *a [good] beginning is half the whole*

On one occasion when giving a speech, Hiero, a Greek ruler in ancient Sicily, was interrupted by complaints about his bad breath. This revelation of what must have been a chronic problem distressed him considerably, and on returning home he reproached his wife for not having told him of it. She indignantly justified herself by saying that she had thought that all adult males smelt as he did. To depend on a virtuous spouse to correct such faults has obvious dangers. If you are relying solely on this book to begin the study of ancient Greek, there are similar pitfalls. Apart from the key, you will have few checks on your progress, and it will be essential to follow up any doubt, however small, about meanings of words and points of grammar. To be able to do this you must make yourself completely familiar with the arrangement of the book's contents.

We assume that you are acquainted with the basics of traditional English grammar, as this is the framework we use to explain the structure of Greek. You should be familiar with the parts of speech (*adjective, adverb, article, conjunction, interjection, noun, preposition, pronoun, verb*) and with the meaning of such terms as *finite, transitive/intransitive, clause, phrase, subject, object*, etc. If these are new to you, you should consult the **Glossary of grammatical terms** on the website <http://tyancientgreek.org>, or one of the many elementary books on the subject.

The main part of the book consists of twenty-five units. Each consists of either two or three sections. The first is taken up with grammar, the second contains sentences and passages of

Greek for reading, while the third section (except in the first unit) is a longer Greek passage for additional reading.

The grammatical sections, which are headed .1, are carefully graded over the course of the book in order to set out the basic features of Greek grammar in a systematic and easily digestible way. Each should be mastered before tackling the next. Very often a particular section cannot be understood without a knowledge of what has gone before.

Grammar as a whole can be divided into two parts, one involving the forms which a word can take (e.g. those of a first declension feminine noun, 2.1/2), the other dealing with the ways in which these forms are used to make up phrases and sentences (e.g. the uses of the dative case, 2.1/3e). The former we must learn by heart. The latter we can only fully understand when, after learning a general rule, we see, and are able to understand, examples of it in use. Because of the importance of such examples the sentences given to illustrate grammatical rules are nearly always original Greek, and every effort should be made to understand them fully. By reading them carefully every time you revise a unit you will not only come to understand the grammatical point involved but also extend your vocabulary.

To work through the reading exercises with one finger in the corresponding page of the key is not recommended, although you should make full use of any help provided by the notes. It is only by analyzing the forms of words and patiently working out the construction of clauses and sentences that you will make progress. A full translation of an exercise should be written out and then compared with the key. When you discover you have made a mistake, you must meticulously hunt out the point of grammar concerned and see how you came to be wrong. To help you do this many cross-references have been supplied in all parts of the book (a reference of the form 22.1/2 is for the grammatical section (.1) of a unit, but one such as 22.2.2 is to the reading section (.2)). Your final step should be to read through the Greek aloud until you are able to translate it without reference to your own version or the key. This will familiarize you with the construction employed and any new vocabulary. Some rote learning of new words is, of course, inevitable. If, however, you go to the trouble of actually memorizing some of the many famous phrases and verse passages contained in the reading you will find your grasp on the language extending itself in an enjoyable and rewarding fashion.

Appendices 1–7 give grammatical tables and other information to supplement particular units. Appendix 8 is on accentuation and should be consulted regularly and mastered over the course of the whole book. Appendix 9 is added to show how Greek verse was constructed; a knowledge of metre is not necessary for understanding Greek verse but obviously adds to our enjoyment of it.

The section **Principal parts of verbs** complements the vocabulary with information about verbs whose present stem is either not used, or not used in a regular way, to provide the stems of other tenses.

For ease of reference to grammatical points an index is provided.

Extra reading, revision exercises, and other material will be on the website <http://tyancientgreek.org>.

Abbreviations

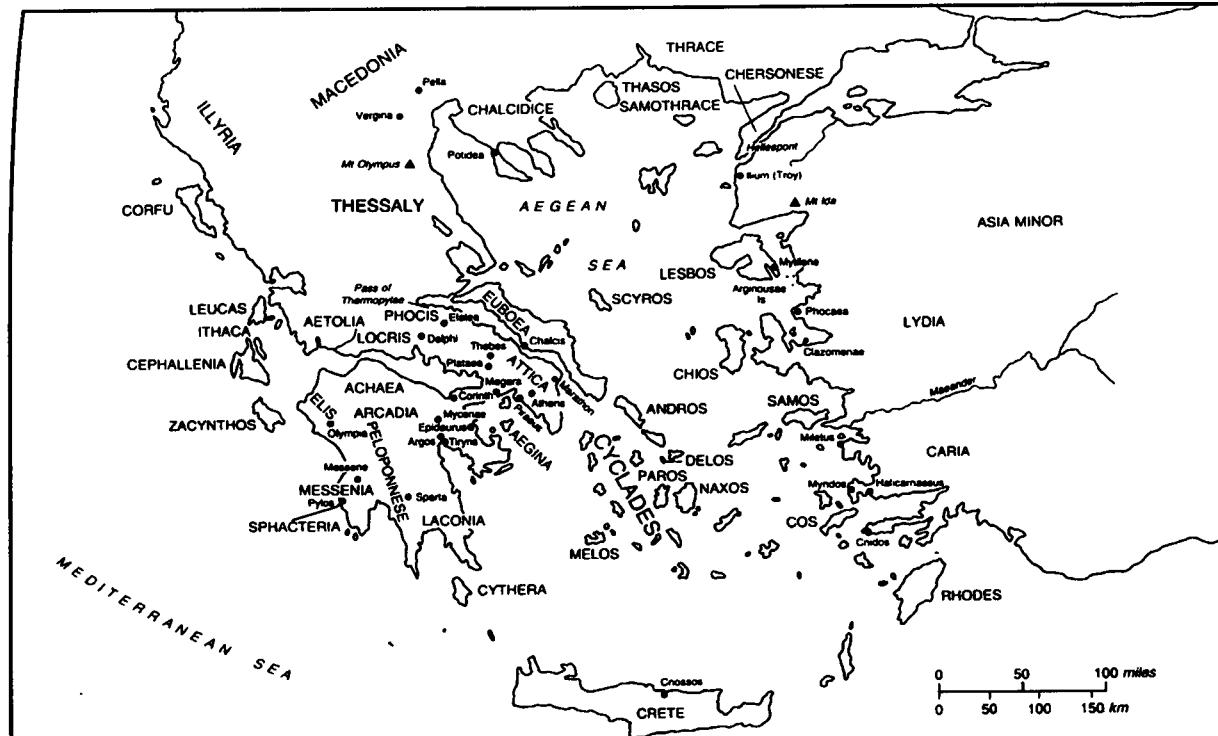
a. or acc.	accusative	indecl.	indeclinable
absol.	absolute	indef.	indefinite
act.	active	indir.	indirect
adj.	adjective	inf.	infinitive
adv.	adverb	interrog.	interrogative
aor.	aorist	intr.	intransitive
c.	about, approximately	<i>l.</i>	line
cap.	capital	lit.	literally
cf.	compare	<i>ll.</i>	lines
compar.	comparative	m. or m	masculine
conj.	conjunction	mid.	middle
dat.	dative	n. or n	neuter
ex.	example	n. or nom.	nominative
f. or f	feminine	opt.	optative
f.	following	pass.	passive
fut.	future	pers.	person
gen.	genitive	perf.	perfect
imp.	imperative	pl.	plural
impers.	impersonal	plpf.	pluperfect
impf.	imperfect	poet.	poetical
ind.	indicative	poss.	possessive

pl.	plural	rel.	relative
plpf.	pluperfect	s.	singular
poet.	poetical	sc.	namely
poss.	possessive	subj.	subjunctive
pple.	participle	supl.	superlative
prep.	preposition	tr.	transitive
pres.	present	trans.	translate
pron.	pronoun	v. or voc.	vocative
refl.	reflexive	viz	that is to say

Round brackets () contain explanatory material or a literal translation; in the vocabulary round brackets are also used to indicate alternative forms.

Square brackets [] are used in translations for words which are required by English idiom but have no equivalent in the Greek original; not all such words are marked in this way. Square brackets are also used to supply missing words.

- + means *in conjunction with, compounded with, or followed by.*
- < means *is derived from.*
- > means *produce(s).*
- * marks a word which cannot stand first in a clause or phrase.
- # indicates that the following sentence or passage is verse; in the vocabulary this sign indicates that the word to which it is attached is poetical.
- † is explained in the introductory note to the vocabulary.



unit 01

1.1 Grammar

1.1/1 The Greek alphabet and its pronunciation

The Greek alphabet consists of twenty-four letters, each with its traditional name. Today it is used in both upper and lower case but in antiquity it existed only in different varieties of capitals. The pronunciation given below does not in every case reflect what we know of the language of fourth-century Athens (the type of Greek described here – see 1.3); because we learn ancient Greek for the purpose of reading, not of communication, we do not need to be as careful about its pronunciation as we would be with a modern language.

	Name	Pronunciation
A α	alpha (ἄλφα)	a (see below)
B β	bēta (βῆτα)	b
Γ γ	gamma (γάμμα)	g (as in <i>game</i> , never as in <i>gesture</i> , but as n in <i>ink</i> before κ, ξ, χ or another γ; see below)
Δ δ	delta (δέλτα)	d
Ε ε	epsīlon (ὲ ψῆλον)	short e (as in <i>met</i>)
Z ζ	zēta (ζῆτα)	sd (as in <i>wisdom</i> , but represented in English as z)
H η	ēta (ὴτα)	long e (like ai in <i>fairy</i>)
Θ θ	thēta (θῆτα)	th (as in <i>thing</i> ; see below)
I ι	iōta (ἰῶτα)	i (see below)
K κ	kappa (κάππα)	k (but represented in English as c)
Λ λ	lambda (λάμβδα)	l
M μ	mū (μῦ)	m
N ν	nū (νῦ)	n
Ξ ξ	xī (ξεῖ)	x (as in <i>axe</i>)

O o	omicron (ο μικρόν)	short o (as in <i>lot</i>)
Π π	pī (πεῖ)	p
Ρ ρ	rhō (ρῶ)	r
C c	sigma (σίγμα)	s (as in <i>sign</i>)
T τ	tau (ταῦ)	t
Υ υ	upsilon (ύ ψιλόν)	u (represented in English as y, see below)
Φ φ	phi (φεῖ)	ph (see below)
Χ χ	chi (χεῖ)	ch (see below)
Ψ ψ	psi (ψεῖ)	ps (as in <i>maps</i>)
Ω ω	ōmega (ώ μέγα)	long o (like oa in <i>broad</i>)

In Greek words taken into English and in transcriptions of Greek proper names Greek letters are normally represented by their phonetic equivalent except where indicated above (and in some diphthongs – see note 2).

Consonants

The normal English pronunciation is recommended where no example is given. To distinguish between κ and χ the latter is pronounced as the ch in the Scottish pronunciation of *loch*. The letters ζ, ξ, ψ are double consonants and the equivalents of cδ, κc, πc respectively, for which they must always be used: e.g. when c is added to the stem γυπ- we must write γύψ, never γύπc (5.1/1). The letters θ, φ, χ are not double consonants; the pronunciation given above is that normally used today but in the Greek of our period they were pronounced as t, p, k with an accompanying emission of breath (i.e. something like these consonants in English when initial. Compare the difference between the English and French pronunciation of the P in *Paris*).

Examples of the second pronunciation of γ are: σπόγγος (spóngos) *sponge*, Κφίγξ (Sphinx) *Sphinx*, ἔλεγχος (élenchos) *scrutiny*.

The form of sigma given above (which dates from the Roman period) is, for reasons of convenience, the one increasingly used in modern editions. The traditional forms of lower case sigma, which date from the Middle Ages, are σ when initial or medial, ζ when final, e.g. σύστασις (cústasis) *composition*. The traditional upper case version is Σ. All three forms occur in Σωσιγένης (Sosigēnēs) *Sosigenes*.

Vowels

All Greek vowels have a long and short pronunciation. These pronunciations have separate symbols in the case of ε/η and ο/ω.

The other vowels have both values but only one symbol. In works of reference, but not in normal printed texts, the two values of these vowels are distinguished by marking the long form with a bar above (macron), $\bar{\alpha}$, $\bar{\epsilon}$, $\bar{\omega}$. They are pronounced:

$\bar{\alpha}$ as in *father*

$\bar{\alpha}$ (i.e. short α) as in a shortened version of $\bar{\alpha}$, like *u* in *but*, never as in *sat* (this sound did not exist in Greek).

$\bar{\epsilon}$ as *ee* in *need*

$\bar{\epsilon}$ as *i* in *sit* (or, more accurately, as in French *petit*).

$\bar{\omega}$ as in French *sûr*

$\bar{\nu}$ as in French *tu*

Diphthongs

Greek had two types of diphthongs:

(i) where both elements are written normally and pronounced as follows:

αi as *ai* in *aisle*

αi as *oi* in *oil*

αu as *ow* in *cow*

αu as *oo* in *cool*

ϵi as *ei* in *rein*

ϵi as *we*

$\epsilon u / \eta u$ as *eu* in *feud*

When any of these combinations is not to be taken as a diphthong, the second element is marked with a diaeresis ('): $\beta\ddot{o}\iota$ (*bo-í*), $\Lambda\ddot{a}\iota\kappa$ (*La-ís*).

(ii) where the long vowels $\bar{\alpha}$, $\bar{\eta}$, $\bar{\omega}$ are combined with an iota.

This iota is placed below the vowel (iota subscript), not after it: $\bar{\alpha}\iota$, $\bar{\eta}\iota$, $\bar{\omega}\iota$.¹ For convenience these diphthongs are always pronounced as simple $\bar{\alpha}$, $\bar{\eta}$, $\bar{\omega}$.

Breadths

Every word beginning with a vowel or diphthong has a rough (') or smooth (') breathing. A rough breathing denotes an initial *b*, a smooth breathing (which is something of a superfluity) the absence of initial *b*: $\eta\mu\acute{e}ρ\sigma$ (*hémérā*) *day*, $\acute{\alpha}\gamma\alpha\theta\acute{o}\sigma$ (*agathós*) *good*. A breathing is placed over the second element of a category (i) diphthong: $\alpha\acute{i}\nu\gamma\mu\alpha$ (*ainigma*) *riddle*; $A\acute{i}\varsigma\chi\acute{u}\lambda\varsigma$ (*Aischúlos*) *Aeschylus*; but when an initial vowel which does not form part of a diphthong is in upper case the breathing is placed in front: "Ομηρος (*Hómēros*) *Homer*. Words beginning with *v* always have a rough breathing $\dot{\upsilon}\acute{c}$ (*hūs*) *pig*; $\dot{\upsilon}\psi\acute{o}\varsigma$ (*húpsos*) *height*. Initial *p* is also always given a rough breathing because it was pronounced *rh*: $\dot{\rho}\upsilon\theta\mu\acute{o}\varsigma$ (*rhuthmós*) *rhythm*.

¹ The iota is, however, placed after the long vowel when the latter is in upper case. The only common example is *"Αίδηνος Hades*.

Notes

- 1 In the grammar and reference sections long α, ι, υ are marked ᾱ, ῥ, ῥ, except in the case of ο, ῥ, ῥ, because iota subscript appears only under long vowels and in the other three cases the circumflex accent (see next subsection) shows that the vowel must be long.
- 2 The traditional spelling and pronunciation of Greek proper names, and also the form taken by Greek derivatives in English, almost always reflect the Roman system of transliteration: Αἰσχύλος (Aischúlos) *Aeschylus*; Οἰδίπους (Oidípous) *Oedipus*; καταστρόφη (katastrophé) *catastrophe*.
- 3 For marks of punctuation Greek uses the full stop and comma as in English but for colon and semicolon there is only one sign, which is a dot at the top of the line (·). Our semicolon is used as a question mark in Greek (;). Inverted commas and the exclamation mark are not normally used. A capital letter is used at the beginning of a paragraph but not with each new sentence.

1.1/2 Accents

We owe the idea of visually indicating word accent to Aristophanes of Byzantium (not to be confused with the Athenian comic poet), an altruistic scholar of around 200 BC who wished to help foreigners to pronounce Greek correctly. Since the Renaissance, accents have always been employed in printed texts. While not of crucial importance in reading Greek, they are useful in distinguishing certain words and present little difficulty if correctly approached.

Accent in classical Greek was one of **pitch**, not of stress as in English. An English-speaker, when told that ἄνθρωπος *human being* is accented on its first syllable, would naturally pronounce that syllable with a heavier emphasis. A Greek, however, instead of emphasizing the α, would have pronounced it at a higher pitch and so given the word what we should consider a somewhat sing-song effect. We do, of course, use pitch in spoken English, but in a totally different way. In the question *you're going to Athens?* the last word has a rising pitch, but in the statement *you're going to Athens* it has a falling pitch.

Classical Greek has three accents:

- acute, indicating rising pitch
- grave, indicating falling pitch

~ circumflex, indicating a combined rising and falling pitch (the sign, originally ^, is a combination of an acute and a grave). Because the time taken by this operation was necessarily longer than that indicated by an acute or a grave, it can occur only with long vowels and diphthongs, and only on these do we find a circumflex.

The basic features of Greek accentuation are:

- (a) nearly every word has an accent, which can be on the final syllable (*ποταμός river*), or the second syllable from the end (*ἵππος horse*), or on the third syllable from the end (*ιπποπόταμος hippopotamus*). In forms of verbs the position of the accent is nearly always determined by the length of the final syllable (see Appendix 8, b); with other words whose form can change the accent is generally fixed.
- (b) an acute or grave accent can stand on a diphthong or long or short vowel, but a circumflex only on a long vowel or diphthong.
- (c) an acute can stand on the end syllable of a word (*πειράτης pirate*), on the second from the end (*μοναρχίδη monarchy*), or on the third from the end (*ἀκρόπολις acropolis*).
- (d) a grave can stand only on a final syllable, where it automatically replaces an acute when another word follows (*ὁ πειράτης ἀπάγει τὸν ιπποπόταμον the pirate is leading away the hippopotamus*). A final acute is retained, however, before a mark of punctuation (ώ ποιητά, ἢ πῖθι ἢ ἄπιθι O poet, either drink or go away) or when a word so accented is quoted. (For the effect of enclitics see Appendix 8, d).
- (e) a circumflex can stand on a final syllable (*τῶν ποταμῶν of the rivers*) and, within certain limitations, on the second from the end (*Μυκῆναι Mycenae*).

The rules for accents are given in Appendix 8. These should be referred to and gradually mastered in the course of studying this book. For purposes of pronouncing Greek words, each of the three accents should be treated alike and given a simple stress accent as in English. The old British (and Dutch) habit of imposing the Latin system of accentuation on Greek is to be avoided. This system has prevailed in our pronunciation of nearly all Greek proper names in English. We say *Eurípides* (Εὐρίπιδης), *Sócrates* (Σωκράτης), *Epidaúrus* (Ἐπιδαύρος) because the Romans, not unreasonably, adapted them in this way to their own language (cf. second note to last subsection).

A Roman, however, who did the same in actually speaking Greek (as every educated Roman could), would have been disowned by his friends as an embarrassing ignoramus.

1.2 Exercise

- 1 Read aloud and transliterate the following names of famous writers: Ἀριστοτέλης, Ἀριστοφάνης, Δημοσθένης, Ἡρόδοτος, Θεόκριτος, Καλλίμαχος, Πίνδαρος, Πλάτων.
- 2 Read aloud and transliterate the following words and then look up their meaning in the vocabulary:
 ἀκμή, ἀνάθεμα, ἀνάλυσις, ἀντίθεσις, ἀσβεστος, αὐτόματον, ἀφασίσ, βάθος, γένεσις, διάγνωσις, δόγμα, δράμα, ζώνη, ἥθος, ήχω, ίδεσ, κένημα, κλίμαξ, κόσμος, κρίσις, κῶλον, μέτρον, μιασμα, νέκταρ, νέμεσις, ὄρχηστρα, πάθος, εκτηνη, στίγμα, ὕβρις, ὑπόθεσις, χάος, χαρακτηρ, ψυχή.
- 3 For practice with capitals read aloud and identify the following proper names (accents are not used when a word is put in upper case):
 - (a) ἈΓΑΜΕΜΝΩΝ, ἈΧΙΛΛΕΥΣ, ἘΚΤΩΡ, ἜΛΕΝΗ, ὉΔΥΣΣΕΥΣ, ΠΑΤΡΟΚΛΟΣ, ΠΗΝΕΛΟΠΕΙΑ.
 - (b) ἈΘΗΝΑΙ, ἈΡΓΟΣ, ΘΗΒΑΙ, ΚΟΡΙΝΘΟΣ, ΣΠΑΡΤΗ, ΚΡΗΤΗ, ΡΟΔΟΣ, ΣΑΜΟΣ.

1.3 Excursus – the different forms of Greek

Greek is a member of the Indo-European family of languages, as are English, French, German and most European languages. The original Indo-European speakers lived in what is now western Russia but migration began at an early date, possibly soon after 3000 BC. The groups which we would now call Greek originally came to Greece at different times during the period 2000–1000 BC. They have lived there ever since and preserved their identity despite invasions and long periods of foreign domination. Greek settlements also existed, in some cases for over 2,500 years, in other Mediterranean countries and in Asia Minor.

The earliest records in Greek date from about 1300 BC and are written on clay tablets in a syllabic script called Linear B, which is totally different from the Greek alphabet familiar to us. The

latter was taken over, with some modifications, from the Phoenicians at some time before 750–700 BC, the period to which the oldest surviving examples can be assigned.

It is possible that Greek had already split into dialects early in the second millennium BC. Certainly there is unmistakable evidence of different dialects in the oldest works of Greek literature, the *Iliad* and the *Odyssey* of Homer (25.1/1), which must have been composed before 700 BC (their exact date and manner of composition are matters of dispute). From then up to the time of Alexander the Great (died 323 BC) a large quantity of Greek texts survives and proves the existence of five major dialect groups, which show, in some cases, considerable differences from each other. By no means all dialects served as vehicles of literature and we need only concern ourselves with those which were so used. From an early stage Greek literature was clearly divided into different genres (epic, elegiac poetry, choral lyric, etc.), and often a particular dialect became so intimately associated with a literary genre that a tradition was established which sometimes lasted long after the dialect had ceased to be spoken. Some of these associations are mentioned in the following list:

Ionic – the language of the Aegean islands (except those on the southern fringe and Lesbos to the north) and the central area of the west coast of Asia Minor. The latter contained the most important Ionic settlements and it was there that Greek cultural and intellectual life began with Homer and the earliest philosophers. Poets of the seventh and sixth centuries BC established Ionic as the dialect of elegiac and iambic poetry. It was also the original dialect for literary prose and was used by Herodotus (a Dorian by birth) for his *Histories* (4.2.9).

Aeolic – the language of Lesbos and the adjoining Asia Minor coast. It was used by the most famous poetess of antiquity, Sappho (early sixth century BC), and her male contemporary, Alcaeus, for personal lyric poetry. Their initiative was not continued.

Homeric dialect – the language of Homer's *Iliad* and *Odyssey*. This was an artificial dialect which was never the language of a particular area or group, but had been developed over a long period by generations of poets. It was basically an older form of Ionic but with elements from other dialects, chiefly Aeolic. Homer's position as the greatest Greek poet was never disputed in antiquity, and epics which reproduced his language were still being written in the fifth century AD. The Ionic of Elegy, which survived even longer, generally had a Homeric flavour.

Doric – the language of the Peloponnesus (except the central and north-west area), Crete, and other parts of the Greek world. Choral poetry, which was sung by dancing choirs, was originally the creation of Dorians and even when written by non-Doric speakers was always given at least a Doric flavour.

Attic – the language of Athens (historically an offshoot of Ionic). With the rapid political expansion and cultural development of Athens after the final defeat of the Persians by the Greeks (479 BC) Attic became firmly established as a literary dialect despite its late start when compared with Ionic and Aeolic. By the beginning of the fourth century BC Athens had become the main cultural centre of Greece. This was in no small part brought about by the literary masterpieces that had been written and were still being written by Athenians in their own dialect. The Attic of the early and middle period of the fourth century BC, as exemplified in Plato's dialogues and Demosthenes' speeches, has always been taken as the most satisfactory form of Greek for beginners and is the type described in this book. Attic is the language of Tragedy and Comedy (except for their choral odes, which have a tinge of Doric). By the end of the fifth century BC it had superseded Ionic as the language of prose.

The conquests of Alexander had important political and linguistic consequences for the Greek world, which he enlarged considerably. Greek culture and civilization were extended over all lands bordering on the eastern Mediterranean and a lingua franca emerged which, with a few exceptions, gradually replaced the older dialects even in Greece itself. This new language was basically a development of Attic and was called ἡ κοινὴ διάλεκτος *the common dialect* (in English the koine). It was the language of the Greek man in the street and for that reason was used by the writers of the New Testament, who wanted to reach as wide an audience as possible. Educated classes, imbued with the prestige of Classical Attic, regarded it as a debased form of Greek, but the koine, apart from the few survivors of the older dialects, had, by the first century of our era, become the living form of the language and is the ancestor of Modern Greek. The latter cannot, of course, be understood simply with a knowledge of fourth-century Attic or the koine, but, because of the conservative nature of Greek, which we see at all periods, the changes that have occurred over a period of 2400 years are fewer than those which distinguish Modern English from Anglo-Saxon.

Unit 02

For this and all subsequent units extra reading will be found at
the Internet website <http://tyancientgreek.org>

2.1 Grammar

2.1/1 Nouns in Greek

In English the gender of a noun is determined by its meaning; *man* is masculine, *woman* is feminine, *car* is neuter, and when referring to these we would say *he*, *she*, *it* respectively. In Greek, however, the gender of a noun is often arbitrary and does not necessarily indicate anything about what it denotes. While, for example, γυνή *woman* is feminine and ἄντρος *man* is masculine, χώρα *land* is feminine, and λόγος *speech* is masculine, though δῶρον *gift* is, understandably, neuter. More often than not we cannot see why a particular noun has a particular gender. It is, however, generally possible to tell the gender of a noun by its ending in the nominative and genitive singular, and it is also according to these endings that Greek nouns are grouped into three classes, which are called declensions. Each declension has a distinctive set of endings which indicate both case and number, just as in English we have *child*, *child's*, *children*, *children's*, though Greek distinguishes more cases. To go through the list of all possible forms of a noun is to decline it.

2.1/2 First declension (feminine nouns) and the feminine definite article

Most first declension nouns are feminine (the few masculines are declined slightly differently – 3.1/2). The feminines end in -η

or -α. Those in -α change alpha to eta in the genitive and dative singular unless the alpha is preceded by a vowel or ρ. All first declension nouns have the same endings in the plural. The feminine form of the definite article is declined in the same way as the feminines in -η.

SINGULAR

<i>Nominative</i>	ἡ	τιμή	χώρα	θάλαττα
	<i>the</i>	<i>honour</i>	<i>country</i>	<i>sea</i>
<i>Vocative</i>	—	τιμή	χώρα	θάλαττα
<i>Accusative</i>	τήν	τιμήν	χώραν	θάλατταν
<i>Genitive</i>	τῆς	τιμής	χωρᾶς	θαλάττης
<i>Dative</i>	τῇ	τιμῇ	χώρᾳ	θαλάττῃ

PLURAL

<i>Nominative</i>	αι	τιμαί	χώραι	θάλατται
<i>Vocative</i>	—	τιμαί	χώραι	θάλατται
<i>Accusative</i>	τὰς	τιμὰς	χώρας	θαλάττας
<i>Genitive</i>	τῶν	τιμῶν	χωρῶν	θαλαττῶν
<i>Dative</i>	ταῖς	τιμαῖς	χώραις	θαλάτταις

Notes

- 1 The definite article must agree with the noun it qualifies in number, gender, and case: τῶν τιμῶν *of the honours*, τὰς χώρας *the countries* (accusative). Contexts where it is used in Greek but not in English are:
 - (i) with abstract nouns, η ἀλήθεια *truth*
 - (ii) with nouns (usually plural) indicating a general class, αἱ κόραι *girls (as a class)*
 - (iii) optionally with proper nouns, with no differences in sense: η Σικελίδ or Σικελίδ *Sicily*, η Ἀφροδίτη or Ἀφροδίτη *Aphrodite*. In translating a common noun in the singular without the definite article, *a* should be supplied in English: η νίκη *the victory*, but νίκη *a victory*.
- 2 The final alpha of most nouns ending in -έα, -ία, -ρα is long.
- 3 Here (and in the second declension) when the final syllable bears an acute in the nominative, as in τιμή, the accent becomes a circumflex in the genitive and dative (for the technical terms see Appendix 8).
- 4 In the genitive plural all first declension nouns have a circumflex on their final syllable.

2.1/3 Basic uses of cases

In English the only case ending in nouns is that of the genitive (as in *girl's*, *men's*, etc.). Elsewhere, the function of a noun is shown by its position (the difference in meaning between *the*

traffic warden hit the driver and the driver hit the traffic warden depends solely on the word order) or by a preposition: *the traffic warden was hit by a car* (here the part played by the car is indicated by the preposition *by*). In Greek, however, the function of a noun is indicated by its case ending:

- (a) The subject of a clause must be put in the nominative.
- (b) When we address a person the vocative is used; this is normally preceded by ὦ O and followed by a mark of punctuation. For the sake of completeness the vocative is given for such nouns as τίμη but these forms rarely occur.
- (c) The direct object of a verb must be put in the accusative.
- (d) The genitive can express possession: *Cleon's horse* (in English we can also say *the horse of Cleon*). Another common use of the genitive in Greek is to express separation (20.1/4).
- (e) With nouns denoting living things the dative expresses the indirect object after verbs of saying, giving and the like (24.1/2a). In *Socrates gave a drachma to Xanthippe* the direct object is *drachma* (answering the question *gave what?*), which would be put into the accusative δραχμήν; the indirect object is *Xanthippe* (*gave to whom?*), which would be τῇ Ξανθίππῃ with no preposition (we may also say in English *Socrates gave Xanthippe a drachma*). The dative has other uses with nouns denoting living things and can nearly always be translated by *to* or *for*. With inanimate nouns (*Athens, arrow, boat*) different uses are possible and will be treated separately.

The accusative, genitive, and dative, are, for convenience of reference, called the **oblique cases**. They are the cases used after prepositions, which perform the same function in Greek as in English, i.e. they define the relation between the word they govern and the rest of the clause in which they are used. In Greek the word governed is always a noun (or noun-equivalent, see 5.1/3) or pronoun (Greek does not say *before now* because *now* is an adverb). With prepositions indicating motion and rest a pattern can be seen in the case required:

- (f) Prepositions indicating motion towards govern the accusative, e.g. εἰς τὴν χώραν *into the country*, πρὸς τὴν οἰκίαν *towards the house*.
- (g) Prepositions indicating motion away from govern the genitive, e.g. ἀπὸ τῆς μάχης *from the battle*, ἐκ Σικελίας *out of Sicily*.
- (h) Prepositions indicating rest or fixed position govern the dative, e.g. ἐν τῇ θαλάσσῃ *in the sea*.

All the above prepositions, except πρός (3.1/5), take only the case shown.

2.1/4 Verbs in Greek

A finite form of a Greek verb (i.e. one that can function as the verb of a clause) is defined in terms of person, number, tense, mood, and voice. **Person** and **number** are determined by the subject of the verb: a finite verb must agree with its subject in person and number (just as in English we cannot say *we is*). First person is the person(s) speaking, i.e. *I* or *we*; second person is the person(s) spoken to, i.e. *you*; third person is the person(s) or thing(s) spoken about, which can be a pronoun (*he*, *she*, *it*, *they*) or a noun. The concept of number is the same as with nouns. **Tense** indicates the time in which the action of the verb takes place. **Mood** tells us something about the nature of the verb's action in a particular context; at the moment we are only concerned with the **indicative mood**, which is used to express facts. **Voice** shows the relation of the subject to the verb. We shall first deal with the **active**, which is the voice used when the subject is the doer of the action.

Auxiliary verbs (*shall/will, have, be* etc.) are used to form most tenses of an English verb (*I shall teach, he has taught, we will be taught*), but in Greek are found only in certain passive forms. Elsewhere, the person, number, tense and voice (and also mood – 14.1/1) are shown by the stem and ending. For example, we can tell by the stem and ending that λύσουται is third person plural future indicative active of the verb λύω *I loosen*, and therefore means *they will loosen*. It is superfluous to add the Greek for *they* (unless for emphasis), as this is part of the information conveyed by the ending.

Verbs in Greek belong to one of two groups (called **conjugations**). These are distinguished by the ending of the first person singular present indicative active, the form in which Greek verbs are customarily cited¹ (contrast the convention in English of referring to a verb by its present infinitive active). Those in -ω (e.g. λύω) are by far the larger class; the other consists of verbs in -μι, e.g. εἰμι *I am* (3.1/6), δίδωμι *give* (18.1/2).

2.1/5 Present and future indicative active of -ω verbs (and corresponding infinitives)

The present indicative active is formed by taking the present stem (λύ- i.e. λύω minus ω) and adding the endings given below. For the future indicative active we make up the future stem by

¹ A sub-category called **deponents** is slightly different – 8.1/2.

adding sigma to that of the present (i.e. λύ + c > λύε-) and we then apply the same endings. These stems are also used for the infinitives.

	PRESENT		FUTURE
SINGULAR	1 λύ-ω	I loosen	λύ-ω
	2 λύ-εις	you (s.) loosen	λύ-εις
	3 λύ-ει	he, she, it loosens	λύ-ει
PLURAL	1 λύ-ομεν	we loosen	λύ-ομεν
	2 λύ-ετε	you (pl.) loosen	λύ-ετε
INFINITIVE	3 λύ-ουσι(v)	they loosen	λύ-ουσι(v)
	λύ-ειν	to loosen	λύ-ειν

Notes

- In English we have different forms of the present tense, *I loosen*, *I am loosening*, *I do loosen* and so on. There are distinctions in usage between these forms, but as Greek has only one we must decide from the context which English form we should use to translate a Greek verb in the present tense. In one context λύουτι might mean *they loosen*, in another *they are loosening* or *do they loosen*. Likewise, λύω can also mean *I shall be loosening*.
- The Greek second person singular is always used when addressing one person, the plural when addressing more than one person. Greek has a distinction here which we no longer have in English. Greek does not, however, have familiar and polite forms of the second person as in French, German, and other languages. A slave and master would have addressed each other in the second person singular.
- It will be noticed that in each form the stem is followed by an o- or e-sound. This indicates the presence of the so-called **thematic vowel** (o or e), which is most clearly seen in the first and second persons plural. The same pattern, which marks these tenses as **thematic**, is repeated in the imperfect (4.1/1).
- The final v shown in brackets in the ending of the third person plural is called the **movable v**. In prose it is used (without brackets) only when a word with this ending is followed by a word beginning with a vowel or diphthong or stands at the end of a clause (its use in verse is freer). It occurs here and in a few other endings.
- To form the future of πέμπω *send*, the final π of the present stem is combined with c to give πέμψ-ω *I will send*. Other final consonants in present stems will be treated at 6.1/4 and 11.1/3.

2.1/6 Word order and elision

- (a) Although the order of words within a Greek sentence may often be similar to that of English, Greek word order is generally much less predictable. As mentioned in 2.1/3, there is a close link in English between the order in which words occur and their function. In Greek, however, where the grammatical function of a word is determined by its form, not by its position, word order can be varied much more than in English. This is mainly done to emphasise a particular word or phrase. If in the English sentence *Aphrodite is beautiful* we wished to emphasize *beautiful* we would, in speech, articulate it with greater weight (in writing we could underline it or put it in italics). In Greek the emphasis would be conveyed by a change in the word order; ή 'Αφροδίτη ἐστὶ καλή would become καλή ἐστιν ή 'Αφροδίτη. These differences will be indicated as they occur. Emphasis apart, two further points regarding word order should be noted here:
- (i) Adverbs nearly always precede the word they modify, ταχέως τρέχει *he runs* (*τρέχει*) *quickly* (*ταχέως*). This particularly applies to the negative οὐ(κ) *not*, οὐκ ἔχω ... *I do not have ...* (οὐκ is the form used before vowels and diphthongs with a smooth breathing; it becomes οὐχ if the following vowel or diphthong has a rough breathing, e.g. οὐχ ῦει *it is not raining*).
 - (ii) Just as in English we can say *the land of Aphrodite* or *Aphrodite's land*, so in Greek we have η χώρα τῆς 'Αφροδίτης and η τῆς 'Αφροδίτης χώρα (note that the article of χώρα must be retained in the latter).
- (b) The Greeks disliked the juxtaposition of a final vowel and an initial vowel (e.g. ἀπὸ 'Αθηνῶν *from Athens*). Although tolerated in prose, this is almost totally absent from most forms of verse. In the case of final short vowels (except υ) it is avoided by eliding (i.e. dropping and not pronouncing) α, ε, ι, ο before a word beginning with a vowel or diphthong, e.g. ἀπ' οἰκίας (= ἀπὸ οἰκίας) *from a house*; παρ' 'Αφροδίτην (= παρὰ 'Α.) *to Aphrodite*. When the vowel following κ, π, or τ is elided before a word beginning with a rough breathing, these consonants become χ, φ, θ, respectively, e.g. ὑφ' Ελένης (= ὑπὸ Ε.) *by Helen*. Elision is marked by an apostrophe as shown. It is not always applied in prose texts.¹

¹ The final αι of verbal endings can be elided in poetry, and occasionally even in prose (example at 21.2.2(xi)).

2.2 Greek reading

The *Odyssey* describes the return of the Greek hero Odysseus (in English we sometimes use the Latin form of his name *Ulysses*) to his homeland, Ithaca, after the sack of Troy. At a later stage we shall read some of the original, but now we shall start with a simplified version of Odysseus's landing at Scheria, probably to be identified with the modern Corfu. The scene occurs in the sixth book of the *Odyssey*.

In reading Greek the following steps should be followed:

- (a) *Look up each word in the vocabulary and parse it (i.e. define it grammatically; this is particularly necessary with words which vary in form).*
- (b) *Mark all finite verbs as this will indicate the number of clauses.*
- (c) *By observing punctuation and conjunctions used to join clauses, work out where each clause begins and ends.*
- (d) *Take each clause separately and see how each word relates to the finite verb of its clause (subject, object, part of an adverbial phrase, etc.).*
- (e) *See from the conjunctions how the clauses are related to each other and work out the overall meaning of the sentence.*

An analysis of sentence 13 will be found in the key.

- 1 ὁ Ὀδυσσεὺς ἀπὸ τῆς Τροίας ἥκει, ἀλλὰ ὁ Ποσειδῶν ἐν τῇ Σχερίᾳ τὴν ναῦν (*ship*) διαφθείρει.
- 2 ὁ Ὀδυσσεὺς εκ τῆς θαλάττης φεύγει καὶ ὑπὸ ἐλάφῳ ἐαντὸν (*himself acc.*) κρύπτει πρὸς τῇ ἀκτῇ.
- 3 ὅναρ ή Ἀθηνᾶ τῇ βασιλείᾳ Ναυσικάφ λέγει ὅτι δεῖ (*it is necessary*) την στολὴν ἐν τῇ ἀκτῇ πλύνειν.
- 4 ἄμα τῇ ημέρᾳ ή Ναυσικάφ την στολὴν ἐκ τῆς οἰκίας ἐν ἀμάξῃ πρὸς την θαλατταν φέρει.
- 5 ἐν τῇ ἀμάξῃ ἔστι (*there is*) καὶ (*also*) ἐδωδὴ τῇ Ναυσικάφ καὶ ταῖς ἑταῖραις.
- 6 αἱ κόραι ταχα πλύνουσι τὴν στολὴν πρὸς τῇ ἐλάφῳ οὐδὲ ὁ Ὀδυσσεὺς καθεύδει.
- 7 ἔπειτα αἱ κόραι τὴν στολὴν ἐπὶ τὴν ἀκτὴν ἐπιβάλλουσιν.
- 8 λούνουσιν ἐσαντὰς (*themselves*) καὶ τὴν ἐδωδὴν ἐσθίουσιν ἥν (*which*) ἐν τῇ ἀμάξῃ ἔχουσιν.
- 9 ἔως (*while*) ἐν τῇ ἀκτῇ παίζουσιν, ή Ναυσικάφ σφαῖραν ρίπτει ἀλλ' ή σφαῖρα εἰς δίνην πίπτει.
- 10 αἱ τῶν κορῶν βοσὶ τὸν Ὀδυσσέα (*acc.*) ἐγείρουσι καὶ ἐκπλήττουσιν.
- 11 ὁ Ὀδυσσεὺς θαυμάζει ποι τῆς γῆς ἥκει, καὶ ἀπὸ τῆς ἐλάσσας ἔξαιφνης ἔρπει.

2.1/6 Word order and elision

- (a) Although the order of words within a Greek sentence may often be similar to that of English, Greek word order is generally much less predictable. As mentioned in 2.1/3, there is a close link in English between the order in which words occur and their function. In Greek, however, where the grammatical function of a word is determined by its form, not by its position, word order can be varied much more than in English. This is mainly done to emphasise a particular word or phrase. If in the English sentence *Aphrodite is beautiful* we wished to emphasize *beautiful* we would, in speech, articulate it with greater weight (in writing we could underline it or put it in italics). In Greek the emphasis would be conveyed by a change in the word order; ή 'Αφροδίτη ἐστὶ καλή would become καλή ἐστιν ή 'Αφροδίτη. These differences will be indicated as they occur. Emphasis apart, two further points regarding word order should be noted here:
- (i) Adverbs nearly always precede the word they modify, ταχέως τρέχει *he runs* (*τρέχει*) *quickly* (*ταχέως*). This particularly applies to the negative οὐ(κ) *not*, οὐκ ἔχω ... *I do not have ...* (οὐκ is the form used before vowels and diphthongs with a smooth breathing; it becomes οὐχ if the following vowel or diphthong has a rough breathing, e.g. οὐχ ῦει *it is not raining*).
 - (ii) Just as in English we can say *the land of Aphrodite* or *Aphrodite's land*, so in Greek we have η χώρα τῆς 'Αφροδίτης and η τῆς 'Αφροδίτης χώρα (note that the article of χώρα must be retained in the latter).
- (b) The Greeks disliked the juxtaposition of a final vowel and an initial vowel (e.g. ἀπὸ 'Αθηνῶν *from Athens*). Although tolerated in prose, this is almost totally absent from most forms of verse. In the case of final short vowels (except ε) it is avoided by eliding (i.e. dropping and not pronouncing) α, ε, ι, ο before a word beginning with a vowel or diphthong, e.g. ἀπ' οἰκιαῖς (= ἀπὸ οἰκιαῖς) *from a house*; παρ' 'Αφροδίτην (= παρὰ 'Α.) *to Aphrodite*. When the vowel following κ, π, or τ is elided before a word beginning with a rough breathing, these consonants become χ, φ, θ, respectively, e.g. υδ' Ἐλένης (= ύπο 'Ε.) *by Helen*. Elision is marked by an apostrophe as shown. It is not always applied in prose texts.¹

¹ The final αι of verbal endings can be elided in poetry, and occasionally even in prose (example at 21.2.2(xi)).

2.2 Greek reading

The *Odyssey* describes the return of the Greek hero Odysseus (in English we sometimes use the Latin form of his name *Ulysses*) to his homeland, Ithaca, after the sack of Troy. At a later stage we shall read some of the original, but now we shall start with a simplified version of Odysseus's landing at Scheria, probably to be identified with the modern Corfu. The scene occurs in the sixth book of the *Odyssey*.

In reading Greek the following steps should be followed:

- Look up each word in the vocabulary and parse it (i.e. define it grammatically; this is particularly necessary with words which vary in form).*
- Mark all finite verbs as this will indicate the number of clauses.*
- By observing punctuation and conjunctions used to join clauses, work out where each clause begins and ends.*
- Take each clause separately and see how each word relates to the finite verb of its clause (subject, object, part of an adverbial phrase, etc.).*
- See from the conjunctions how the clauses are related to each other and work out the overall meaning of the sentence.*

An analysis of sentence 13 will be found in the key.

- ο Ὁδυσσεὺς ἀπὸ τῆς Τροίας ἥκει, ἀλλὰ ὁ Ποσειδῶν ἐν τῇ Σχερίᾳ τὴν ναῦν (*ship*) διαφθείρει.
- ὁ Ὁδυσσεὺς ἐκ τῆς θαλάττης φεύγει καὶ ὑπὸ ἐλάφῳ ἔσαντὸν (*himself acc.*) κρύπτει πρὸς τῇ ἀκτῇ.
- οὐαρ η Ἀθηνᾶ τῇ βασιλείᾳ Ναυσικάφ λέγει ὅτι δεῖ (*it is necessary*) την στολὴν ἐν τῇ ἀκτῇ πλύνειν.
- ἄμα τῇ ἡμέρᾳ η Ναυσικάφ την στολὴν ἐκ τῆς οἰκίας ἐν ἀμάξῃ πρὸς την θαλατταν φέρει.
- ἐν τῇ ἀμάξῃ ἔστι (*there is*) καὶ (*also*) ἐδωδὴ τῇ Ναυσικάφ καὶ ταῖς ἑταῖραις.
- αἱ κόραι τάχα πλύνουσι τὴν στολὴν πρὸς τῇ ἐλάφῳ οὐ ὁ Ὁδυσσεὺς καθεύδει.
- ἔπειτα αἱ κόραι τὴν στολὴν ἐπὶ τὴν ἀκτὴν ἐπιβάλλουσιν.
- λούονται ἔσαντάς (*themselves*) καὶ τὴν ἐδωδὴν ἐσθίουσιν ἥν (*which*) ἐν τῇ ἀμάξῃ ἔχουσιν.
- ἔως (*while*) ἐν τῇ ἀκτῇ παίζουσιν, η Ναυσικάφ σφαῖραν ρίπτει ἀλλ' η σφαῖρα εἰς δίνην πίπτει.
- αἱ τῶν κορῶν βοσὶ τὸν Ὁδυσσέα (*acc.*) ἐγείρουσι καὶ ἐκπλήσσουσιν.
- ο Ὁδυσσεὺς θαυμάζει ποι τῆς γῆς ἥκει, καὶ ἀπὸ τῆς ἐλάσσας ἔξαιφνης ἔρπει.

- 12 τὴν Ναυσικάαν καὶ τὰς ἑταίρας ἐκπλήττει.
- 13 ἀλλ' ἡ Ναυσικάα ἐν τῇ ἀκτῇ ἀναμένει διότι ἡ Ἀθηνᾶ τὴν ἀνδρειαν εἰς τὴν καρδίαν εἰςβάλλει.
- 14 ὁ Ὁδυσσεὺς τῇ Ναυσικάᾳ λέγει ὅτι ἀπὸ τῆς Ὄγυγίας ἥκει.
- 15 ἡ Ναυσικάα ταῖς ἑταίραις λέγει ὅτι δεῖ τῷ Ὅδυσσεϊ (dat.) ἐδωδὴν καὶ στολὴν παρέχειν.
- 16 τὸν Ὅδυσσεα πρὸς τὴν τοῦ πατρὸς (*of her father*) οἰκίαν ἄγειν ἐθέλει ἀλλὰ τὴν τῶν πολιτῶν (*of the citizens*) αἵτιαν δειμαίνει εἰ βλέπουσιν αὐτὴν (*her*) μετὰ τοῦ Ὅδυσσεως (gen.).
- 17 ὥστε ἡ Ναυσικάα καὶ αἱ κόραι τὴν στολὴν πάλιν ἐν τῇ ἀμάξῃ πρὸς τὴν οἰκίαν φέρουσιν, ἀλλ' ὁ Ὅδυσσεὺς ἐκτὸς ἀναμένει.

Notes

- 1 ὁ nom. s. m. of the definite article (3.1/1); Ὅδυσσεὺς 3rd declension (11.1/4); ἥκει *has come* (the subject is ὁ Ὅδυσσεὺς) the present tense of this verb is to be translated by the perfect tense in English; τὴν ναῦν lit. *the ship*, but we would translate *his ship*; Greek normally does not indicate possession if this is obvious from the context (9.1/5; cf. sentences 4, 5, 12, 13, 15, 16).
- 2 ὑπὸ ἐλάᾳ *beneath an olive-tree*; as Greek does not have an indefinite article (*a, an* in English) this must be supplied in our translation; cf. below ἐν ἀμάξῃ (4) and σφαῖραν (9).
- 5 The datives τῇ Ναυσικάᾳ and ταῖς ἑταίραις are to be translated *for ...*
- 7 ἐπὶ ... ἐπιβάλλουσιν the repetition of ἐπί as a verbal prefix cannot be reproduced in English and we would simply say *they throw ... on to the shore*.
- 9 ἀλλ' = ἀλλά (2.1/6b).
- 10 τὸν acc. s. m. of the definite article; ἐκπλήττουσιν *sc. him* (Odysseus; because the object of the second verb is the same as that of the first, no pronoun is needed in Greek).
- 13 εἰς ... εἰςβάλλει for the repetition of εἰς cf. note on 7.
- 15 τῷ dat. s. m. of the definite article.
- 16 τοῦ gen. s. m. of the definite article.

2.2/1 Vocabulary

Individual vocabularies are provided for Units 2–9. Personal names whose English form is a simple transliteration of the Greek, or close to it (e.g. Σωκράτης *Socrates*), are not included, but will be found in the main vocabulary. The meaning given to each word is that appropriate to its use in the preceding reading; for a fuller range of meanings the main vocabulary should be

consulted. Words already given in a grammatical table (or earlier vocabulary) are not repeated, except where a different meaning is involved.

It is normal practice in Greek dictionaries and lists of Greek words to give the nominative singular of a noun, its genitive (usually in abbreviated form) and the appropriate nominative singular form of the article; this information establishes both its declension and gender, e.g. θάλαττα, -ης, η (note that the accent in the genitive – here θαλάττης – is not always on the same syllable as in the nominative; see Appendix 8, a). Verbs are cited in the first person singular present indicative, e.g. κρύπτω.

ἄγω	<i>lead, bring</i>	ἐξαίφνης (adv.)	<i>suddenly</i>
Αθηνᾶ, -ᾶς, ¹ ή	(the goddess) <i>Athena</i>	ἔπειτα (adv.)	<i>then, next</i>
αἰτία, -ᾶς, ή	<i>blame, censure</i>	ἐπί (prep.+acc.)	<i>on to</i>
ἀκτή, -ῆς, ή	<i>shore, coast</i>	ἐπιβάλλω	<i>throw upon</i>
ἀλλα (conj.)	<i>but</i>	ἔρπω	<i>creep, crawl</i>
ἄμα	see ἡμέρα	εσθίω	<i>eat</i>
ἄμαξα, -ης, ή	<i>wagon</i>	εταΐρα, -ᾶς, ή	<i>companion</i> (female)
ἄναμενω	<i>wait, stay</i>	ἔχω	<i>have</i>
ἀνδρεία, -ᾶς, ή	<i>courage</i>	ήκω	<i>have come</i>
βασιλεία, -ᾶς, ή	<i>princess</i>	ἡμέρα, -ῆς, ή	<i>day</i>
βλέπω	<i>see</i>	ἄμα τῇ ἡμέρᾳ	<i>at day-break</i>
βοή, -ῆς, ή	<i>shout</i>	<i>or dawn</i>	
γῆ, -ῆς, ή	<i>land, earth, world</i>	θαυμάζω	<i>wonder</i>
δειμαίνω (+acc.)	<i>be afraid of,</i>	καθεύδω	<i>sleep</i>
fear		καὶ (conj.)	<i>and</i>
διαφθείρω	<i>destroy</i>	καρδιά, -ᾶς, ή	<i>heart</i>
δίνω, -ης, ή	<i>whirlpool</i>	κορη, -ης, ή	<i>girl</i>
διοτί (conj.)	<i>because</i>	κρύπτω	<i>hide</i>
ἐγειρω	<i>awaken, arouse</i>	λέγω	<i>say, speak</i>
ἐδωδή, -ῆς, ή	<i>food</i>	λουώ	<i>wash (the body)</i>
ἐθέλω	<i>be willing, wish</i>	μετό (prep.+gen.)	<i>along with,</i>
εἰ (conj.)	<i>if</i>	<i>(in company) with</i>	
εἰς (prep.+acc.)	<i>into</i>	οἰκία, -ᾶς, ή	<i>house</i>
εἰσβάλλω	<i>throw into, put</i>	ὄναρ (adv.)	<i>in a dream</i>
<i>into</i>		ότι (conj.)	<i>that</i>
ἐκ (prep.+gen.)	<i>out of</i>	οὐ (conj.)	<i>where</i>
ἐκπλήττω	<i>strike with panic,</i>	παιζω	<i>play</i>
<i>frighten</i>		πάλιν (adv.)	<i>back</i>
ἐκτος (adv.)	<i>outside</i>	παρέχω	<i>provide (something</i>
ἐλάσσα, -ᾶς, ή	<i>olive-tree</i>	<i>to somebody)</i>	
ἐν (prep.+dat.)	<i>in, on</i>	πτίπτω	<i>fall</i>

¹ Αθηνᾶ, originally Αθηνάς, has its genitive in -ᾶς, -ῆ (not -ῆς, -ῆ); cf. ἐλάσσα, -ᾶς below.

πλύνω	wash (clothes)	Σχερίσ, -ᾶς, ἡ Scheria, the
ποῦ (interrog. adv.)	(to)	land of the Phaeacians
where?		τάχα (adv.) quickly
ποῦ τῆς γῆς	where in the world	Τροιά, -ᾶς, ἡ Troy
πρός (prep.) (+acc.)	towards, to	ὑπό (prep.+dat.) beneath
(+dat.)	near, beside	φέρω carry, bring, take
βίβω	throw	φεύγω flee, run away
στολή, -ῆς, ἡ	clothes	Ὀδυσσία, -ᾶς, ἡ Ogygia, the
σφαῖρα, -ᾶς, ἡ	ball	island of Calypso
		ἄστε (conj.) consequently, so

unit 03

3.1 Grammar

3.1/1 Second declension and the masculine and neuter definite article

The second declension is divided into two groups: nouns whose nominative singular ends in -ος, which, with a few exceptions, are masculine, and those whose nominative singular ends in -ον, which are all neuter. Both groups have identical endings except for the nominative, vocative, and accusative. For these cases second declension neuter nouns observe the rule which holds for all neuter nouns in Greek:

The vocative and accusative of all neuter nouns are the same as the nominative, both in the singular and in the plural. In the plural the nominative, vocative, and accusative of all neuter nouns end in -α (for an apparent exception see 6.1/1c).

οἶππος the horse			τὸ δῶρον the gift		
SINGULAR	PLURAL	SINGULAR	PLURAL		
Nom. οἶππος	οἱ οἵπποι	τὸ δῶρον	τὰ δῶρα		
Voc. —	οἶπποι	—	δῶρα		
Acc. τοῦ οἴππου	τοὺς οἵππους	τὸ δῶρον	τὰ δῶρα		
Gen. τοῦ οἴππου	τῶν οἵππων	τοῦ δώρου	τῶν δώρων		
Dat. τῷ οἴππῳ	τοῖς οἵπποις	τῷ δώρῳ	τοῖς δώροις		

Notes

- 1 Feminine nouns of the second declension are declined in exactly the same way as masculines but they require the feminine form of the definite article (and of adjectives; see below 3.1/3): η νῆσος *the island*, τῆς νόσου *of the disease*. Only rarely can they be recognized as feminine by their meaning, e.g. η παρθένος *the girl*.

- 2 A finite verb which has a plural neuter noun as its subject is almost always *singular*: τὰ δῶρά ἔστιν ἐν τῇ οἰκίᾳ *the gifts are in the house* (ἔστι is the 3rd s. pres. ind. of εἰμί *I am* – see below 3.1/6). This curious idiom, which has not been satisfactorily explained, even applies when the neuter noun denotes human beings: τὰ ἀνδραποδά οὐκ ἔστιν ἐν τῇ ἀγορᾷ *the captives are not in the market place*.
- 3 In poetry an expanded form of the dative plural of both first and second declensions, -αι(ν)i(v) – οι(ν)i(v), often occurs, e.g. πιμαῖ(ν)i(v), ἵπποι(ν)i(v) (on the movable ν see 2.1/5 note 4).

3.1/2 First declension (masculine nouns)

These nouns have borrowed the -c of the nominative singular and the -ov ending of the genitive singular from second declension masculines. They are subdivided into those ending in -āc (always preceded by ε, ι or ρ) and those in -ηc.

	νεᾶνι-āc <i>young man</i>		κριτήc <i>judge</i>	
	SINGULAR	PLURAL	SINGULAR	PLURAL
Nom.	νεᾶνι-āc	νεᾶνι-ai	κριτ-ήc	κριτ-ai
Voc.	νεᾶνι-ā	νεᾶνι-ai	κριτ-ā	κριτ-ai
Acc.	νεᾶνι-āv	νεᾶνι-āc	κριτ-ήv	κριτ-āc
Gen.	νεᾶνι-ov	νεᾶνι-ōv	κριτ-ov	κριτ-ōv
Dat.	νεᾶνι-ā	νεᾶνι-ai(c)	κριτ-ē	κριτ-ai(c)

Notes

- 1 Most nouns in this class involve male occupations; cf. also νούτηc *sailor*, στρατιώτηc *soldier*.
- 2 When used with these nouns the definite article (and adjectives) must be masculine.
- 3 Nouns in -ηc (as well as compounds and names of peoples) have a vocative singular in -ā (not -ā). All other nouns in -ηc of this declension have a vocative in -η, e.g. ὁ Ἐρμῆ O *Hermes!* Contrast third declension proper names such as Σωκράτηc (6.1/1c).
- 4 The patronymic suffixes -ίδηc, -ιάδηc are added to the stem of proper names to mean *son of* (Κρονίδηc *son of Kronos*). In many names these suffixes have lost their original force: Θουκυδίδηc *Thucydides*, Ἀλκιβιάδηc *Alcibiades*.

3.1/3 First and second declension adjectives

Adjectives in English, apart from *this* (pl. *these*) and *that* (pl. *those*), are invariable in form. In Greek, however, adjectives must agree with the nouns they qualify (i.e. go with and

describe) in case, number and gender, and consequently they are declined in the same way as nouns, e.g. ὁ κακὸς νόμος *the wicked law*, τὴν καλὴν νίκην *the fine victory* (acc.), λόγων δεινῶν *of clever speeches*.

The majority of Greek adjectives have their feminine form declined according to the first declension but their masculine and neuter according to the second or third. This latter feature allows us to classify them into first and second declension adjectives and first and third declension adjectives (10.1/3). First and second declension adjectives have, therefore, a feminine in -η (or -ά, when preceded by ε, ι or ρ), a masculine in -οc and a neuter in -οv. *καλός handsome, beautiful, fine* is declined:

SINGULAR			PLURAL		
M.	F.	N.	M.	F.	N.
<i>Nom.</i> καλ-ός	καλ-ή	καλ-όν	καλ-οί	καλ-άι	καλ-ά
<i>Voc.</i> καλ-έ	καλ-ή	καλ-όν	καλ-οί	καλ-άι	καλ-ά
<i>Acc.</i> καλ-όν	καλ-ήν	καλ-όν	καλ-ούς	καλ-άς	καλ-ά
<i>Gen.</i> καλ-οῦ	καλ-ῆς	καλ-οῦ	καλ-ῶν	καλ-ῶν	καλ-ῶν
<i>Dat.</i> καλ-ῷ	καλ-ῇ	καλ-ῷ	καλ-οῖς	καλ-οῖς	καλ-οῖς

δίκαιος *just* and αἰσχρός *ugly, disgraceful* are declined as follows in the singular:

M.	F.	N.	M.	F.	N.
<i>Nom.</i> δίκαι-ος	δίκαι-ή	δίκαι-ον	αἰσχρ-ός	αἰσχρ-ά	αἰσχρ-όν
<i>Voc.</i> δίκαι-ε	δίκαι-ή	δίκαι-ον	αἰσχρ-έ	αἰσχρ-ά	αἰσχρ-όν
<i>Acc.</i> δίκαι-ον	δίκαι-ᾶν	δίκαι-ον	αἰσχρ-όν	αἰσχρ-άν	αἰσχρ-όν
<i>Gen.</i> δίκαι-ον	δίκαι-ῆς	δίκαι-ον	αἰσχρ-οῦ	αἰσχρ-ᾶς	αἰσχρ-οῦ
<i>Dat.</i> δίκαι-ῷ	δίκαι-ᾳ	δίκαι-ῷ	αἰσχρ-ῷ	αἰσχρ-ᾳ	αἰσχρ-ῷ

The plural is the same as for *καλός*.¹

The way in which these adjectives are given in the vocabulary (and in dictionaries) is *καλός, -ή, -όν; δίκαιος, -ά, -όν; αἰσχρός, -ά, -όν*.

Some adjectives, however, have no separate feminine (the so-called **two termination adjectives**) but employ the -οc forms for masculine and feminine alike. These are nearly all compounds, e.g. εὐλογος *reasonable* (εὖ + λόγος *reason*), ἔμπειρος *experienced* (ἐν + πεῖρα *experience*). Many have the negative α- (or ἀν- before a vowel; cf. English *in-, un-*) e.g. ἄλογος *irrational* (ά + λόγος *reason*); ἀνάξιος *unworthy* (ἀν + ἄξιος *worthy*). These adjectives are cited in the form εὐλογος, -ον; ἔμπειρος, -ον. Examples of them in agreement with feminine nouns are: η ἄδικος νίκη *the unjust victory*, αἱ ἔμπειροι Μοῦσαι *the experienced Muses*.

¹ The accent in the genitive plural feminine follows that of the masculine: δίκαιών, not δίκαιῶν which we would have expected on the analogy of first declension nouns (2.1/2 note 4).

- 2 A finite verb which has a plural neuter noun as its subject is almost always *singular*: τὰ δῶρά ἔστιν ἐν τῇ οἰκίᾳ *the gifts are in the house* (ἔστι is the 3rd s. pres. ind. of εἰμί *I am* – see below 3.1/6). This curious idiom, which has not been satisfactorily explained, even applies when the neuter noun denotes human beings: τὰ ἀνδρῶνδα οὐκ ἔστιν ἐν τῇ ἀγορᾷ *the captives are not in the market place*.
- 3 In poetry an expanded form of the dative plural of both first and second declensions, -αιτι(v) –οιτι(v), often occurs, e.g. τῆμαϊτι(v), ἵπποϊτι(v) (on the movable v see 2.1/5 note 4).

3.1/2 First declension (masculine nouns)

These nouns have borrowed the -c of the nominative singular and the -ov ending of the genitive singular from second declension masculines. They are subdivided into those ending in -άc (always preceded by ε, ι or ρ) and those in -ηc.

	νεανίāc young man		κριτήc judge	
	SINGULAR	PLURAL	SINGULAR	PLURAL
Nom.	νεανí-άc	νεανí-ai	κριτ-ήc	κριτ-ai
Voc.	νεανí-á	νεανí-ai	κριτ-á	κριτ-ai
Acc.	νεανí-áv	νεανí-άc	κριτ-ήv	κριτ-άc
Gen.	νεανí-ou	νεανí-ώv	κριτ-ou	κριτ-ώv
Dat.	νεανí-á	νεανí-aitc	κριτ-ή	κριτ-aitc

Notes

- Most nouns in this class involve male occupations; cf. also ναύτηc *sailor*, στρατιώτηc *soldier*.
- When used with these nouns the definite article (and adjectives) must be masculine.
- Nouns in -ήc (as well as compounds and names of peoples) have a vocative singular in -á (not -á). All other nouns in -ήc of this declension have a vocative in -η, e.g. ὁ Ἡρμῆ O *Hermes!* Contrast third declension proper names such as Σωκράτηc (6.1/1c).
- The patronymic suffixes -ίδηc, -ιάdηc are added to the stem of proper names to mean *son of* (Κρονίδηc *son of Kronos*). In many names these suffixes have lost their original force: Θουκυδίδηc *Thucydides*, Ἀλκιβιάδηc *Alcibiades*.

3.1/3 First and second declension adjectives

Adjectives in English, apart from *this* (pl. *these*) and *that* (pl. *those*), are invariable in form. In Greek, however, adjectives must agree with the nouns they qualify (i.e. go with and

describe) in case, number and gender, and consequently they are declined in the same way as nouns, e.g. ὁ κακὸς νόμος *the wicked law*, τὴν καλὴν νίκην *the fine victory* (acc.), λόγων δεινῶν *of clever speeches*.

The majority of Greek adjectives have their feminine form declined according to the first declension but their masculine and neuter according to the second or third. This latter feature allows us to classify them into first and second declension adjectives and first and third declension adjectives (10.1/3). First and second declension adjectives have, therefore, a feminine in -η (or -ά, when preceded by ε, ι or ρ), a masculine in -οc and a neuter in -οv. *καλός handsome, beautiful, fine* is declined:

SINGULAR			PLURAL		
M.	F.	N.	M.	F.	N.
<i>Nom.</i> καλ-ός	καλ-ή	καλ-όν	καλ-οί	καλ-άι	καλ-ά
<i>Voc.</i> καλ-έ	καλ-ή	καλ-όν	καλ-οί	καλ-άι	καλ-ά
<i>Acc.</i> καλ-όν	καλ-ήν	καλ-όν	καλ-ούς	καλ-άς	καλ-ά
<i>Gen.</i> καλ-οῦ	καλ-ῆς	καλ-οῦ	καλ-ῶν	καλ-ῶν	καλ-ῶν
<i>Dat.</i> καλ-ῷ	καλ-ῇ	καλ-ῷ	καλ-οῖς	καλ-αῖς	καλ-οῖς

δίκαιος just and *αἰσχρός ugly, disgraceful* are declined as follows in the singular:

M.	F.	N.	M.	F.	N.
<i>Nom.</i> δίκαι-ος	δίκαι-ή	δίκαι-ον	αἰσχρ-ός	αἰσχρ-ά	αἰσχρ-όν
<i>Voc.</i> δίκαι-έ	δίκαι-ή	δίκαι-ον	αἰσχρ-έ	αἰσχρ-ά	αἰσχρ-όν
<i>Acc.</i> δίκαι-ον	δίκαι-ῆν	δίκαι-ον	αἰσχρ-όν	αἰσχρ-άν	αἰσχρ-όν
<i>Gen.</i> δίκαι-ον	δίκαι-ῆς	δίκαι-ον	αἰσχρ-οῦ	αἰσχρ-ᾶς	αἰσχρ-οῦ
<i>Dat.</i> δίκαι-ῷ	δίκαι-ῇ	δίκαι-ῷ	αἰσχρ-ῷ	αἰσχρ-ᾷ	αἰσχρ-ῷ

The plural is the same as for *καλός*.¹

The way in which these adjectives are given in the vocabulary (and in dictionaries) is *καλός*, -ή, -όν; *δίκαιος*, -ά, -ον; *αἰσχρός*, -ά, -όν.

Some adjectives, however, have no separate feminine (the so-called **two termination** adjectives) but employ the -οc forms for masculine and feminine alike. These are nearly all compounds, e.g. εὔλογος *reasonable* (εὖ + λόγος *reason*), ἔμπειρος *experienced* (ἐν + πεῖρα *experience*). Many have the negative α- (or ἀν- before a vowel; cf. English *in-*, *un-*) e.g. ἄλογος *irrational* (ἀ + λόγος *reason*); ἀνάξιος *unworthy* (ἀν + ἄξιος *worthy*). These adjectives are cited in the form εὔλογος, -ον; ἔμπειρος, -ον. Examples of them in agreement with feminine nouns are: η ἄδικος νίκη *the unjust victory*, οἱ ἔμπειροι Μοῦσαι *the experienced Muses*.

¹ The accent in the genitive plural feminine follows that of the masculine: δίκαιῶν, not δίκαιῶν which we would have expected on the analogy of first declension nouns (2.1/2 note 4).

Two important adjectives, πολύς *much* (pl. *many*), and μέγας *great, big*, show irregularities in the masculine and neuter nominative and accusative singular. Otherwise they are declined exactly as if their nominative singular masculine were πολλός and μεγάλος. So in the singular we find:

M.	F.	N.	M.	F.	N.
Nom. πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
Voc. —	—	—	μεγάλ-ε	μεγάλ-η	μέγα
Acc. πολύν	πολλήν	πολύ	μέγαν	μεγάλ-ην	μέγα
Gen. πολλού	πολλής	πολλού	μεγάλου	μεγάλης	μεγάλου
Dat. πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ

The plural is entirely regular.

Position of adjectives

- (a) Where the definite article is absent, the adjective may appear either before or after its noun: εἰς οἰκίαν καλήν *into a beautiful house*, περὶ δεινοῦ λόγου *concerning a clever speech*.
- (b) When a noun is used with the definite article we have several possibilities. An adjective used as a simple attribute may occupy the same position as in English: ὁ δίκαιος νεανίσκος *the just young man*. But note that Greek may achieve exactly the same effect by writing ὁ νεανίσκος ὁ δίκαιος with the article repeated. Both these positions are called **attributive**. Totally different, however, is the case where the adjective appears outside of the article-noun complex, ὁ νεανίσκος δίκαιος or δίκαιος ὁ νεανίσκος. In both these positions the adjective is considered as functioning as a predicate, and the meaning is *the young man is just* (on the omission of *έcti* see below 3.1/6). Greek makes great use of this **predicative** position and can have a simple sentence where English would require a complex one. So whereas οἰκίαν ἔχει καλήν means *he has a beautiful house*, τὴν οἰκίαν ἔχει καλήν or καλήν ἔχει τὴν οἰκίαν means *the house which he has is beautiful, it is a beautiful house which he has* (lit. *beautiful the house he has*).

3.1/4 Adverbs

Most adverbs are formed from adjectives by adding -ως to the stem. In effect this means changing the final ν of the gen. pl. m. of the adjective to c, e.g. δίκαιος (gen. pl. m. δικαίων) *just*, adv. δίκαιως *justly*; ἄδικος (gen. pl. m. ἀδικῶν) *unjust*, adv. ἀδίκως *unjustly*.

Unlike in English, adverbs are nearly always placed immediately before the word they modify (2.1/6a(i)); κακῶς καθεύδουσιν *they sleep badly*. This is frequently a valuable clue in reading Greek.

3.1/5 Prepositions

We have already seen some prepositions which indicate motion or rest (2.1/3f, g, h). Many prepositions govern both the accusative and genitive, some the accusative, genitive and dative. There are always differences of meaning involved, e.g. παρά +acc. = *to (wards)*; +gen. = *from*; +dat. = *at, beside* (παρά is used for persons, not places, e.g. παρά ἔμοι lit. *beside me*, i.e. *at my house*, cf. Fr. *chez moi*). The following are particularly common:

(a) with accusative:	διά	<i>on account of</i>
	μετά	<i>after</i>
	περί	<i>around (time, place, or number)</i>
(b) with genitive:	ἀντί	<i>instead of</i>
	διά	<i>through, by means of</i>
	μετά	<i>(in company) with</i>
	ὑπέρ	<i>on behalf of</i>
	περὶ	<i>concerning</i>

Common idiomatic phrases involving παρά and another preposition κατά are: κατὰ γῆν καὶ κατὰ θάλατταν *by land and sea*; κατὰ/παρὰ τοὺς νόμους *according to/contrary to the laws*.

3.1/6 Present indicative and infinitive of εἰμί / I am

This verb is irregular in Greek as is its equivalent in other languages. It has little in common with other -μι verbs (18.1/1).

SINGULAR	1 εἰμί	I am	PLURAL	ἐсмέν	we are
	2 εἶ	you (s.) are		ἐстε	you (pl.) are
	3 ἐсtí(v)	he, she, it is		εicí(v)	they are
INFINITIVE	είναι	to be			

All the above forms are enclitic (see Appendix 8, d) except εἶ and είναι.

εἰμί never governs an accusative because it does not express an action inflicted by a subject on an object. What is said about the subject in clauses such as *I am Aphrodite, wisdom is a skill, the girls are beautiful* is put into the nominative: εἰμί Ἀφροδίτη, ἡ σοφία τέχνη ἐсtiv, οἱ κόραι εicí καλαί. In clauses of this nature the appropriate form of εἰμί (usually ἐсtí or εicí) is often

omitted (cf. above 3.1/3b): ἀθάνατος ἡ ψυχή *the soul [is] immortal*; ἄνθρωπος μέτρον ἀπάντων *a man [is] the measure of all things*. Sometimes the context requires that εἰσί and εἰσιν should be translated by *there is* and *there are* respectively; κόραι ἐν τῇ ἀγορᾷ εἰσιν *there are girls in the agora* (we would not normally say in English *girls are in the agora*).

3.2 Greek reading

An analysis of sentence 10 will be found in the key.

Proverbs and short quotations

By the end of antiquity the Greeks had accumulated an enormous number of proverbs and pithy sayings. Some have no identifiable origin, others are quotations, generally from poets. The following, and those included in future exercises, are nearly always in their original form.

- 1 οὐκ εἰσὶν οἱ παμπλούσιοι (*the very rich*) ἄγαθοι.
- 2 ἔρημία μεγάλη εἰσὶν ἡ μεγάλη πόλις (*city*).
- 3 ἡ πενία τὰς τέχνας ἐγειρεῖ.
- 4 νεκρὸς οὐ δάκνει.
- 5 In these shorter sayings supply εἰσί in (i), εἰστί in the rest: (i) πολλοὶ τραπέζης, οὐκ ἀληθείας, φίλοι. (ii) ἡ εὐτυχία πολύφιλος. (iii) ὁ ἄνθρωπος πολιτικὸν ζῶν. (iv) ἀθάνατος ὁ θάνατος. (v) οὐ εχολὴ δούλοις. (vi) χωρὶς ὑγείας ἄβιος βίος. (vii) νόσος φιλίας ἡ κολακεία. (viii) κακὸς ἀνήρ (*man*) μακροβιός.
- 6# τὰ μεγάλα δῶρα τῆς Τύχης ἔχει φόβον.
- 7# κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι.
- 8# αὐθαίρετος λύπη εἰσὶν ἡ τέκνων σπορά.
- 9 δῶρα θεοὺς πείθει.
- 10 οὗτε συμπόσιον χωρὶς ὄμιλίας οὕτε πλοῦτος χωρὶς ἀρετῆς ήδονὴν ἔχει.
- 11 ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἄνθρωπος.
- 12 A fable of Aesop
Aesop was a slave on the island of Samos in the early sixth century BC who composed animal fables. These were at first transmitted orally and became widely known. The collection that survives under Aesop's name seems to have been put into its present form early in the Christian era. The following is an adaptation.
(i) πολλοὶ βάτραχοι ἀγγέλους πέμπουσι πρὸς τὸν Κρονίδην δοτὶ μονάρχου χρήζουσιν.

- (ii) οἱ ἄγγελοι τῷ Κρονίδῃ ὑπὲρ τῶν βατράχων λέγουσιν· ὁ δίκαιε Κρονίδη, δεσπότης εἰ τῶν θεῶν. ἀρά ἐθέλεις τοῖς βατράχοις δεσπότην πυρέχειν;
- (iii) ὁ Κρονίδης σφόδρα θαυμάζει καὶ μέγα ξύλον εἰς τὴν τῶν βατράχων λίμνην ρίπτει.
- (iv) τὸ ξύλον ἐκπλήττει τοὺς βατράχους καὶ ταχέως ἀποτρέχουσιν, ἀλλὰ ὑποπτεύειν ἄρχουσιν ἐπει τὸ ξύλον ἔστιν ἀκίνητον.
- (v) ὑστερον τῷ ξύλῳ ἄνευ φόβου ἐπιβαίνουσι καὶ λέγουσιν· ὡς ξένε, ἀρά θεὸς εἰ ἡ ἄνθρωπος ἡ ζῶν;
- (vi) ἐπεὶ οὐ λεγει οὐδέν, νομίζουσιν ἀνάξιον εἶναι εἰ τοιοῦτον δεσπότην ἔχουσι καὶ ἀγγέλους πάλιν πρὸς τὸν Κρονίδην πέμπουσιν περὶ νέου μονάρχου.
- (vii) οἱ ἄγγελοι τῷ Κρονίδῃ λέγουσιν· ὡς δέσποτα, δεῖ ἄλλον μόναρχον τοῖς βατράχοις πέμπειν ἐπεὶ ὁ πρῶτος ἔστιν ἀκίνητος καὶ ἀργός.
- (viii) οἱ τῶν θεῶν δεσπότης ἐν ὄργῃ ἔχει τοὺς βατράχους καὶ μεγάλην ὕδραν πέμπει.
- (ix) ἡ ὕδρα ἔστιν ἀπαραιτήτος καὶ τοὺς βατράχους ἐσθίει.
- (x) οἱ μῆθος σαφηνίζει ὅτι δεῖ τοὺς ἀργοὺς δεσπότας φέρειν ἐπεὶ οἱ δραστήριοι δεσπόται ταλαιπωρίας πολλάκις φέρουσιν.

Notes

- 2 ή μεγάλη πόλις the article indicates a general class (2.1/2 note 1); in English we would say *a large city*.
- 3 With neither noun would we use an article in English (2.1/2 note 1). The same applies in 5 (ii), (iii), (iv), and 7.
- 6 # indicates that the sentence (or passage) is in verse. Poets often vary normal prose usage (but not in 6, 7, 8). Here (and in 9) a neuter plural subject is followed by a singular verb (3.1/1 note 2).
- 12 (ii) A question which does not involve an interrogative word (*who?* *how?*, etc.) may be introduced by ἀρά (10.1/2), which has no English equivalent; in such cases, we normally reverse subject and verb (*are you a sailor? ἀρά ναύτης εἶ?*).
- (iv) ἄρχουσιν here *begin*.
- (v) τῷ ξύλῳ ... ἐπιβαίνουσι *they step on to the log*, ἐπιβαίνω here takes the dative (cf. 13.1/2b).
- (vi) Certain compound negatives (here οὐδέν) reinforce a preceding simple negative (οὐ) and the meaning here is *it says nothing at all* (see 7.1/6); ἀνάξιον (neuter) εἶναι εἰ ... lit. [it] to be *unworthy if* ..., i.e. *that it is despicable that* ...

(viii) ἐν ὄργῃ ἔχει lit. *has in anger*, i.e. *is angry with*.

(x) Note the pun on the two meanings of φέρω, *endure* and *bring*.

3.2/1 Vocabulary

- ἄβιος, -ον *unlivable, intolerable*
- ἀγαθός, -ή, -όν *good*
- ἄγγελος, -ου, ὁ *messenger*
- ἀθάνατος, -ον *immortal*
- ἀκίνητος, -ον *motionless*
- ἀλήθεια, -ᾶς, ή *truth*
- ἄλλος, -η, -ον *other, another*
- ἀνάξιος, -ον *unworthy*
- ἀνεξέταστος, -ον *without enquiry*
- ἄνευ (prep.+gen.) *without*
- ἄνθρωπος, -ου, ὁ *man, human being*
- ἀπαραιτητος, -ον *unmoved by prayer, pitiless*
- ἀποτρέχω *run away*
- ἄρα (interrog. particle) see note to 12 (ii)
- ἄργος, -ον *lazy, idle*
- ἀρετή, -ῆς, ή *excellence, virtue*
- ἄρχω *begin*
- αὐθαίρετος, -ον *self-chosen, self-inflicted*
- βάτραχος, -ου, ὁ *frog*
- βίος, -ου, ὁ *life*
- βιωτός, -όν *worth living*
- δάκνω *bite*
- δεσπότης, -ου, ὁ *master*
- δούλος, -ου, ὁ *slave*
- δραστήριος, -ον *active*
- δῶρον, -ου, τό *gift*
- ἐπει (conj.) *since*
- ἐπιβαίνω (+dat.) *step on to*
- ἐρημία, -ᾶς, ή *desert, wilderness*
- εὐτυχία, -ᾶς, ή *good fortune*
- ζῷον, -ου, τό *living being, animal*
- ἢ (conj.) *or*
- ἡδονή, -ῆς, ή *pleasure*
- θάνατος, -ου, ὁ *death*
- θεός, -οῦ, ὁ *god*
- κακός, -η, -όν *bad, evil*
- καρπός, -οῦ, ὁ *fruit*
- κολακείδ, -ᾶς, ή *flattery*
- Κρονίδης, -ου, ὁ *son of Cronos* (i.e. Zeus)
- λίμνη, -ῆς, ή *pool, marsh*
- λύπη, -ῆς, ή *grief*
- μακρόβιος, -ον *long-lived*
- μόναρχος, -ου, ὁ *monarch*
- μῦθος, -ου, ὁ *story, fable*
- νεκρός, -οῦ, ὁ *corpse*
- νέος, -ᾶς, -ον *new*
- νομίζω *think, consider*
- νόσος, -ου, ή *disease*
- ξένος, -ου, ὁ *stranger*
- ξύλον, -ου, τό *log*
- ομήλιά, -ᾶς, ή *company*
- ὄργη, -ῆς, ή *anger*
- ἐν ὄργῃ ἔχειν (+acc.) *be angry with*
- οὐ (οὐκ, οὐχ) *no(t)* (see 2.1/6a)
- οὐδέν (neuter pron.) *nothing*
- οὔτε ... οὔτε *neither ... nor*
- παμπλούσιος, -ον *very rich*
- πειθω *persuade*
- πέμπω *send*
- πενία, -ᾶς, ή *poverty*
- πλούτος, -ου, ὁ *wealth*
- πολιτικός, -η, -όν *political*
- πολλάκις (adv.) *often*
- πολύφιλος, -ον *having many friends*
- πρώτος, -η, -ον *first*
- σαφηνίζω *make clear*
- σπορά, -ᾶς, ή *sowing, begetting*

сүмпóсιον, -ου, τό	drinking	υδρά, -άς, ἡ	hydra, water-serpent
сφόδρα (adv.)	very much, exceedingly	ὑποπτεύω	suspect, be
схóλή, -ῆς, ἡ	leisure, rest	ὕστερον (adv.)	later, afterwards
ταλαιπωρία, -ᾶς, ἡ	hardship, distress	φέρω	bear, bring
ταχέως (adv.)	quickly	φίλια, -ᾶς, ἡ	friendship
τέκνον, -ου, τό	child	φίλος, -η, -ον	dear, friendly; as a noun friend
τέχνη, -ης, ἡ	art, craft, skill	φόβος, -ου, ὁ	fear
τοιοῦτος (adj. 21.1/3)	of such a kind, such	χρήζω (+gen.)	be in need of, desire
τράπεζα, -ης, ἡ	table	χωρίς (prep.+gen.)	without, apart from
Τύχη, -ης, ἡ	Fortune, Chance		
υγεία, -ᾶς, ἡ	health		

Unit 04

For this and every third subsequent unit a revision exercise will be found at the Internet website <http://tyancientgreek.org>

4.1 Grammar

4.1/1 Imperfect indicative active and weak aorist indicative active and infinitive active of -ω verbs

Both the imperfect and the aorist (in the indicative) have reference to the past. The aorist has other moods, which we shall treat later, but the imperfect exists only in the indicative.

The term **weak aorist** is used to distinguish the formation of this tense in λῦω (and most other -ω verbs) from that in a minority of -ω verbs which have a **strong aorist** (7.1/1). There is no difference in meaning. The weak aorist is so named because its stem requires a suffix (c added to the present stem), whereas the stem of the strong aorist resembles that of the imperfect in having no suffix. The concept of verbal strength as shown in the presence (weak) or absence (strong) of suffixes is a somewhat whimsical notion of nineteenth-century grammarians.

The aorist stem of λῦω is λῦc- (the same as for the future), while the imperfect simply uses that of the present, λῦ-. The **augment** is prefixed to the stem in the indicative of both. This, in λῦω and other verbs beginning with a consonant, consists of the vowel ε, giving us ἐλῦ- (imperfect), ἐλῦc- (aorist). The two sets of endings have similarities but the vowel immediately following the stem in the aorist is α in five of the six forms, whereas in this position in the imperfect we have the same pattern of o- and e-sounds as in the present (cf. 2.1/5 note 3):

	IMPERFECT	AORIST
SINGULAR	1 ἐλύ-ον <i>I was loosening, used to loosen</i>	ἐλύσ-α <i>I loosened</i>
	2 ἐλύ-εc	ἐλύσ-αc
	3 ἐλύ-ε(v)	ἐλύσ-ε(v)
PLURAL	1 ἐλύ-ομεν	ἐλύσ-αμεν
	2 ἐλύ-ετε	ἐλύσ-ατε
	3 ἐλύ-ον	ἐλύσ-αv λύσ-αι
INFINITIVE	—	

The imperfect and the aorist indicative both represent actions which occurred in the past, but, whereas the aorist simply tells us that an action took place, e.g. τοὺς νεανίδες ἐπαιδεύσαμεν *we educated the young men*, the imperfect tells us that an action was continuous or repeated, e.g. τοὺς νεανίδες ἐπαιδεύομεν *we were educating/used to educate the young men* (the choice between continuous action *were educating* and habitual action *used to educate* will depend on the context).¹ In other words, while the aorist indicative views a past action as a simple event, the imperfect indicative views it as a process, either continuous or interrupted (repeated or habitual). The difference between the two usually depends on our perception of the nature of the action or event described. We may, in a particular context, see it simply as something that happened in the past (*it rained last summer*). In another context we may see the same event as something continuous (*it was raining last summer when Socrates visited us*) or repeated (*last summer it used to rain every time I went to the Acropolis*). Naturally, many past actions and events are not normally viewed in more than one way (*Pericles died during the plague*). The term covering distinctions of this sort is **aspect**. We say that, although both these tenses of the indicative describe something that happened in the past, the aorist indicative expresses a momentary aspect, the imperfect a continuous or habitual aspect.

This distinction in the indicative between the imperfect and the aorist also applies in the **infinitive** between the **present** and **aorist**, although there is no specific time reference (but see 8.1/3a and 21.1/1 note). The present infinitive is used for an action which is seen as going on, in the process of happening or being repeated. The aorist infinitive is used for an action which is seen simply as an event. Often both are to be translated in English simply by a present infinitive: οἱ Ἰππόλυτοι τὸν Γλαῦκον ἐκελευσεν αἰεν ἀριστεύειν *Hippolytus ordered Glaucus to be always best* (ἀριστεύειν to be best present infinitive, because the

¹ The imperfect has two other meanings, which are less common: *began to* (*I began to educate* etc. *inceptive imperfect*) and *tried to* (*I tried to educate* etc. *conative imperfect*).

action is seen as one which is going on and continuing); η Ξανθίπη τὸν δοῦλον ἐκέλευσε κροῦσαι τὴν θύραν *Xanthippe ordered the slave to knock [on] the door* (κροῦσαι aorist infinitive, because Xanthippe envisages a simple (single) act; the present infinitive κρούειν would imply a continual action and require the translation *to keep knocking*).

The imperfect has no infinitive because the present infinitive covers the meaning it would have had (i.e. *to be loosening* in a past context). For similar reasons the imperfect has no moods other than the indicative.

Notes

- 1 The augment is prefixed to the indicative forms of the three **historic tenses** (the tenses whose indicative describes something in the past, viz imperfect, aorist, pluperfect (16.1/2)); it does not occur in the three **primary tenses** (the tenses whose indicative describes something in the present or future, viz present, future, perfect (15.1/1), and future perfect (16.1/4 note 2)). There is also a formal difference between the two categories in the 3rd pl. ind. act. ending. In historic tenses this has a final -v (e.g. ἔλθον, ἔλθεαν), but in primary tenses ends in -ci(v) (e.g. λένουσι(v), λένεουσι(v)).
- 2 There are two types of augment:
 - (i) the **syllabic augment**, as described above, where a verb begins with a consonant. An initial ρ is doubled: ρίπτω *throw*, impf. ἔρριπτον. This augment is so called because it adds a syllable to the forms where it is used.
 - (ii) the **temporal augment**. This variety of the augment is called temporal (Latin *tempus time*) because it increases the time taken to pronounce (i.e. it lengthens) an initial vowel according to the following table. Note that α is lengthened to η and that ι, when the second element of a diphthong, becomes subscript. As ι and υ (unlike ε/η and ο/ω) can represent both long and short vowels the temporal augment does not affect the spelling of verbs beginning with them.

α > η	αι > η
ε > η	αυ > ηυ
ι > ῑ	ει > ηι
ο > ω	ευ > ηυ
υ > ῡ	οι > φ
η and ω remain unchanged	

Examples are: ἀκούω *hear*, aor. ηκουσα; ἐλπίζω *hope*, impf. ηλπιζον; οἰκτίρω *pity*, impf. φικτίρον; ωδίνω *be in labour*,

impf. ὤδηνον (for other examples see Principal parts of verbs). A few verbs with initial ε take ει not η, e.g. ἔχω has impf. εἶχον. ει and ευ are often not changed, e.g. εὑρίσκω find, impf. εύρισκον or ηύρισκον.

- 3 The endings of the 1st s. and 3rd pl. of the imperfect indicative active are the same. The context of a particular form will always make clear which person is meant.
- 4 Like its present, the imperfect of εἰμί is irregular: ή or ἦν, ἥθα, ἥν, ἥμεν, ἥτε, ἥσαν. This is the only past tense of εἰμί because the act of being was regarded as necessarily extending over a period of time. For all forms of εἰμί see Appendix 3.

4.1/2 First and second person pronouns, and αὐτό, -ήν, -ό

As in English, so in Greek we have pronouns of the first and second persons. These are declined as follows:

First Person		Second Person	
SINGULAR			
Nom.	ἐγώ I	κύ (also voc.)	you (s.)
Acc.	ἐμέ, με me	cé, ce	you
Gen.	ἐμοῦ, μού of me	coῦ, cou	of you
Dat.	ἐμοί, μοι to/for me	coī, coi	to/for you
PLURAL			
Nom.	ἡμεῖς we	ἡμεῖς (also voc.)	you (pl.)
Acc.	ἡμᾶς us	ἡμᾶς	you
Gen.	ἡμῶν of us	ἡμῶν	of you
Dat.	ἡμῖν to/for us	ἡμῖν	to/for you

The unaccented forms με, μού, μοι, cé, cou, coi are unemphatic and enclitic Appendix 8, d): διώκει με ή 'Ασπασία is chasing me. The other forms are emphatic: οὐ cé, ἄλλα ἐμὲ διώκει ή 'Ασπασία it's me, not you, that Aspasia is chasing (lit. Aspasia is chasing not you but me). With prepositions the emphatic forms are used, e.g. μετὰ coû with you, except for πρός: πρός με towards me. Since the endings of verbs indicate the person involved, the nominative forms will occur only where emphasis is required.

Likewise, in the third person there is no need in Greek for an unemphatic form of the pronoun in the nominative since this too is supplied by the personal endings of the verb: λέγει he/she/it speaks (the gender of the subject will be clear from the context). The oblique cases (2.1/3), however, are supplied by αὐτόν, -ήν, -ό him, her, it (the nominative has another meaning

see 9.1/3), which is declined exactly like the corresponding forms of καλός (3.1/3) except that the neuter accusative singular is αὐτό: ή Ἀσπασίᾳ ἔχθες εδίωκεν αὐτόν *Aspasia was chasing him yesterday*. In the plural, whereas English has only one form (*them*), Greek distinguishes between the genders: m. αὐτούς, f. αὐτάς, n. αὐτά etc. (for the emphatic third person pronouns, see 9.1/1).

Note

The possessive genitive of the unemphatic personal pronoun is placed after the noun which it qualifies, εἰς τὴν οἰκίαν μου *into my house* (lit. *into the house of me*); ἐκ τῆς οἰκίας αὐτῶν *from their house* (lit. *from the house of them*). For the position of the genitive of the emphatic personal pronouns see 9.1/5.

4.1/3 Connecting particles

A fundamental feature of Greek is the ubiquitous occurrence of particles. These are short, indeclinable words, many of which are **postpositive**, i.e. they cannot occur as first word in the phrase or sentence where they are used (these we shall mark here and in the vocabulary with an asterisk). Those such as καὶ *and* and ἀλλά *but*, which are not postpositive, are also called conjunctions.

Particles have two basic functions:

- (a) to act as connectives linking grammatical elements of equal weight (words with words, phrases with phrases, sentences with sentences)
- (b) to add shades of tone, colour, or emphasis to individual words, phrases, or sentences, which in English would simply be conveyed by a variation in the tone or emphasis of the voice.

Here we will concentrate mainly on connectives. Other particles will be explained as they occur in the reading and at 13.1/3.

With very few well-defined exceptions, every sentence in Greek is connected to the preceding sentence by a connecting particle. The commonest of these is δέ* *and*, which is regularly used to connect a string of sentences where in English we would avoid any connecting word at all. In English it would be considered very bad style to begin sentence after sentence with *and*, but in Greek it is totally natural and acceptable. δέ* is also translatable as *but*, but when so used it denotes only a slight contrast: ὁ Ἀχιλλεὺς ἦν ἐν τῇ σκηνῇ ὁ δὲ Πάτροκλος ἔφερεν οἴνον *Achilles was in the tent but (or and) Patroclus was bringing wine*. A

strongly contrasting *but* is expressed by ἀλλά, e.g. οὐ βραδέως ἀλλὰ ταχέως οἱ βάρβαροι ἡμᾶς ἐδίωκον *the barbarians were chasing us not slowly but quickly*. Note also γάρ* *for, as*, which introduces the reason for what goes before, οὐ μενομεν· οἱ γάρ βάρβαροι ἡμᾶς διώκουσιν *we are not staying as the barbarians are chasing us*. Similarly οὖν* *therefore, so*, introduces the result of what goes before, οἱ βάρβαροι ἡμᾶς διώκουσιν: ταχέως οὖν τρέχομεν *the barbarians are chasing us; therefore we are running quickly*.

καὶ *and* is frequently used as a simple conjunction connecting words, clauses or sentences, ήμεῖς καὶ ὑμεῖς *you and we* (Greek gives precedence to the 1st person, English is more polite). καὶ ... καὶ is used to express *both ... and* καὶ η Ἄφροδίτη καὶ ὁ Διόνυσος *both Aphrodite and Dionysos*, and the same sense can also be conveyed by τε* ... καὶ, but since τε* is postpositive (and enclitic; see Appendix 8, *d*), the above phrase would become η τε Ἄφροδίτη καὶ ὁ Διόνυσος. Less commonly τε* is used by itself as the equivalent of δέ or καὶ to connect a sentence to a preceding sentence.

καὶ may also be used adverbially in the sense *also, even, actually*, καὶ cū, τέκνον *even you (or you too)*, [my] child; τὸν βάρβαρον καὶ ἐδιώκομεν *we were actually chasing the barbarian*. In this usage καὶ stands immediately before the word it modifies. The negative of adverbial καὶ is οὐδέ, *not even, e.g.* οὐδὲ ὁ οἶνος ἄγαθός *not even the wine [is] good*. (As a conjunction οὐδέ also means *nor, and ... not*).

One of the most important combinations of particles is that of μὲν* followed at a distance by δέ*. μὲν*, however, does not connect its own word group with anything preceding. For convenience, it is normally translated in dictionaries by *on the one hand*, which is somewhat too emphatic since μὲν* simply introduces the first of a parallel pair of balanced or contrasted items. When we see μὲν* we know to look ahead to find the corresponding δέ*. This tendency to place words in a formally balanced structure is fundamental to Greek. Any page of a Greek author will contain at least one μὲν* ... δέ*.

We may think of the pair as meaning *on the one hand ... and/but on the other hand*, but in most cases such a translation would be heavy or clumsy. Thus Σωκράτης μὲν λέγει ἐν τῇ ἀγορᾷ, ἐγὼ δὲ βαδίζω μετὰ τῆς Ἀσπασίας should not be translated by *Socrates on the one hand is speaking in the agora, but I on the other hand am walking with Aspasia but by Socrates is speaking ... but I am walking ... or whereas Socrates is speaking ... I am walking ...*

The two elements balanced by μὲν* ... δέ* must always be structurally parallel and the words they follow must be of equal grammatical weight. These can be nouns and pronouns (as above), or adverbs, e.g. εὐ μὲν λέγει, κακῶς δὲ πράττει *he speaks well but acts badly*, or verbs e.g. λέγει μὲν εὖ, πράττει δὲ κακῶς *he speaks well but acts badly*; here the change in the elements contrasted has meant that the adverbs εὖ and κακῶς have been placed after the words they qualify (cf. 2.1/6). Other parts of speech can also be contrasted in this way.

4.2 Greek reading

An analysis of sentence 5 will be found in the key.

- 1 αἱ μὲν ἡδοναὶ θηταῖ, αἱ δὲ ἀρεταὶ ἀθάνατοι.
- 2 ἄρτον οὐκ εἰχεν ὁ πτωχὸς καὶ τυρὸν ἤγόραζεν.
- 3 μισθὸς ἀρετῆς ἔπαινος, κακίας δὲ ψόγος.
- 4# δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι.
- 5 τοῖς μὲν δουλοις ἡ ἀνάγκη νόμος, τοῖς δὲ ἐλευθέροις ἀνθρώποις ὁ νόμος ἀνάγκη.
- 6 πάλαι ποτὲ ἦσαν ἄλκιμοι Μιλήσιοι.
- 7 ἀετὸς μυίας οὐ θηρεύει.
- 8 **Futility**
(i) εἰς οὐρανὸν πτύεις. (ii) ἐξ ἄμμου σχοινίον πλέκεις. (iii) θάλατταν σπείρεις. (iv) ὥππον εἰς πεδίον διδάσκεις τρέχειν. (v) κατόπιν ἕορτῆς ἱκεῖς. (vi) νεκρὸν μαστίζεις. (vii) ὄνον κείρεις. (viii) πρὸ τῆς νίκης τὸ ἐγκώμιον ἔδεις. (ix) πρὸς κέντρα λακτίζεις. (x) τὰς μηχανὰς μετὰ τὸν πόλεμον κομίζεις.
- 9 **The fall of Croesus**
Herodotus (fifth century BC) is the earliest surviving Greek historian and has been called the father of history. The subject of his work is the rise of the Persian empire and its fateful clash with the Greek world which culminated in the unsuccessful invasion of Greece in 480–479 BC. The following passage is based on Herodotus' description of the subjugation of Lydia (see map on p. xiv), which brought the Persians into contact with the Greeks of the Asia Minor coast.

ο δέ Κροῖσος ὁ τῶν Λυδῶν βασιλεὺς (*king*) τὴν τῶν Περσῶν ἀρχὴν διαφθείρειν ἥθελεν· κατὰ γάρ το ἐν Δελφοῖς χρηστηρίον ἀρχὴν μεγάλην ἐμελλε παῖσαι. ἀλλὰ τέλος τὴν μὲν εἰαυτοῦ (*his own*) ἀρχὴν ἐπαυσεν, τὴν δὲ τῶν Περσῶν οὐ. μετὰ δὲ τὴν τῶν Περσῶν νικην ὁ Κῦρος ὁ τῶν Περσῶν βασιλεὺς ⁵ τὸν Κροῖσον ἐπὶ πυρὰν μεγάλην ἀνεβίβασεν (*made ... go up*). ο δέ Κροῖσος τοὺς λόγους τοὺς τοῦ Σόλωνος (*of Solon*) τοῦ Ἀθηναίου ἐφρόντιζεν· οὐδεὶς (*no-one*) τῶν ἀνθρώπων ὅλβιος

πρὸ τοῦ θανάτου. ἡσυχος οὖν ἔμενε τὴν τελευτήν· ἀλλὰ ὁ Κύρος, διότι ὁ Κροῖcos καὶ ὄσιος ἦν καὶ ἀγαθός, ἐκέλευσε¹⁰ μὲν τοὺς στρατιώτας ἀπὸ τῆς πυρᾶς αὐτὸν καταβιβάσαι (*to bring down*), ἔλεξε (*spoke*) δὲ ὥδε· ὁ Κροῖce, τίς (*who?*) σε ἀνθρώπων ἔπειce (*persuaded*) πολέμιον ἀντὶ φίλου ἐπὶ τὴν γῆν μου στρατεῦσαι; ὁ δὲ Κροῖcos, ὁ Κύρε, ἔφη (*said*), ἐγὼ μὲν ἐπὶ cέ ἐστρατευσα, ὁ δὲ θεὸς ὁ ἐν Δελφοῖς ἔπειce με¹⁵ στρατεῦσαι. οὐ γαρ εἰμι ἀνόητος οὐδὲ ἐθέλω τὸν πόλεμον ἔχειν ἀντὶ τῆς ειρήνης. ἐν μὲν γὰρ τῇ ειρήνῃ οἱ νεανίαι τοὺς γεραιοὺς (*the old*) θάπτουσιν, ἐν δὲ τῷ πολέμῳ οἱ γεραιοὶ τοὺς νεανίας. ἀλλὰ τοῦτο (*lit. this thing*) φίλον ἦν τοῖς θεοῖς. ὁ οὖν Κύρος αὐτὸν ἔλυσε καὶ ἐγγὺς καθεῖσεν (*made ... sit*). ὁ²⁰ δὲ Κροῖcos αὐθὶς ἔλεξεν· ὁ Κύρε, τί (*what?*) πράττουσιν οἱ στρατιῶται σου; τὴν πόλιν (*city*) σου, ἔφη ὁ Κύρος, ἀρπάζουσι καὶ τὸν πλοῦτον σου ἐκφέρουσιν. οὐχ ἀρπάζουσι τὴν πόλιν μου, ἔφη ὁ Κροῖcos, οὐδὲ τὸν πλοῦτον· οὐδὲν (*nothing*) γὰρ ἔμοι ἔστιν. ἀλλὰ cέ ἄγουσι τε καὶ φέρουσιν. μετὰ δὲ τοῦτο²⁵ φίλος ἦν αὐτῷ. τὴν γὰρ σοφίαν αὐτοῦ ἐν τιμῇ εἶχεν ὁ Κύρος.

Notes

- 1 The appropriate part of εἰμί is to be supplied (also in 3, 4, 5).
- 2 Cheese (*τυρός*) would have been a luxury to the poor.
- 3 Take μιсθοс with the genitives ἀρετῆς and κακίας; normal prose usage would require ὁ μιсθοс but the definite article is often omitted in proverbs and in verse.
- 4 τοι is a particle conveying emphasis, commonly employed in proverbs; it is not to be translated, since in English we would convey the emphasis by tone of voice; μηχανᾶc here used metaphorically *devices, ways and means* (in 8(x) below the word is used concretely).
- 6 Miletus, the city of the Μιλήσιοι, flourished in the seventh and sixth centuries BC; in later times it became symbolic of past greatness; Μιλήσιοι does not have an article as this is optional with proper nouns (2.1/2,1(iii)).
- 8 (x) μηχανῶi are here *engines of war* (siege weapons and the like).
- 9 l.1 δέ connects this passage with what precedes in the original and need not be translated. l.2 Δελφοί is a plural place name. There are many such names in Greek ('Αθῆναι Athens, Θῆβαι Thebes). l.3 ἔμελλε was destined to, was going to. ll.7f Solon was an Athenian statesman who had visited Croesus and, in conversation with him, had enunciated the very Greek sentiment *Call no man happy before he dies* (only then can a true and full judgement be made); ἐφρόντιζεν began to ponder inceptive imperfect

(4.1/1 footnote); οὐδεὶς ... θανάτου are Solon's actual words (inverted commas are not normally used in printing Greek – 1.1/1 note 3). l.8 ἡρυχός translate by an adverb *quietly* (Greek often uses an adjective where English would have an adverb). l.12 Take τίς ... ἀνθρώπων together; take πολέμιον with σε, [as an] *enemy* (Greek does not here need an equivalent to the English *as*). l.18 τοῦτο refers to what has happened to Croesus; φίλον +dat. *dear to, pleasing to*. l.22 οὐχ 2.1/6a(i). ll.23–4 ἄγουσί τε καὶ φέρουσιν lit. *are both driving and carrying*, i.e. *are plundering and carrying off* (a set expression; the τε need not be translated) but here translate simply by *plunder*.

4.2/1 Vocabulary

ἀγοράζω *buy*
 ἄγω καὶ φέρω *plunder*
 ᾠδω *sing*
 αετός, -οῦ, ὁ *eagle*
 Ἀθηναῖος, -ᾶ, -ον *Athenian*
 Αἰγύπτιος, -ᾶ, -ον *Egyptian*
 ἄλκιμος, -ον *brave*
 ἄμμος, -ου, ἡ *sand*
 ἀνάγκη, -ῆς, ἡ *necessity*
 ἀνόητος -ον *foolish*
 ἀντί (prep.+gen.) *instead of*
 ἀπό (prep.+gen.) *from, away from*
 ἀρπάζω *seize, plunder, snatch*
 ὄρτος, -ου, ὁ *bread*
 ἀρχή, -ῆς, ἡ *empire*
 αὐθίς (adv.) *again*
 γάρ* (connecting particle) *for, as*
 δεινός, -ή, -όν *clever at (+inf.)*
 Δελφοί, -ῶν, οἱ *Delphi*
 διδάσκω *teach*
 ἐγγύς (adv.) *near, nearby*
 ἐγκώμιον, -ου, τό *victory-song*
 ἐθέλω *am willing, wish*
 εἰρήνη, -ῆς, ἡ *peace*

ἐκφέρω *carry out*
 ἐλεύθερος, -ᾶ, -ον *free*
 ἔξ = ἔκ
 ἔσπειρται, -ῆς, ἡ *feast*
 ἔπαινος, -ου, ὁ *praise*
 ἐπί (prep.+acc.) *on to, to, against*
 ἡρυχός, -η, -ον *quiet, peaceful*
 θάπτω *bury*
 θηρεύω *hunt*
 θνητός, -ή, -όν *mortal*
 ἵππος, -ου, ὁ *horse*
 κακία, -ῆς, ἡ *wickedness*
 κατά (prep.+acc.) *according to*
 κατόπιν (+gen.) *after*
 κείρω *cut (the hair), shear*
 κελεύω *order*
 κέντρον, -ου, τό *goad*
 κομίζω *bring*
 λακτίζω *kick*
 λόγος, -ου, ὁ *word*
 Λυδός, -οῦ, ὁ *Lydian*
 μαστίζω *whip, flog*
 μέλλω *be destined to*
 μένω *wait (for)*
 μετά (prep.+acc.) *after*

- μηχανή, -ῆς, ἡ *engine of war; device*
 Μιλήσιος, -ᾶς, -ον *of Miletus, Milesian*
 μισθός, -οῦ, ὁ *pay, reward*
 μυῖα, -ᾶς, ἡ *fly*
 νίκη, -ῆς, ἡ *victory*
 νόμος, -ου, ὁ *law*
 ὄλβιος, -ᾶς, -ον *happy*
 ὄνος, -ου, ὁ/ἡ *ass*
 ὄσιος, -ᾶς, -ον *pious, devout*
 οὐδέ (conj.) *and not, nor*
 οὖν* (particle) *therefore, so, then*
 οὐρανός, -οῦ, ὁ *sky*
 πάλαι (adv.) *long ago*
 παύω (tr.) *stop, put an end to*
 πεδίον, -ου, τό *plain*
 Πέρσης, -ου, ὁ *Persian*
 πλεκω *plait; devise, contrive*
 πολέμιος, -ᾶς, -ον *hostile, enemy*
 πόλεμος, -ου, ὁ *war*
 ποτέ* *once*
- πράττω *do*
 πρό (prep.+gen.) *before*
 πτυω *spit*
 πτωχός, -οῦ, ὁ *beggar*
 πυρᾶ, -ᾶς, ἡ *funeral pyre*
 σοφία, -ᾶς, ἡ *wisdom*
 σπειρω *sow (with seed)*
 στρατεύω *make an expedition*
 στρατιώτης, -ου, ὁ *soldier*
 σχοινιόν, -ου, τό *little rope*
 τε* ... καὶ/τε* *both ... and*
 τελευτή, -ῆς, ἡ *end, death*
 τέλος (adv.) *in the end, finally*
 τιμή, -ῆς, ἡ *respect*
 τοι* see note on 4
 τρέχω *run*
 τύρος, -οῦ, ὁ *cheese*
 φροντίζω *think about, ponder*
 χρηστήριον, -ου, τό *oracle*
 ψόγος, -ου, ὁ *blame*
 ὡδε (adv.) *thus, as follows*

(4.1/1 footnote); οὐδεὶς ... θανάτου are Solon's actual words (inverted commas are not normally used in printing Greek). 1.1/1 note 3). I.8 ἡσυχος translate by an adverb *quiet* (Greek often uses an adjective where English would have an adverb). I.12 Take τί ... ἀνθρώπων together; take πολέμιος with the σε, [as an] *enemy* (Greek does not here need an equivalent to the English *as*). I.18 τοῦτο refers to what had happened to Croesus; φίλον +dat. *dear to, pleasing to*. I.22 οὐχ 2.1/6a(i). II.23–4 ἄγουσι τε καὶ φέρουσιν lit. are both driving and carrying, i.e. are plundering and carrying off (a set expression; the τε need not be translated) but here translate simply by *plunder*.

4.2/1 Vocabulary

ἀγοράζω	<i>buy</i>	ἐκφέρω	<i>carry out</i>
ἄγω καὶ φέρω	<i>plunder</i>	έλευθερος, -ᾱ, -ον	<i>free</i>
ἄδω	<i>sing</i>	ἔξ = ἐκ	
αετός, -οῦ, ὁ	<i>eagle</i>	ἑορτή, -ῆς, ἡ	<i>feast</i>
Αθηναῖος, -ᾱ, -ον	<i>Athenian</i>	ἔπαινος, -ου, ὁ	<i>praise</i>
Αἰγύπτιος, -ᾱ, -ον	<i>Egyptian</i>	ἐπί (prep.+acc.)	<i>on to, to,</i> <i>against</i>
ἄλκιμος, -ον	<i>brave</i>	ἡσυχος, -η, -ον	<i>quiet,</i> <i>peaceful.</i>
ἄμμος, -ου, ἡ	<i>sand</i>	θάπτω	<i>bury</i>
ἀνάγκη, -ῆς, ἡ	<i>necessity</i>	θηρεύω	<i>hunt</i>
ἀνόητος -ον	<i>foolish</i>	θυντός, -ή, -όν	<i>mortal</i>
αντί (prep.+gen.)	<i>instead of</i>	ἵππος, -ου, ὁ	<i>horse</i>
ἀπό (prep.+gen.)	<i>from, away</i>	κακίσ, -ῆς, ἡ	<i>wickedness</i>
	<i>from</i>	κατά (prep.+acc.)	<i>according</i>
ἀρπάζω	<i>seize, plunder, snatch</i>		<i>to</i>
ἄρτος, -ου, ὁ	<i>bread</i>	κατόπιν (+gen.)	<i>after</i>
ἄρχη, -ῆς, ἡ	<i>empire</i>	κειρώ	<i>cut (the hair), shear</i>
αὖθις (adv.)	<i>again</i>	κελεύω	<i>order</i>
γάρ* (connecting particle)	<i>for, as</i>	κέντρον, -ου, τό	<i>goad</i>
δεινός, -ή, -όν	<i>clever at</i>	κομίζω	<i>bring</i>
	<i>(+inf.)</i>	λακτίζω	<i>kick</i>
Δελφοί, -ῶν, οἱ	<i>Delphi</i>	λόγος, -ου, ὁ	<i>word</i>
διδάσκω	<i>teach</i>	Λυδός, -οῦ, ὁ	<i>Lydian</i>
ἐγγύς (adv.)	<i>near, nearby</i>	μαστίζω	<i>whip, flog</i>
ἐγκώμιον, -ου, τό	<i>victory-</i>	μέλλω	<i>be destined to</i>
	<i>song</i>	μένω	<i>wait (for)</i>
ἐθέλω	<i>am willing, wish</i>	μετά (prep.+acc.)	<i>after</i>
εἰρήνη, -ῆς, ἡ	<i>peace</i>		

μηχανή, -ῆς, ἡ	<i>engine of war; device</i>	πράττω	<i>do</i>
Μιλήσιος, -ᾶς, -ον	<i>of Miletus, Milesian</i>	πρό (prep.+gen.)	<i>before</i>
μισθός, -οῦ, ὁ	<i>pay, reward</i>	πτύω	<i>spit</i>
μυῖα, -ᾶς, ἡ	<i>fly</i>	πτωχός, -οῦ, ὁ	<i>beggar</i>
νίκη, -ῆς, ἡ	<i>victory</i>	πυρᾶ, -ᾶς, ἡ	<i>funeral pyre</i>
νόμος, -ον, ὁ	<i>law</i>	σοφία, -ᾶς, ἡ	<i>wisdom</i>
ὅλβιος, -ᾶς, -ον	<i>happy</i>	επειρω	<i>sow (with seed)</i>
ὄνος, -ον, ὁ/ἡ	<i>ass</i>	στρατεύω	<i>make an expedition</i>
օσιος, -ᾶς, -ον	<i>pious, devout</i>	στρατιώτης, -ου, ὁ	<i>soldier</i>
οὐδέ (conj.)	<i>and not, nor</i>	εχοινιόν, -ου, τό	<i>little rope</i>
οὖν* (particle)	<i>therefore, so, then</i>	τε* ... καὶ/τε*	<i>both ... and</i>
οὐρανός, -οῦ, ὁ	<i>sky</i>	τελευτή, -ῆς, ἡ	<i>end, death</i>
πάλαι (adv.)	<i>long ago</i>	τέλος (adv.)	<i>in the end,</i>
παύω (tr.)	<i>stop, put an end to</i>		<i>finally</i>
πεδίον, -ου, τό	<i>plain</i>	τίμη, -ῆς, ἡ	<i>respect</i>
Πέρσης, -ου, ὁ	<i>Persian</i>	τοι*	<i>see note on 4</i>
πλεκω	<i>plait; devise, contrive</i>	τρέχω	<i>run</i>
πολέμιος, -ᾶς, -ον	<i>hostile, enemy</i>	τύρος, -οῦ, ὁ	<i>cheese</i>
πόλεμος, -ον, ὁ	<i>war</i>	φροντίζω	<i>think about, ponder</i>
ποτέ*	<i>once</i>	χρηστήριον, -ου, τό	<i>oracle</i>
		ψόγος, -ου, ὁ	<i>blame</i>
		ώδε (adv.)	<i>thus, as follows</i>

5.1 Grammar

5.1/1 Third declension – consonant stem nouns (1)

The third declension contains nouns of all three genders. They are divided into two classes, those with stems ending in a consonant and those with stems ending in a vowel or diphthong. Within the various sub-groups of each class masculine and feminine nouns have the same case endings but neuters always follow the rule previously given (3.1/1) for the nominative, vocative and accusative (not every sub-group has each gender). The gender of a third declension noun is only sometimes predictable from its ending.

With all consonant stem nouns we discover the stem by subtracting -oc from the genitive singular (e.g. γῦψ *vulture*, gen. γῦποc, stem γῦπ-) and the other case endings are added to this. As the stem is modified, occasionally beyond recognition, in the nominative singular, both nominative and genitive singular must be learnt.

- (a) *Stems in κ, γ, χ (palatals), π, β, φ (labials), and τ, δ, θ (dentals)*

The declension of regular masculine and feminine nouns with stems ending in these consonants is given below. Masculine and feminine nouns in these sub-groups have a nominative singular in c, which combines with, or replaces, the final consonant of the stem as follows:

κ/γ/χ + c > ξ; π/β/φ + c > ψ; τ/δ/θ + c > c

The same changes occur before the dative plural ending -ct^l (which can take a movable v; cf. 2.1/5 note 4); they also occur in verbs with similar stems (6.1/4).

φύλαξ (m) <i>guard</i>	γάψ (m) <i>vulture</i>	ἔρως (m) <i>love</i>	πατρίς (f) <i>native land</i>
stem φύλακ-	γάψ-	ἔρω-	πατρίδ-
SINGULAR			
N. V. φύλαξ	γάψ	ἔρως	πατρίς (<i>v.</i> πατρί)
Acc. φύλακ-α	γάψ-α	ἔρωτ-α	πατρίδ-α
Gen. φύλακ-ος	γάψ-ός	ἔρωτ-ος	πατρίδ-ος
Dat. φύλακ-ι	γάψ-ι	ἔρωτ-ι	πατρίδ-ι
PLURAL			
N. V. φύλακ-ες	γάψ-ες	ἔρωτ-ες	πατρίδ-ες
Acc. φύλακ-ας	γάψ-ας	ἔρωτ-ας	πατρίδ-ας
Gen. φύλακ-ων	γάψ-ών	ἔρωτ-ών	πατρίδ-ών
Dat. φύλακ-ι(v)	γάψι(v)	ἔρωτ-ι(v)	πατρίδ-ι(v)

Within these sub-groups the only neuters are those with a τ stem. The vast majority of these have a nominative singular in -μα and a genitive in -ματος. Of the others some have a sigma in the nominative singular (as κέρας), some do not (e.g. ἡπαρ, ἡπατος *liver*).

cῶμα (n) <i>body</i>		κέρας (n) <i>horn</i>	
stem cῶματ-		κέρατ-	
SINGULAR			
N. V. cῶμα	cῶματ-α	κέρας	κέρατ-α
Acc. cῶμα	cῶματ-α	κέρας	κέρατ-α
Gen. cῶματ-ος	cῶματ-ών	κέρατ-ος	κέρατ-ών
Dat. cῶματ-ι	cῶματ-ι(v)	κέρατ-ι	κέρατ-ι(v)
PLURAL			

(b) Stems in vt (all masculine)

These have a nominative singular in -ας or -ων. Unlike nouns of the preceding sub-groups (except πατρίς), they have a separate vocative singular, which is formed by dropping τ from the stem. Their dative plural has the change vt + c > c, with lengthening of the preceding α and ο to ᾱ and ου (not ω) respectively. This lengthening occurs to compensate for the reduction of three consonants to one.

stem γίγας (m) <i>giant</i>		λέων (m) <i>lion</i>	
γίγαντ-		λεοντ-	
SINGULAR			
Nom. γίγας	γίγαντ-ες	λέων	λεοντ-ες
Voc. γίγαν	γίγαντ-ες	λέον	λεοντ-ες
Acc. γίγαντ-α	γίγαντ-ας	λέοντ-α	λεοντ-ας
Gen. γίγαντ-ος	γίγαντ-ών	λέοντ-ος	λεοντ-ών
Dat. γίγαντ-ι	γίγαντ-ι(v)	λέοντ-ι	λεοντ-ι(v)
PLURAL			

Notes

- 1 Some nouns with these stems are slightly irregular, mostly in the nominative singular. The most common are:
- | | | |
|--------|-----------------|--------------------------|
| γόνυ | γόνατος (n) | knee |
| γυνή | γυναικός (f) | woman (voc. s. γύναι) |
| θρίξ | τριχός (f) | hair (dat. pl. θριξί(ν)) |
| νύξ | νυκτός (f) | night (dat. pl. νυξί(ν)) |
| όδοντς | όδόντος (m) | tooth |
| οὖς | ώτος (n) | ear |
| παιᾶς | παιδός (m or f) | child (voc. sing. παιᾶ) |
| ποὺς | ποδός (m) | foot |
| ύδωρ | ύδατος (n) | water |
- 2 Stems in *ιδ* which are not accented on the *i* have *-ιν*, not *-ιδα*, in the acc. s., e.g. ἔρις, ἔριδος (f) *strife*, acc. ἔριν. This also applies to χάρις, χάριτος (f) *favour*, acc. χάριν and ὄρντης, ὄρντηθος (m. or f.) *bird*, acc. ὄρντιν.
- 3 Third declension monosyllables are accented on their ending in the genitive and dative, both singular and plural (see γῦψ above).

5.1/2 Contracted verbs

Unlike verbs with stems ending in *i* and *v* (*ἐσθίω eat*, *λύω loosen*), verbs whose stems end in *α*, *ε* and *ο* contract their stem vowel with the initial vowel of the endings in the present and imperfect. A consonantal suffix is used to form the stem of the other tenses (e.g. *c* in the future and aorist – see note 2). Examples of contracted verbs are: *τιμά-ω honour*, *ποιέ-ω do, make*, *δηλώ-ω make clear, show*. Since all three types contract their stem vowels and the *-ω* of the 1st s. pres. ind. act. to *-ω* (*τιμώ, ποιώ, δηλώ*), these verbs are always cited in vocabulary lists in their **uncontracted** form to make identification immediately obvious. For the rules governing the accentuation of contracted verbs see Appendix 8, *b(i)*. Paradigms for the three types are given in Appendix 2. As the endings involved are the same as for *λύω*, it is the rules for contraction which are our principal concern here:

(a) *Stems in α (model τιμάω)*

α + an e-sound (ε, η) > ῥ: ἐτίμασ (ἐτίμα-ε)

α + an o-sound (ο, ου, ω) > ω: τιμώσι (τιμά-ουσι); τιμώμεν (τιμά-ομεν)

α + an i- diphthong (ει, ηι, οι) obeys the above rules but retains the iota as a subscript in the contracted form: τιμᾶ (τιμά-ει)

The combinations of *α + η/οι* occur in forms not yet treated.

(b) *Stems in ε (model ποιέω)* $\varepsilon + \epsilon > \varepsilon\iota$: ποιείτε (ποιέ-ετε) $\varepsilon + ο > ου$: ἐποίουν (ἐποιε-ον) ε disappears before a long vowel or diphthong: ποιώ (ποιε-ω); ποιοῦci (ποιε-ουci).(c) *Stems in ο (model δηλόω)* $ο + ε/ο/ου > ου$: ἐδήλου (ἐδήλο-ε); δηλοῦμεν (δηλό-ομεν); δηλοῦci (δηλό-ουci) $ο + η/ω > ω$: δηλώ (δηλό-ω) $ο + an i-diphthong (ει, οι, η) > οι$: δηλοῖ (δηλό-ει)The combinations $ο + η/οι/η$ occur in forms not yet treated.

The above contractions, which cover all forms of contracted verbs, also occur in other parts of speech, e.g. the noun *voūc* (< *vōoc*; 6.1/2). Contraction was a regular feature of Attic Greek but was not as rigorously applied in other dialects.

Notes

- 1 The present infinitives of α- and ο-stems contract to -ᾱv and -օv respectively, not -ᾱv and -օv. This is because the -ειν of the pres. inf. act. of uncontracted -ω verbs (e.g. λύ-ειν) is itself a contraction of ε + εν. With -αω and -οω verbs we therefore have the double contractions α + ε + εν > ᄀ + εν > ᄀv; ο + ε + εν > οu + εν > οuv, which give us τίμāν, δηλoūn.
- 2 All tenses other than the present and imperfect are formed by lengthening the stem vowel and proceeding exactly as with uncontracted verbs (α > η (except after ε, ι, ρ where we have α > ᄀ); ε > η; ο > ω). The fut. ind. act. of the model verbs is τίμηcω, ποιηcω, δηλώcω and the aor. ind. act. ἐτίμηca, ἐποιηca, ἐδήλωca. However, γελάω *laugh* does not lengthen its α: fut. γελάcoμai (8.1/1 note 1) aor. ἐγέλαca. Likewise, καλέω *call* and τελέω *complete* do not lengthen their ε in the aorist: ἐκάλεca, ἐτέλεca; their future is, rather confusingly, the same as their present, καλῶ, τελῶ, because the expected καλέcω, τελέcω lost the intervocalic c and contraction resulted (cf. 6.1/1c).
- 3 A contracted future also occurs in most verbs in -ίζω (6.1/4b) and all verbs with stems in λ, μ, ν, ρ (11.1/3). Nearly all such futures have a stem in ε (i.e. the contraction is -ᾱ, -εīc, -εī, etc., exactly as the present of ποιέω). A few have a stem in α, as ἐλάvūnω *drive*, fut. stem ἐλα- giving ἐλῶ, ἐλᾱc, ἐλᾱ, etc., exactly as the present of τίμāw.
- 4 ζāw *be alive* contracts to η where other -άw verbs have ᄀ: pres. ind. act. ζῶ, ζῆc, ζῆ, ζāmεn, ζῆte, ζācī(v), inf. ζῆn; impf. ind. act. ἔζωn, ἔζηc, ἔζη, ἔζāmεn, οζῆte, ξζωn. So also πεινάw *be hungry* and διψάw *be thirsty*.

- 5 Most disyllabic verbs in -εω (as δέω *need*, πλέω *sail*, πνέω *breathe*, ρέω *flow*) contract only when ε is followed by ο. The pres. ind. act. of πλέω is πλέω, πλεῖς, πλεῖ, πλέομεν, πλείτε, πλέουσι(ν); impf. ἐπλεον, ἐπλεις, ἐπλει, ἐπλέομεν, ἐπλείτε, ἐπλεον. The 3rd s. act. of δέω *need*, pres. δεῖ, impf. ἔδει, is used impersonally in the sense of *it is/was necessary* (examples have already occurred in the reading exercises). It is construed with the accusative of the person involved and an infinitive: δεῖ με ἐν τῇ οἰκίᾳ μένειν, *it is necessary for me to remain in the house*, i.e. *I must remain ...*
- 6 There is no movable ν in the 3rd s. of the impf. ind. act. of contracted verbs.

5.1/3 Further uses of the definite article

In English we can, to a limited degree, use the definite article with an adjective to form a noun-equivalent: *only the good die young; only the brave deserve the fair*. In Greek, however, the definite article can be used to create a noun-equivalent out of virtually any part of speech (adjective, adverb, prepositional phrase, infinitive) to which it is prefixed: ὁ σοφός *the wise [man]*; η σοφή *the wise [woman]*; οἱ τότε *the then [men]*, i.e. *the men of that time*; οἱ νῦν *the now [men]*, i.e. *the men of today*; οἱ ἐν τῇ οἰκίᾳ *the [men] in the house* (the last three examples can also mean *the [people] ...*, as Greek uses the masculine article to refer to mixed groups). The neuter singular article is used with adjectives to express abstractions: τὸ καλὸν *beauty*, τὸ αἰσχρόν *ugliness*. When prefixed to an infinitive (**articular infinitive**, i.e. article + infinitive) it forms an equivalent of verbal nouns in English: τὸ λέγειν *the [act of] speaking, speech*; τὸ φεύγειν *the [act of] fleeing, flight*. Each of these noun-equivalents functions exactly like any normal noun, and the case of the article (and of an accompanying adjective) varies according to a particular context: φέρω τὸν κακόν *I am carrying the cowardly [man]*; περὶ τοῦ παιδεύειν ἔλεγεν *he was speaking about the [act of] educating*, i.e. *about education*; ἐδιώκομεν τοὺς ἐν τῇ νησῷ *we were chasing the [men] in the island*.

Another very common type of noun-phrase consists of the neuter plural of the definite article followed by a genitive. Here the article may be translated in a wide variety of ways. Thus τὰ τῶν Ἀθηναίων (lit. *the [things] of the Athenians*) can mean *the property/situation/condition/fortunes/interests, etc., of the Athenians*; τὰ ἐν τῇ Ρώμῃ *the things/events/circumstances, etc. in Rome*. The context must determine the most appropriate rendering.

The article can also be used as a third person pronoun when combined with the particles μὲν* ... δέ; οἱ μὲν ... οἱ δέ *the one ... the other (one man ... another)*; οἱ μὲν ... οἱ δέ *some ... others*: οἱ μὲν διώκει τὴν δόξαν, οἱ δέ τὸ ἀργύριον *one man chases fame, another money*; οἱ μὲν ἀπέθνησκον, οἱ δέ ἔφευγον *some were dying, others running away*. οἱ δέ *but/and he* (and οἱ δέ, etc.) when used by itself refers to someone mentioned in the preceding sentence other than its subject: οἱ Σωκράτης ἐκέλευσε τὴν Ξανθίππην κροῦσαι τὴν μυῖαν· η δὲ οὐκ ἤθελεν *Socrates ordered Xanthippe to swat the fly but she refused* (lit. *was not willing*). This use of the article is a survival from an earlier stage in Greek when it was employed solely as a third person pronoun (cf. 25.1/3a).

We have already met three usages of the article in Greek where there is no corresponding article in English (2.1/2 note 1). There is also one important instance where the reverse holds true, viz where the noun or adjective is predicative. Thus, when Thucydides (6.2.11) is telling us that originally the Athenians called the Acropolis simply ‘the polis’, he writes καλεῖται (3rd s. pres. ind. passive) η Ἀκρόπολις ἔτι πόλις *the Acropolis is still called ‘the polis’*, but there is no article with πόλις. In such sentences, therefore, there should be no doubt as to which word is the subject and which is the complement.

Notes

- 1 Adjectives without the definite article can also be used as nouns but they then have an indefinite sense: ἐν τῷ πολέμῳ πολλοὶ κακὰ ἔφερον *in the war many [people] were suffering hardships* (lit. *bad things*). When used indefinitely in the singular an adjective is normally accompanied by the indefinite pronoun τις (10.1/1).
- 2 In expressions such as Ἐλκιβιάδης οἱ Κλεινίου *Alcibiades, [son] of Cleinias* the article is followed by the genitive and the word for son or daughter is omitted (cf. 24.1/1a). As Greeks, both male and female, had only one name, the name of a person’s father is often given in this way to achieve greater precision.

5.2 Greek reading

- 1 οἱ χρόνος παιδεύει τοὺς σοφούς.
- 2 πολλά ἔχει σιωπή καλά.
- 3# πολλά ἔστιν ἀνθρώποις, ὡς ζένοι, κακά.
- 4# οὐ δεῖ φέρειν τὰ πρόσθεν ἐν μνήμῃ κακά.

- 5 Supply ἔστι in the following: (i) καλὸν ἡυχία. (ii) χαλεπὰ τὰ καλά. (iii) μέτρον ἄριστον. (iv) μέγα βιβλιον μέγα κακόν. (v) κοινὰ τὰ τῶν φίλων. (vi) κοινὸς Ἐρμῆς. (vii) μικρὸν κακὸν μέγα ἀγαθόν. (viii) ἄλλα ἄλλοις καλά. (ix) η γλώττα πολλῶν αἵτια κακῶν. (x) χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ράδιον. (xi) κακὸν τὸ μεθύειν πημονῆς λυτήριον. (xii) παθήματα μαθήματα. (xiii) κακοῦ κόρακος κακὸν φόν. (xiv) πιστὸν γῆ, ἄπιστον θάλαττα. (xv) κάν μύρμηκι χολη.
- 6 (i) δεῖ γαμεῖν ἐκ τῶν ὁμοίων. (ii) μᾶρος μῶρα λεγει. (iii) ἔξῳ πηλοῦ τὸν πόδα ἔχεις. (iv) ζεῖ χύτρα, ζῆ φιλία. (v) λεοντα ἔνυρεῖς. (vi) πρὸς σῆμα μητρυιᾶς κλαίεις.
- 7# φεῦ φεῦ, τὰ μεγάλα μεγάλα καὶ πάσχει κακά.
- 8# ὄνου χρείαν ἐλέγχει τραχύτης ὄδον.
- 9# ἀνθρώπος ἔστι πνεῦμα καὶ σκιὰ μόνον.
- 10# τύχη τέχνην ὥρθωσεν, οὐ τέχνη τυχην.
- 11# πολλῶν τὰ χρηματ' αἰτί' ἀνθρώποις κακῶν.
- 12# γύναι, γυναιξὶ κόσμον η σιγή φέρει.
- 13# καλὸν δὲ καὶ γέροντι μανθανειν σοφά.
- 14 οἱ Ἀθηναῖοι Θουκυδίδην τὸν Ὄλορου ἐπεμψαν πρὸς τὸν στρατηγὸν τῶν ἐν Θράκῃ.
- 15 οὗτε παρὰ νεκροῦ ὅμιλιαν οὗτε παρὰ φιλαργύρου χάριν δεῖ ζητεῖν.
- 16# ικανὸν τὸ νικᾶν ἔστι τοῖς ἐλευθεροῖς.
- 17# κάν τοῖς ἀγροίκοις ἔστι παιδείας ἔρως.
- 18 οἱ λύκος τὴν τρίχα, οὐ τὴν γνώμην, ἀλλάττει.
- 19# τὰ χρήματ' ἀνθρώποισιν εὑρίσκει φίλους.
- 20 φαῦλος κριτής καλοῦ πράγματος ὄχλος.
- 21 The Egyptians and their crocodiles (from Herodotus)
 τοῖς μὲν οὖν τῶν Αἴγυπτιών ιεροί εἰσιν οἱ κροκόδιλοι, τοῖς δ' οὐ, ἀλλ' ἄτε πολεμίους περιέπουσιν. οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίρεως (of Moeris) λίμνην σφόδρα νομίζουσιν αὐτοὺς εἶναι ιερούς. ἔνα (ονε) δὲ ἐκάτεροι τρεφουσι κροκόδιλον καὶ διδάσκουσιν, ἀρτηματα δὲ λίθινα χντά εἰς 5 τὰ ὡτα εἰμβάλλουσι καὶ ἀμφιδεας περὶ τοὺς ἐμπροσθίους πόδας καὶ σιτία ἀπότακτα παρεχουσι καὶ ιερεῖα. ἔως μὲν οὖν ζῶσιν οἱ κροκόδιλοι μάλ' εὐ πάχουσιν, μετὰ δὲ τὸν θάνατον ταριχεύουσιν αὐτοὺς οἱ Αἴγυπτοι καὶ θάπτουσιν ἐν ιεραῖς θήκαις. ἀλλ' οἱ περὶ Ἐλεφαντίνην πόλιν (city) καὶ 10 ἐσθίουσιν αὐτοὺς· οὐ γὰρ νομίζουσιν ιεροὺς εἶναι.

Notes

- 2 πόλλ' = πολλά (also in 3) 2.1/6b.
- 3 ἀνθρώποισιν dat. pl.; -οισιν is the longer form of the ending (3.1/1 note 3).

- 4 Take τὰ πρόσθεν ... κακά together and ἐν μνήμῃ with φέρειν; dislocations of this sort are common in verse.
- 5 (i) καλόν is neuter because the meaning is *a fair [thing]*; we would have expected the definite article with ηγυχία (2.1/1 note 1) – see note on 4.2.3. (iv) here, and in some of the following proverbs, it is necessary to decide which is subject and which is predicate, i.e. *is a big book a big evil?* or *is a big evil a big book?* Obviously the former is what is meant. (vi) An appeal to share in the luck that another is enjoying (e.g. in finding a coin in the street); Hermes, as god of luck, shares, or should share, his blessings equally. (viii) ἄλλα ἄλλοι ... lit. other [things] ... to other [people], i.e. different [things] ... to different people. (xiv) πιστόν, ἀπιστόν cf. καλόν in (i). (xv) κάν = καὶ ἐν (crasis 11.1/5); καὶ here means *even* (4.1/3).
- 6 (iv) ζεῖ < ζέω *boil*, ζῆ < ζάω *live* (the latter is irregular – 5.1/2 note 4).
- 7 Prose order would be τὰ μεγάλα καὶ πάσχει μεγάλα κακά; καὶ is here adverbial *also* (4.1/3); take the second μεγάλα with κακά.
- 10 Translate ὥρθωσεν by a present; the aorist is often used to express general truths, particularly in proverbs (so-called *gnomic aorist*; cf. *faint heart never won fair lady*).
- 11 Supply ἔκτι (and also in 13 and 20); χρήματ' αἰτί both have an elided α; the plural of χρῆμα *thing* here means *money* (a very common use).
- 13 δέ cf. note on 4.2.9 (there are many examples of such connectives at the beginning of verse and prose extracts in subsequent reading exercises); καὶ *even* 4.1/3.
- 14 τὸν Ὄλορον 5.1/3 note 2.
- 17 κάν see above on 5 (xv).
- 19 χρήματ(α) see on 11; ἀνθρώποις see note on 3.
- 20 Only the sense can indicate which noun is subject and which predicate (cf. note on 5(iv)).
- 21 ll.1f. τοῖς μὲν ... τοῖς δέ *for some ... for others* (5.1/3); οὖν connects this passage with what goes before in the original context (cf. 13 above); ἄτε πολεμίους *as enemies*; Θῆβαι *Thebes* not to be confused with the city of the same name in Greece. l.4 Take ἔνα (m. acc. of εἷς (7.1/5)) with κροκόδιλον; ἐκάτεροι *each of the two* (i.e. those around Thebes and those around the swamp of Moeris). l.8 οὖν *therefore, so* shows that what follows is a consequence of what was said in the previous sentence, while μέν functions with the δέ of the next line to contrast ἔως ζῶσιν ... with μετὰ τὸν θάνατον ...

5.2/1 Vocabulary

- ἄγροικος, -ον *from the country, rustic, boorish*
- αἰτία, -ᾶς, ἡ *cause*
- ἀλλάττω *change (tr.)*
- ἀμφιδέα, -ᾶς, ἡ *bracelet, anklet*
- ἄπιστος, -ον *untrustworthy*
- ἀπότακτος, -ον *set apart for special use*
- ἄριστος, -η, -ον *best*
- ἄρτημα, -ατος, τό *ear-ring*
- ἄτε (particle) *as if, as*
- βιβλιον, -ου, τό *book*
- γαμέω *marry*
- γέρων, -οντος, ὁ *old man*
- γλῶττα, -ης, ἡ *tongue*
- γνῶμη, -ης, ἡ *mind*
- γυνή, -αικός, ἡ *woman*
- διδάσκω *teach, train*
- ἐκάτερος, -ῆς, -ον *each (of two)*
- ἐλέγχω *test*
- Ἐλεφαντίνη, -ης, ἡ *Elephantine (city in Egypt)*
- ἐμβάλλω *put in*
- ἐμπρόσθιος, -ον *(in) front*
- ἔξω (+gen.) *outside*
- εὖ (adv.) *well*
- εὑρίσκω *find; get*
- ἔως (conj.) *while*
- ζάω *be alive, live, pass one's life*
- ζέω *boil*
- ζητέω *look for, seek (+acc.)*
- ηγυχία, -ᾶς, ἡ *peace, quiet*
- Θῆβαι, -ῶν, αἱ *Thebes (city in Egypt)*
- θήκη, -ης, ἡ *tomb*
- Θράκη, -ης, ἡ *Thrace*
- θριξ, τριχος, ἡ *hair*
- ιερεῖα, -ῶν, τα *offerings*
- ιερός, -ᾶς, -ον *sacred, holy*
- ἰκανός, -ή, -όν *sufficient*
- κλαίω *weep*
- κοινός, -ή, -όν *common, shared*
- κόραξ, -ακος, ὁ *crow*
- κοσμος, -ου, ὁ *decoration*
- κροκοδέλος, -ου, ὁ *crocodile*
- λιθινος, -η, -ον *(χυτός) made of glass*
- λύκος, -ου, ὁ *wolf*
- λυτήριον, -ου, τό *remedy*
- μάθημα, -ατος, τό *lesson*
- μάλα (adv.) *very*
- μανθάνω *learn*
- μεθύω *be drunk*
- μετρον, -ου, τό *measure, due measure, moderation*
- μητριαῖ, -ᾶς, ἡ *step-mother*
- μικρός, -ά, -όν *small*
- μνήμη, -ης, ἡ *memory*
- μόνον (adv.) *only, merely*
- μύρμηξ, -ηκος, ὁ *ant*
- μύρος, -ῆς, -ον *stupid, foolish*
- νικάω *win*
- ξυρέω *shave*
- όδος, -οῦ, ἡ *road*
- ὅμοιος, -ῆς, -ον *like*
- օρθόω *guide*
- οὖς, ὀτός, τό *ear*
- ὄχλος, -ου, ὁ *crowd, mob*
- παθημα -ατος, τό *suffering, misfortune*
- παιδεία, -ᾶς, ἡ *education, culture*
- παιδεύω *teach, educate*
- παρά (prep.) (+gen.) *from*
- πάσχω *suffer*
- εὐ πάσχω *be well treated*
- περί (prep.) (+acc.) *around*
- περιεπω *treat*
- πηλός, -οῦ, ὁ *mud*
- πημονή, -ης, ἡ *woe, misery*

πιστός, -ή, -όν *trustworthy*
 πνεῦμα, -άτος, τό *breath*
 ποιεω *make, do*
 πολεμιος, -ῆ, -όν *hostile,*
enemy
 ποῦς, ποδός, ὁ *foot*
 πρᾶγμα, -άτος, τό *thing,*
matter
 πρός (prep.) (+acc.) *to,*
towards; on, at
 πρόσθεν (adv.) *previously*
 ράδιος, -ῆ, -όν *easy*
 σῆμα, -άτος, τό *tomb*
 σιγή, -ῆς, ή *silence*
 στία, -ών, τά *provisions,*
food
 σιωπή, -ῆς, ή *silence*
 σκιά, -άς, ή *shadow*
 σοφός, -ή, -όν *wise, clever*
 στρατηγός, -οῦ, ὁ *general,*
commander
 ταριχεύω *embalm, mummify*

τραχύτης, -ητος, ή *roughness*
 τρέφω, *rear*
 φαῦλος, -ον (also -ή, -όν)
poor, inadequate
 φεῦ (interjection) *alas!*
 φιλάργυρος, -ον *avaricious,*
miserly
 χαλεπός, -ή, -όν *difficult,*
hard
 χάρις, -ιτος (acc. χάριν), ή
favour
 χολή, -ῆς, ή *bile; anger*
 χρειά, -άς, ή *use,*
serviceability
 χρῆμα, -άτος, τό *thing; (pl.)*
money
 χρόνος, -ου, ὁ *time*
 χυτός, -ή, -όν *melted (with*
lίθινος, made of glass)
 χύτρα, -άς, ή *pot*
 φόν, -οῦ, τό *egg*

Unit 06

6.1 Grammar

6.1/1 Third declension – consonant stem nouns (2)

(a) *Stems in ν (masculine and, rarely, feminine)*

These stems nearly all have a nominative singular in *-ην* or *-ων* with a genitive *-ενος/-ηνος* or *-ονος/-ωνος*. There is no rule to determine whether a particular word has a long or short vowel in its stem. Those with a short vowel do not lengthen it in the dative plural because here we have *v + c > c*, not *vτ + c > c* (cf. 5.1/1b).

	λιμήν (m) harbour	μήν (m) month	δαίμων (m or f) divine being	άγών (m) contest
stem	λιμεν-	μην-	δαιμον-	άγων-
SINGULAR				
Nom.	λιμήν	μήν	δαίμων	άγών
Voc.	λιμήν	μήν	δαῖμον	άγών
Acc.	λιμέν-α	μῆν-α	δαιμον-α	άγων-α
Gen.	λιμέν-ος	μῆν-ός	δαιμον-ος	άγων-ος
Dat.	λιμέν-ι	μῆν-ι	δαιμον-ι	άγων-ι
PLURAL				
N.V.	λιμέν-ες	μῆν-ες	δαιμον-ες	άγων-ες
Acc.	λιμέν-ας	μῆν-ας	δαιμον-ας	άγων-ας
Gen.	λιμέν-ων	μῆν-ῶν	δαιμον-ων	άγων-ων
Dat.	λιμέν-ι(ν)	μῆν-ι(ν)	δαιμο-ι(ν)	άγων-ι(ν)

Notes

- There are a few such nouns in *-τος*, *-τηνος*, e.g. *ρίτος*, *ρίτηνος* (f) *nose*; *δελφῖτος*, *δητηνος* (m) *dolphin*.

2 The vocative singular of v-stems is the same as the nominative when the nominative is accented on the final syllable (so λυμήν, but δαῖμον).

3 κύων, κυνός (m or f) dog has an irregular stem κυν-.

(b) *Stems in ρ (mainly masculine)*

The majority have a nom. s. -ηρ, gen. -ηρος or nom. s. -ωρ, gen. -ορος. Four nouns with a nom. s. in -ηρ form a special sub-group and are declined alike: πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, γαστήρ (f) *stomach*. Also given below is the slightly irregular ἄνήρ *man, male*. Of these nouns only those in -ηρ, -ηρος do not have a distinct vocative singular (cάτερ from cάτηρ, -ηρος (m) *saviour* is an exception).

θῆρ (m) <i>wild beast</i>	ρήτωρ (m) <i>speaker</i>	πατήρ (m) <i>father</i>	ἄνήρ (m) <i>man</i>
stem θηρ-	ρήτωρ-	πατ(ε)ρ-	άνδρ-
SINGULAR			
Nom. θῆρ	ρήτωρ	πατήρ	ἄνήρ
Voc. θῆρ	ρήτωρ	πάτερ	ἄνερ
Acc. θῆρ-α	ρήτωρ-α	πατέρ-α	ἄνδρ-α
Gen. θηρ-ός	ρήτωρ-ός	πατρ-ός	ἄνδρ-ός
Dat. θηρ-ί	ρήτωρ-ί	πατρ-ί	ἄνδρ-ί
PLURAL			
N.V. θῆρες	ρήτωρ-ες	πατέρ-ες	ἄνδρ-ες
Acc. θῆρ-ας	ρήτωρ-ας	πατέρ-ας	ἄνδρ-ας
Gen. θηρ-ῶν	ρήτωρ-ῶν	πατέρ-ῶν	ἄνδρ-ῶν
Dat. θηρ-άι(v)	ρήτωρ-άι(v)	πατρά-άι(v)	ἄνδρά-άι(v)

A few nouns with stems in ρ do not have a nom. s. in -ηρ/-ωρ. Of these, χειρ, χειρός (f) *hand* (stem χειρ-) can also have a stem χερ-, which is the more usual in the dat. pl., viz χεράι(v); έαρ (n) (the season of) *spring* has gen. ήρος, dat. ήρι; πῦρ (n) *fire* has gen. πυρός, dat. πυρί (see also 13.1/1c).

(c) *Stems in εc (neuters in -οc, masculine proper names in -ηc)*

Neuters in -οc, as γένος, γένονται *race, clan* (stem γενε-), form a large class. They appear to be irregular because they were affected by a sound change at an earlier stage of Greek whereby intervocal sigma was lost and in Attic the two previously separated vowels were contracted (in Homeric Greek and other dialects the uncontracted forms survived).

	SINGULAR	PLURAL	
N.V.	γένος	γένη	(<γένε(ς)-α)
Acc.	γένος	γένη	
Gen.	γένους (<γένε(ς)-ος)	γενῶν	(<γενέ(ς)-ων)
Dat.	γένει (<γένε(ς)-ι)	γένεσι (v)	(<γένε(ς)-ι)

Many masculine proper names are compounds with a stem in εος because their second element is a neuter noun of this type, e.g. Διογένης (γένος), Σωκράτης (κράτος), Ἀριστοτέλης (τέλος). These must be distinguished from first declension masculine proper names in -ης (see 3.1/2 notes 3 and 4). A complication arises with proper names containing the neuter κλέος *fame* as their second element (e.g. Περικλῆς, Ἡρακλῆς, Θεμιστοκλῆς) since a further contraction is required in the nom. voc. and dat. because of the additional ε in the stem (κλεες-). Compare the declensions of Σωκράτης and Περικλῆς:

Nom.	Σωκράτης	Περικλῆς	(<κλέης)
Voc.	Σώκρατες	Περίκλεις	(<κλεες)
Acc.	Σωκράτη (<-ε(ς)α)	Περικλέσ	(<κλέε(ς)α)
Gen.	Σωκράτους (<-ε(ς)ος)	Περικλέους	(<-κλέε(ς)ος)
Dat.	Σωκράτει (<-ε(ς)ι)	Περικλεῖ	(<-κλέε(ς)ι)

The acc. Περικλέσ has a final σ (not η as in γένη) because of the preceding ε (cf. ἀργυρᾶ <-εσ, 6.1/2). One noun in -ης which belongs here but is not a masculine proper noun is τριήρης (f) *trireme*, (singular as for Σωκράτης, plural n.v.a. τριήρεις, gen. τριήρων, dat. τριήρεις(v)).

6.1/2 Second declension contracted nouns and first and second declension contracted adjectives

The few second declension masculine nouns in -ooc and neuters in -eov are contracted in Attic according to the rules given for contracted verbs (5.1/2; on ε + α, which does not occur in verbs, see below). The uncontracted forms, which are regular, occur in other dialects. Examples are:

vōoc <i>mind</i>	óctéōn <i>bone</i>		
Contracted (Attic)	Uncontracted (non-Attic)	Contracted Attic)	Uncontracted (non-Attic)
SINGULAR			
Nom.	vōoc	vō-oς	óctoūn
Voc.	vōō	vō-ε	óctoūn
Acc.	vōōn	vō-ov	óctoūn
Gen.	vōō	vō-ou	óctoū
Dat.	vōō	vō-ω	óctoū

PLURAL

Nom.	vōī	vō-οι	ōctā	ōctē-α
Voc.	vōī	vō-οι	ōctā	ōctē-α
Acc.	vōūc	vō-ouc	ōctā	ōctē-α
Gen.	vōv	vō-ωv	ōctāv	ōctē-ωv
Dat.	vōīc	vō-οic	ōctoīc	ōctē-οic

In the nom. voc. acc. pl. of neuters ε + ἄ produces ἄ on the analogy of the α-ending of normal second declension neuters (cf. χρῆcā below).

Like vōūc are declined ρōūc *stream*, πλοῦc *voyage*, and compounds of the latter such as περίπλουc *circumnavigation*.

Most first and second declension contracted adjectives are formed with -εoc, -εa, -εov, e.g. χρῆcoūc (< χρῆceoc) *golden*, which is declined:

SINGULAR

M.

N.V.	χρῆcoūc (-εoc)	χρῆcή (-έά)	χρῆcoūv (-εov)
Acc.	χρῆcoūv (-εov)	χρῆcήv (-έάv)	χρῆcoūv (-εov)
Gen.	χρῆcoūv (-εov)	χρῆcήc (-έάc)	χρῆcoūv (-εov)
Dat.	χρῆcώ (-έώ)	χρῆcή (-έά)	χρῆcώ (-έώ)

PLURAL

N.V.

χρῆcoūi (-εoi)	χρῆcāi (-εai)	χρῆcā (-εa)
χρῆcoūc (-εovc)	χρῆcāc (-έάc)	χρῆcā (-εa)
χρῆcoūv (-εov)	χρῆcāv (-έάv)	χρῆcāv (-εov)
χρῆcoūc (-εoi)	χρῆcāi (-έάi)	χρῆcāi (-έάi)

In the feminine singular ε + ἄ > η, except where ε is preceded by ε, ι, or ρ, e.g. ἀργυροῦc (-εoc), -ά (-έά), -οῦv, (-εov) [*made of*] *silver*, whose feminine singular is: nom. ἀργυρᾶ, acc. ἀργυρᾶv, gen. ἀργυρᾶc, dat. ἀργυρᾶ (here ε + ἄ > η).

ἀπλοῦc, -ῆ, -οῦv *simple* is contracted from ἀπλόoc but follows χρῆcoūc completely, even in the feminine.

6.1/3 Compound verbs formed with prepositional prefixes

Many verbs form compounds by prefixing one, or sometimes more than one, preposition (e.g. ἐπιβαίνω, 3.2.12(v)). This involves important sound changes when certain vowels and consonants are juxtaposed:

- (a) With the exception of περί and πρό, prepositions ending in a vowel drop this vowel (by elision) when compounded with a verb which begins with a vowel or diphthong: ἀπάγω (ἀπό+ἄγω) *lead away*, παρέχω (παρά+ἔχω) *provide*, but προάγω *lead forward*, περιάγω *lead round*.

- (b) When, owing to the elision of the final vowel of the preposition, π , τ , or κ are brought into contact with an initial aspirated vowel or diphthong, these consonants must themselves adopt their aspirated forms, ϕ , θ and χ : ἀφαιρέω ($\alpha\tau\alpha+\alpha\iota\rho\epsilon\omega$) *take away*; καθαιρέω ($\kappa\alpha\tau\alpha+\alpha\iota\rho\epsilon\omega$) *destroy*.
- (c) When compounded with a verb beginning with a vowel or diphthong, $\epsilon\kappa$ becomes $\dot{\epsilon}\xi$: $\dot{\epsilon}\xi\alpha\gamma\omega$ ($\epsilon\kappa+\ddot{\alpha}\gamma\omega$) *lead out*; $\dot{\epsilon}\xi\alpha\iota\rho\epsilon\omega$ ($\epsilon\kappa+\alpha\iota\rho\epsilon\omega$) *take out*.
- (d) When compounded with a verb beginning with a consonant, the v of ϵv and cuv is assimilated as follows:
- v before π , β , ϕ , ψ and μ becomes μ : $\varsigma\eta\mu\beta\eta\lambda\epsilon\nu\omega$ ($cuv+\beta\eta\lambda\epsilon\nu\omega$) *advise*
 - v before γ , κ , χ , and ξ becomes nasal γ : $\dot{\epsilon}\gamma\gamma\rho\alpha\phi\omega$ ($\dot{\epsilon}v+\gamma\gamma\rho\alpha\phi\omega$) *write in/on*
 - v before λ becomes λ : $\varsigma\lambda\lambda\mu\beta\alpha\nu\omega$ ($cuv+\lambda\lambda\mu\beta\alpha\nu\omega$) *gather together*
 - v of cuv is dropped before c : $\varsigma\kappa\tau\rho\alpha\tau\epsilon\nu\omega$ ($cuv+c\tau\rho\alpha\tau\epsilon\nu\omega$) *join in an expedition*.
- (e) When a verb compounded with a preposition is used in a tense which requires the augment, the augment comes between the preposition and the verb, not in front of the preposition: $\pi\text{ρ}\text{o}\text{s}-\dot{\epsilon}-\beta\alpha\lambda\lambda\omega$ ($\pi\text{ρ}\text{o}\text{s}\beta\alpha\lambda\lambda\omega$) *I was attacking*. If the insertion of the augment results in the clash of two vowels, e.g. $\kappa\alpha\tau\alpha + \dot{\epsilon}-\gamma\gamma\eta\omega\kappa\kappa\omega$ the same process as in (a) above will apply: so $\kappa\alpha\tau\dot{\epsilon}\gamma\gamma\eta\omega\kappa\kappa\omega$ ($\kappa\alpha\tau\alpha\gamma\gamma\eta\omega\kappa\kappa\omega$) *I was condemning*. In these circumstances $\pi\text{ρ}\text{o}$ normally contracts with the augment $\pi\text{ρ}\text{o}\text{v}\beta\alpha\lambda\lambda\omega^1$ ($\pi\text{ρ}\text{o}\beta\alpha\lambda\lambda\omega$; the expected form would be $\pi\text{ρ}\text{o}\beta\alpha\lambda\lambda\omega$) *I was putting forward*; $\pi\text{ρ}\text{o}\text{v}\pi\text{ε}\mu\pi\omega$ ($\pi\text{ρ}\text{o}\pi\text{ε}\mu\pi\omega$) *I was escorting* (the contracted diphthong is generally indicated by a sign identical with a smooth breathing (11.1/5b)).
- (f) The assimilation of ϵv and cuv described in (d) is blocked by the syllabic augment in the augmented tenses; thus $\varsigma\eta\mu\beta\eta\lambda\epsilon\nu\omega$ but $\varsigma\eta\epsilon\beta\eta\lambda\epsilon\nu\omega$.

Notes

- 1 The meaning of a compound verb is not always predictable from its constituent parts (cf. at *a* above $\pi\alpha\tau\chi\omega$). Prepositions may retain their normal meanings (as $\alpha\tau\alpha\omega$, $\dot{\epsilon}\gamma\gamma\rho\alpha\phi\omega$) but some have acquired a special sense, e.g. $\mu\epsilon\tau\alpha\gamma\gamma\eta\omega\kappa\omega$ *change one's mind* (from $\gamma\gamma\eta\omega\kappa\omega$ *know*) where $\mu\epsilon\tau\alpha-$ conveys the idea of change.
- 2 In the augmented tenses of compound verbs the accent never goes further back than the augment, even when the last

syllable is short: *παρεῖχον* *they were providing*; *παρῆκαν* *they were present*; cf. Appendix 8, b(vi).

- 3 Greek has a few compound verbs which contain no prepositional element: *οἰκοδομέω* *build a house* (*οἶκος* *house*); *ναυμάχέω* *fight with ships* (*ναῦς* *ship*). These compounds are augmented at the beginning, not between the two elements (*φοικόδομητα*, *ἐναυμάχητα*).

6.1/4 -ω verbs with stems in palatals, labials, dentals

The sound changes shown by nouns with these stems (5.1/1) also occur in the corresponding verbs when c is added to form the future or weak aorist. Some resemble λύω in having a simple present stem to which this c can be attached. Others, far more numerous, have a suffix in their present stem which is not kept elsewhere.

(a) Verbs of the above type with no suffix in the present stem

πλέκω	<i>plait</i>	fut.	πλέξω	aor.	ἔπλεξα
πέμπω	<i>send</i>	fut.	πέμψω	aor.	ἔπεμψα
πείθω	<i>persuade</i>	fut.	πείσω	aor.	ἔπεισα

(b) Verbs with a suffix in the present stem

At a very early stage in its development Greek possessed a consonant which was pronounced as the y in the English *yes*. This sound no longer existed in the form Greek had taken by the time of the introduction of the alphabet. It had occurred in words inherited from Indo-European (1.3) and had also served as a suffix to form the present stem of many -ω verbs whose primitive or original stem ended in a consonant. In this function it combined with the preceding consonant. The combinations which concern us here are κ/γ/χ + y > ττ; π/β/φ + y > πτ; τ/δ/θ + y > ζ. As this suffix (and others – see below) was only used to form the present stem, the future and weak aorist are formed by applying c to the original stem. Examples are (the original stem is given in brackets):

PALATALS

φυλάττω	<i>guard</i>	(φυλακ-)	fut.	φυλάξω	aor.	ἔφυλαξα
ἀλλάττω	<i>change</i>	(ἀλλαγ-)	fut.	ἀλλάξω	aor.	ἔλλαξα

LABIALS

κόπτω	<i>cut</i>	(κοπ-)	fut.	κόψω	aor.	ἔκοψα
βλάπτω	<i>harm</i>	(βλαβ-)	fut.	βλάψω	aor.	ἔβλαψα
κρύπτω	<i>hide</i>	(κρυφ-)	fut.	κρύψω	aor.	ἔκρυψα

DENTALS

φράζω	<i>tell</i>	(φραδ-)	fut.	φράσω	aor.	ἔφρασα
-------	-------------	---------	------	-------	------	--------

- (b) When, owing to the elision of the final vowel of the preposition, π, τ, or κ are brought into contact with an initial aspirated vowel or diphthong, these consonants must themselves adopt their aspirated forms, φ, θ and χ: ἀφαιρέω (*ἀτό+αιρέω*) *take away*; καθαιρέω (*κατά+αιρέω*) *destroy*.
- (c) When compounded with a verb beginning with a vowel or diphthong, ἐκ becomes ἐξ: ἐξάγω (*ἐκ+ἄγω*) *lead out*; ἐξαιρέω (*ἐκ+αιρέω*) *take out*.
- (d) When compounded with a verb beginning with a consonant, the ν of ἐν and τὸν is assimilated as follows:
 - ν before π, β, φ, ψ and μ becomes μ: συμβουλεύω (*сuvν+βouλeύw*) *advise*
 - ν before γ, κ, χ, and ξ becomes nasal γ: ἐγγράφω (*ἐν+γράφω*) *write in/on*
 - ν before λ becomes λ: συλλαμβάνω (*сuvn+λamбáнw*) *gather together*
 - ν of τὸν is dropped before c: συντραπεύω (*сuvn+ctrapteύw*) *join in an expedition*.
- (e) When a verb compounded with a preposition is used in a tense which requires the augment, the augment comes between the preposition and the verb, not in front of the preposition: προς-έ-βαλλον (<*προσβάλλω*) *I was attacking*. If the insertion of the augment results in the clash of two vowels, e.g. κατα + ἐ-γίγνωσκον the same process as in (a) above will apply: so κατεγίγνωσκον (<*καταγιγνώσκω*) *I was condemning*. In these circumstances πρό normally contracts with the augment προύβαλλον¹ (<*προβάλλω*; the expected form would be προέβαλλον) *I was putting forward*; προύπεμπον (<*προπεμπω*) *I was escorting* (the contracted diphthong is generally indicated by a sign identical with a smooth breathing (11.1/5b)).
- (f) The assimilation of ἐν and τὸν described in (d) is blocked by the syllabic augment in the augmented tenses; thus συμβουλεύω but συνεβούλευον.

Notes

- 1 The meaning of a compound verb is not always predictable from its constituent parts (cf. at a above *παρέχω*). Prepositions may retain their normal meanings (as *ἀπαγώ*, *ἐγγράφω*), but some have acquired a special sense, e.g. *μεταγιγνώσκω* *change one's mind* (from *γιγνώσκω* *knou*), where *μετα-* conveys the idea of change.
- 2 In the augmented tenses of compound verbs the accent never goes further back than the augment, even when the last

syllable is short: *παρεῖχον* *they were providing*; *παρῆσαν* *they were present*; cf. Appendix 8, b(vi).

- 3 Greek has a few compound verbs which contain no prepositional element: *οἰκοδομέω* *build a house* (*οἶκος* *house*); *ναυμάχεω* *fight with ships* (*ναῦς* *ship*). These compounds are augmented at the beginning, not between the two elements (*φοικόδομησα*, *ἐνανυμάχησα*).

6.1/4 -ω verbs with stems in palatals, labials, dentals

The sound changes shown by nouns with these stems (5.1/1) also occur in the corresponding verbs when c is added to form the future or weak aorist. Some resemble λύω in having a simple present stem to which this c can be attached. Others, far more numerous, have a suffix in their present stem which is not kept elsewhere.

(a) Verbs of the above type with no suffix in the present stem

πλέκω	<i>plait</i>	fut.	πλέξω	aor.	ἔπλεξα
πέμπω	<i>send</i>	fut.	πέμψω	aor.	ἔπεμψα
πείθω	<i>persuade</i>	fut.	πείσω	aor.	ἔπεισα

(b) Verbs with a suffix in the present stem

At a very early stage in its development Greek possessed a consonant which was pronounced as the y in the English *yes*. This sound no longer existed in the form Greek had taken by the time of the introduction of the alphabet. It had occurred in words inherited from Indo-European (1.3) and had also served as a suffix to form the present stem of many -ω verbs whose primitive or original stem ended in a consonant. In this function it combined with the preceding consonant. The combinations which concern us here are κ/γ/χ + y > ττ; π/β/φ + y > πτ; τ/δ/θ + y > ζ. As this suffix (and others – see below) was only used to form the present stem, the future and weak aorist are formed by applying c to the original stem. Examples are (the original stem is given in brackets):

PALATALS

φυλάττω	<i>guard</i>	(φυλακ-)	fut.	φυλάξω	aor.	ἔφυλαξα
ἀλλάττω	<i>change</i>	(ἀλλαγ-)	fut.	ἀλλάξω	aor.	ἔλλαξα

LABIALS

κόπτω	<i>cut</i>	(κοπ-)	fut.	κόψω	aor.	ἔκοψα
βλάπτω	<i>harm</i>	(βλαβ-)	fut.	βλάψω	aor.	ἔβλαψα

DENTALS

φράζω	<i>tell</i>	(φραδ-)	fut.	φράσω	aor.	ἔφρασα
-------	-------------	---------	------	-------	------	--------

The original stem can be seen in cognate words (e.g. φυλακή *act of guarding*, βλάβη *damage*). It need not be memorized as these verbs follow the above patterns. An exception is a few verbs in -ζω which are palatals, not dentals, as e.g. σφάζω *slaughter* (σφαγ-) fut. σφάξω, aor. ἐσφάξα (cf. σφαγή [*act of*] *slaughtering*).

All dental-stem verbs in -ίζω of more than two syllables have a future in -ίέω (originally -ίεσω; cf. 5.1/2 note 3), which always contracts to -ιώ: νομίζω *think*, fut. νομιώ, νομιεῖς, νομιεῖ, etc., but κτίζω *found, build*, fut. κτίσω. A few verbs in -ίζω are palatals: μαστίζω *whip* (stem μαστιγ-), fut. μαστίξω, aor. εμαστίξα.

Of the other present stem suffixes belonging here we may mention ck (as in διδάσκω (<διδαχ + ck-ω) *teach*, fut. διδάξω, etc.) and av. The latter is often accompanied by a nasal infix (i.e. a nasal inserted before the final consonant of the root); neither av nor the infix occur outside the present stem, e.g. λαμβάνω *take*, aor. stem λαβ- (in λα-μ-β-άν-ω the nasal infix takes the form of the labial nasal μ before the following labial; cf. μα-v-θ-άν-ω *learn*, aor. stem μαθ; λα-γ-χ-άν-ω *obtain*, aor. stem λαχ-; see 7.1/1).

6.2 Greek reading

- 1 As well as translating the following give the 1st s. present indicative of each verb:

(i) οἱ φύλακες τοὺς Πέρσας ἐφύλαξαν. (ii) ἄρα ἔκρυψας τὸν χρυσὸν ἵππον; (iii) οἱ Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι συνεστράτευσαν. (iv) πολλὰ εν τῇ πέτρᾳ ἐνέγραψεν. (v) οἱ δαιμονες πολλὰ καὶ μεγάλα πρᾶξουσιν. (vii) ὁ Σωκράτης ἡμᾶς ἐδίδαξεν. (viii) τὴν οἰκίαν τοῦ Περικλέους ἔβλαψαν. (ix) ἐν τῷ λιμένι ἐναυμαχήσαμεν.

2# κάτοπτρον εἴδονς χαλκός εἶτ', οἶνος δὲ νοῦ.

3# χείρ χείρα νίπτει, δάκτυλοι δὲ δακτύλους.

4 ή μεν φωνή εἰστιν ἀργυρᾶ, ή δὲ σιγὴ χρυσῆ.

5# ὦ δαίμον, ὃς οὐκ εἶτ' ἀποστροφὴ βροτοῖς τῶν ἐμφυτῶν τε καὶ θερλάτων κακῶν.

6 Further futility

(i) εἰς ὕδωρ γράφεις. (ii) εἰς ψάμμον οἰκοδομεῖς. (iii) γλαῦκ' Ἀθήναζε (sc. φέρεις). (iv) κύματα μετρεῖς. (v) ὅρνιθος γάλα ζητεῖς. (vi) σίδηρον πλεῖν διδάσκεις. (vii) τήλιψ φῶς δανείζεις. (viii) βατράχοις οἰνοχοεῖς. (ix) τὸν αέρα τυπτεῖς. (x) ἐλέφαντα ἐκ μυιας ποιεῖ.

7 Other short proverbs and aphorisms

(i) ψυχής μεγας χαλινός εέτιν ο νοῦς (ii) "Ελληνες άει παῖδες, γέρων δὲ "Ελλην οὐκ εέτιν. (iii)[#] είci μητρί παῖδες ἄγκυραι βίου. (iv) οἴκοι λεοντες, έν μάχῃ δ' ἀλώπεκες. (v) νοῦς ὄρα καὶ νοῦς ἀκούει. (vi) μακρα τυράννων χεῖρες. (vii) ψεύδεσιν "Αρης φίλος. (viii) Ελλὰς 'Ελλάδος αι 'Αθῆναι. (ix) τέττιγι μελίτταν συγκρίνεις. (x) χαλεπὸν θυγάτηρ κτῆμα.

8 τὸ μὲν πῦρ ο ἄνεμος, τὸν δὲ ἔρωτα ή συνήθεια ἐκκαίει.

9 κατὰ τὸν Κωκράτη οὐδεὶς ἐκουσίως ἀμαρτάνει.

10 οὐ μετανοεῖν ἀλλὰ προνοεῖν χρὴ τὸν ἄνδρα τὸν σοφόν.

11 The siege of Melos

Thucydides, the other great historian of the fifth century BC, wrote a history of the Peloponnesian War, which was fought between Athens and Sparta (the major power in the Peloponnese) from 431 BC to 404 BC, when Athens fell. Melos was an island in the southern Aegean whose desire to stay neutral was brutally suppressed by the Athenians.

καὶ οἱ μὲν Ἀθηναίων πρέσβεις (*ambassadors*) ἀνεχώρησαν εἰς τὸ στράτευμα, οἱ δὲ στρατηγοὶ περιετείχισαν τοὺς Μηλίους. καὶ ὑστερὸν φυλακὴ μὲν οὔλιγή τῶν συμμάχων ἐκεὶ παρέμενε καὶ ἐπολιόρκει τὸ χωρίον, οἱ δὲ ἄλλοι στρατιῶται καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ἀνεχώρησαν. ἐπειτα δὲ οἱ 5 Μηλιοι τὸ περιετείχισμα ἀνέσπασαν τῶν Ἀθηναίων, ἐπειδὴ παρῆσαν οὐ πολλοὶ τῶν φυλάκων. ἀλλὰ στρατιῶν ὑστερὸν ἐκ τῶν Ἀθηνῶν ἄλλην ἔξεπεμψαν οἱ Ἀθηναῖοι, καὶ κατὰ κράτος ἥδη ἐπολιόρκουν. προδοσία δὲ ἦν ἐν τοῖς Μηλίοις καὶ συνεχώρησαν τοῖς Ἀθηναίοις. οἱ δὲ ἔσφαξαν Μηλιών 10 τοὺς ἄνδρας, παῖδας δὲ καὶ γυναῖκας ἡνδραπόδισαν. καὶ ὑστερὸν ἀποίκους πολλοὺς ἔξεπεμψαν καὶ τὸ χωρίον ὥκισαν.

Notes

- 1 (ν) πολλὰ καὶ μεγάλα lit. *many and great [things]* but translate *many great [things]*; when πολὺς in the plural is combined with another adjective καὶ is regularly inserted between the two.
- 2 Greek mirrors were made of polished bronze or silver.
- 5 Take ἀποστροφή with the genitives in the next line. l.2 Take κακῶν as a noun and ἐμφύτων and θεηλάτων as adjectives; καὶ can be translated here by *and* or *or* because the evils are not necessarily both *innate* and *sent by the gods*.
- 6 (iii) The Acropolis at Athens was notorious as a haunt of small brown owls, the bird which was adopted as the Athenian emblem.

- 7 (ii) This remark of an Egyptian priest to the Athenian statesman Solon implicitly contrasts the age of Greek civilization with that of the Egyptians. (iv) A phrase of abuse, not a sentence; foxes were symbolic of a low cunning devoid of courage. (viii) The Athenians liked to regard themselves as the quintessence of Greekness. (x) The patriarchal nature of most Greek societies meant that sons were more highly valued than daughters.
- 11 ll.4f. Translate the imperfects παρεμενε and ἐπολιόρκει by *stayed* and *besieged* (Greek prefers to regard both events as extending over a period of time than as single actions – 4.1/1). ll.8f ἔξεπεμψαν < ἔκπέμπω (6.1/3); κατὰ κράτος lit. *in accordance with [their full] strength*, i.e. *energetically*. ll.11f. παῖδας καὶ γυναῖκας the regular order in Greek for *women and children*; ήνδραποδίσαν < ἀνδραποδίζω (4.1/1 note 2(ii)).

6.2/1 Vocabulary

ἄγκυρα, -ῆς, ἡ anchor	γλαῦξ, -αυκός, ἡ owl
ἀεί (adv.) always	γράφω write
ἀήρ, -έρος, ὁ air	δαίμων, -ονος, ὁ god
Ἀθηναῖς (adv.) to Athens	δάκτυλος, -ου, ὁ finger
Ἀθηναῖ, -ῶν, αἱ Athens	δανείζω lend
ἀκούω hear	ἔγγραφω write in/on, inscribe
ἀλώπηξ, -εκος, ἡ fox	εἶδος, -ους, τό appearance
ἀμαρτανω err, do wrong	ἐκεῖ (adv.) there
ἀναπτάω pull down	ἐκκαίω kindle
ἀναχωρέω withdraw, retreat, retire	ἐκουσίως (adv.) willingly
ἀνδραποδίζω enslave	ἐκπέμπω send out
ἀνεμος, -ου, ὁ wind	ἐλέφας, -αντος, ὁ elephant
ἀνήρ, ἀνδρός, ὁ man	Ἐλλάς, -άδος, ἡ Greece
ἀποικος, -ου, ὁ settler, colonist	Ἐλλην, -ηνος, ὁ a Greek
ἀποστροφή, -ῆς, ἡ turning away from, escape	ἐμφυτος, -ον inborn, innate
ἀργυροῦς, -ᾶ, -οῦν made of silver, silver	ἐπειδή (conj.) when
Ἄρης, -ου, ὁ Ares (god of war)	ἡδη (adv.) now
βλάπτω damage	ἥλιος, -ου, ὁ sun
βροτός, -οῦ, ὁ mortal man	Θειλάτος, -ον sent by the gods
γάλα, -ακτος, τό milk	Θυγατηρ, -τρός, ἡ daughter
	κάτοπτρον, -ου, τό mirror
	κράτος -ους, τό strength, power
	κτῆμα, -ατος, τό (a) possession

- κύμα, -ατος, τό *wave*
 Λακεδαιμόνιος, -ου, ὁ
Lacedaemonian, Spartan
- μακρος, -άς, -όν *long*
 μάχη, -ης, ἡ *battle, fight*
 μέλιττα, -ης, ἡ *bee*
 μετανοεώ *think afterwards,*
change one's mind, repent
- μετρέω *measure*
 Μήλιοι, -ων, οι *Melians*
 μήτηρ, -τρός, ἡ *mother*
 ναυμαχέω *fight a sea battle*
 νίπτω *wash*
 οἰκίζω *colonize*
 οικοδομέω *build a house*
 οἴκοι (adv.) *at home*
 οἶνος, -ου, ὁ *wine*
 οἴνοχοεώ *pour wine*
 ὀλίγος, -η, -ον *small*
 ὄραω *see*
 ὄρντς, -θος, ὁ/ἡ *bird*
 οὐδείς *no one* (7.1/5a)
 παῖς, παιδός, ὁ/ἡ *child*
 παραμένω *remain*
 πάρειμι (*παρά+ειμι*) *be present*
- περιτειχίζω *build a wall round*
 περιτείχιμα, -ατος, τό *blockading wall*
 πέτρα, -ᾶς, ἡ *rock*
 πλεω *sail*
 πολιορκέω *besiege*
 προδοσία, -ᾶς, ἡ *treachery*
 προνοέω *think beforehand*
 πῦρ, πυρός, τό *fire*
 σιδηρος, -ου, ὁ *iron*
- στράτευμα, -ατος, τό *army*
 στρατιά, -ᾶς, ἡ *army*
 συγκρίνω *compare*
 (something with something,
 acc. and dat.)
 συγχωρέω *yield to (+dat.)*
 συμμαχος, -ου, ὁ *ally*
 συνηθεία, -ᾶς, ἡ
acquaintance, intimacy
 συντρατεύω *join an expedition, fight alongside*
 σφάξω *slaughter*
 τεττιξ, -τγος, ὁ *cicada, grasshopper*
 τύπτω *hit, beat*
 τύραννος, -ου, ὁ *absolute ruler; tyrant*
 ὕδωρ, -ατος, τό *water*
 φυλακή, -ῆς, ἡ *guard, garrison*
 φύλαξ, -ακος, ὁ *guard*
 φυλάττω *guard*
 φωνή, -ῆς, ἡ *voice, speech*
 φῶς, φωτός, τό *light*
 χαλινός, -οῦ, ὁ *bit (for a horse's bridle)*
 χαλκός, -οῦ, ὁ *bronze*
 χειρ, χειρός, ἡ *hand*
 χρή, *it is necessary*
 χωρίον, -ου, τό *place*
 ψαμμος, -ου, ἡ *sand*
 ψεῦδος, -ους, τό *falsehood, lie*
 ψυχή, -ῆς, ἡ *soul*
 ως (exclamatory adv.)
how ...!

7.1 Grammar

7.1/1 Strong aorist indicative and infinitive active of -ω verbs

We have seen at 4.1/1 that -ω verbs have either a weak or a strong aorist and that the distinction between the two is solely one of form. The indicative of the strong aorist has the same endings as the imperfect; the infinitive has the same ending as the present (as do all other parts). As the strong aorist takes no suffix its stem must necessarily undergo some internal modification to differentiate it from that of the present. Any suffix attached to the latter is dropped (cf. 6.1/4b), and ει is reduced to ι, and εν to ν. Some strong aorist stems are simply irregular and must be learnt.

The following list of the most common verbs with a strong aorist shows examples of each type. The present infinitive and the imperfect indicative are included for comparison.

PRESENT	IMPERFECT	AORIST	PRESENT	AORIST
INDICATIVE	INDICATIVE	INDICATIVE	INFINITIVE	INFINITIVE
ἄγω <i>lead, bring</i>	ἲγον	Ἴηγαγον	ἄγειν	ἄγαγειν
αἱρέω <i>take, capture</i>	ἵρουν	εἴλον	αἱρεῖν	ἐλεῖν
		(stem ἐλ-)		
βάλλω <i>throw</i>	ἔβαλλον	ἔβαλον	βάλλειν	βαλεῖν
εὑρίσκω <i>find</i>	εὑρίσκον	εύρον	εὑρίσκειν	εύρειν
	(or ηῦ-)	(or ηῦ-)		
ἔχω <i>have</i>	εἶχον	ἔσχον	ἔχειν	εχεῖν
λαγχάνω <i>obtain</i>	ἔλαγχανον	ἔλαχον	λαγχάνειν	λαχεῖν
λαμβάνω <i>take</i>	ἔλαμβανον	ἔλαβον	λαμβάνειν	λαβεῖν
λέγω <i>say</i>	ἔλεγον	εἴπον	λέγειν	ειπεῖν
		(stem εἰπ-)		

<i>ιεῖπω</i> leave	ἔλειπον	ἔλιπον	λείπειν	λιπεῖν
<i>μανθάνω</i> learn	έμάνθανον	έμαθον	μανθάνειν	μαθεῖν
<i>οράω</i> see	έώρων	εῖδον	όρᾶν	ἰδεῖν
		(stem ἰδ-)		
<i>πάσχω</i> suffer	ἔπασχον	ἔπαθον	πάσχειν	παθεῖν
<i>πτῆτω</i> fall	ἔπτητον	ἔπεσον	πτῆτειν	πεσεῖν
<i>τυγχάνω</i> happen	ἔτυγχανον	ἔτυχον	τυγχάνειν	τυχεῖν
<i>οφέω</i> carry	ἔφερον	ήνεγκον	φέρειν	ἐνεγκεῖν
<i>οφύγω</i> flee	ἔφευγον	ἔφυγον	φεύγειν	φυγεῖν

Notes

- 1 The ending of the strong aorist infinitive active always has a circumflex accent.
- 2 The aorists of *αἱρέω*, *λέγω*, *όράω*, *φέρω* come from roots entirely different from their presents (cf. English *go/went*). The unaugmented aorist stems of the first three (*ελ-*, *ειπ-*, *ἰδ-*) require particular attention. *είτον* and *ήνεγκον* quite irregularly take the weak aorist endings in the 2nd. s. and pl.: *είπας*, *εἴπατε*; *ήνεγκας*, *ήνεγκατε*. We may sympathize with the Greeks who found *είπον* too complicated and gave *λέγω* a regular weak aorist *ἔλεξα* (good Attic but not as common). The strong aorist *ἡλθον* *I came/went* likewise has a present tense from another root. This verb is peculiar in having an active aorist but a deponent present (*ἔρχομαι* 8.1/2).
- 3 By this stage you should be confident enough to consult the table of **Principal parts of verbs**, which sets out the principal parts of important verbs which have some irregularity. A normal transitive verb in Greek has six principal parts and from these all possible forms can be deduced (see next note for the only exceptions). These parts are:
 - (i) 1st s. present indicative active (*λῦω*; 2.1/5)
 - (ii) 1st s. future indicative active (*λύσω*; 2.1/5)
 - (iii) 1st s. aorist indicative active (*ἔλυσα*; 4.1/1; for strong aorist see above)
 - (iv) 1st s. perfect indicative active (*λέλυκα*; 15.1/1)
 - (v) 1st s. perfect indicative middle and passive (*λέλυμαι*; 16.1/3)
 - (vi) 1st s. aorist indicative passive (*ἔλύθην*; 11.1/1).

This list is not as formidable as it might seem at first sight as some verbs do not exist in every possible part, while many (such as *λῦω*) are completely regular and all their principal parts can be deduced from their present stem. Do not, at this stage, try to digest the **Principal parts of verbs** (in

any case, we have not yet dealt with principal parts (iv – vi)), but familiarize yourself with its arrangement and get into the habit of using it. When individual principal parts are wildly irregular (e.g. εἰπον), they are given separate entries in the Vocabulary.

- A few verbs have an imperfect which cannot be predicted from their present stem. Thus ὄραω > ἔώρων, with both syllabic and temporal augment; ἔχω > εἶχον (the original form of ἔχω was cέχω with an imperfect ἔcέχον, which lost its intervocalic sigma (6.1/1c) and then contracted ε+ε to ει (5.1/2b)).

7.1/2 φημί say (see also Appendix 3)

This irregular -μι verb (2.1/4) is inflected as follows in the present and imperfect:

	PRESENT	IMPERFECT
SINGULAR	1 φημί	ἔφην
	2 φής	ἔφηθα or ἔφης
	3 φησί (v)	ἔφη
PLURAL	1 φαμέν	ἔφαμεν
	2 φατέ	ἔφατε
	3 φασί (v)	ἔφασαν
INFINITIVE	φάναι	

Notes

- All the forms of the present indicative are enclitic (Appendix 8) except the second person singular (cf. εἰμί, 3.1/6).
- The imperfect regularly has an aorist meaning, *I said*.
- φημί, not λέγω, is regularly used in the direct quotation of conversations (i.e. **direct speech** – see next subsection). When so used, φημί does not appear until after the beginning of the quotation: δοκεῖ, ἔφη, ω Σώκρατες, εν λέγειν “You seem,” he said, “to be speaking well, Socrates.”
- The φη/φα alternation in the forms of this verb is explained at 19.1/1.

7.1/3 Indirect speech

When we wish to report what someone has said (or thought, etc.) we may do this in one of two ways. We may either give his exact words (cf. 7.1/2 note 3): *“Justice is the advantage of the stronger,” said Thrasymachus*; or we may grammatically subordinate the speaker’s words to a verb of saying (or thinking, etc.): *Thrasymachus said that justice was the advantage of the*

stronger. The first form is called direct speech, the second indirect (or reported) speech.

Since speech may be conveniently divided into statement, question and command, we therefore have three corresponding forms of indirect speech:

- (a) Indirect statement: *He said that he was happy.* (Direct *I am happy.*)
- (b) Indirect question: *We asked if he was happy.* (Direct *Are you happy?*)
- (c) Indirect command: *I told him to cheer up.* (Direct *Cheer up!*)

These examples show the adjustments in pronouns that are nearly always necessary in English. Greek does the same but does not, as we shall see, make the tense adjustments required by English in (a) and (b).

7.1/4 Indirect command

For this construction Greek, like English, uses an infinitive after a verb of ordering: ἐκέλευσε τὸν παῖδα τὰ γράμματα μαθεῖν *he ordered the boy to learn [his] letters.* If the infinitive is negated, the negative μή, not οὐ, is used: ὁ νόμος ημᾶς κελεύει μὴ ἀδικεῖν *the law orders us not to do wrong.*

The two adverbs of negation, μή and οὐ, are always to be translated by *no/not* but have quite distinct uses (see 7.1/6). The rule here is that μή is always used to negate an infinitive except in indirect statement (8.1/3).

The tense of the infinitive is a matter of aspect (4.1/1). In the above examples μαθεῖν simply conveys that the learning is to be done, whereas ἀδικεῖν indicates that we are not to do wrong on any occasion.

7.1/5 Numerals (see also Appendix 7)

There are three types of numeral:

- (a) Cardinals (in English *one, two, three, four*, etc.)

In Greek, as in English, these function as adjectives. The numbers *one* to *four* are declined as follows:

εἷς one		δύο two	
M.	F.	N.	M.F.N.
Nom. εἷς	μία	εν	δύο
Acc. ἔνα	μίαν	ἔν	δύο
Gen. ἔνος	μιᾶς	ἔνος	δυοῖν
Dat. ἔνι	μιᾷ	ἔνι	δυοῖν

τρεῖς three		τέτταρες four	
M. & F.	N.	M. & F.	N.
Nom. τρεῖς	τρία	τέτταρες	τέτταρα
Acc. τρεῖς	τρία	τέτταρας	τέτταρα
Gen. τριῶν	τριῶν	τεττάρων	τεττάρων
Dat. τρισὶ(ν)	τρισὶ(ν)	τέτταρσι(ν)	τέτταρσι(ν)

So, e.g. ἐκ μιᾶς νήσου *out of one island*, εἰς τέτταρας οἰκίας *int. four houses*.

The numbers *five to one hundred* are indeclinable (i.e. have no variable inflections), except when they contain any of the numbers *one to four* (e.g. εἴκοσι τέτταρες *twenty-four*, where τέτταρες would alter its ending as required: εἴκοσι τέτταρα ἔργα *twenty-four tasks*). The words for *two hundred*, *three hundred*, etc. follow the plural of καλός (3.1/3): so διδκόσιοι, -αι, -α, *two hundred*; τριχιλιοι, -αι, -α *three thousand*.

(b) *Ordinals* (in English, *first*, *second*, *third*, etc.)

These also are first and second declension adjectives (3.1/3), e.g. ή πρώτη γυνή *the first woman*.

(c) *Numeral adverbs* (in English, *once*, *twice*, *three times*, etc.)

All except ἅπαξ *once*, δίς *twice*, τρις *three times*, end in -άκις (cf. πολλάκις *often*, lit. *many times*).

Notes

- Like εἰς is declined the pronoun οὐδεῖς (< οὐδέ + εἰς *not even one*), οὐδεμία, οὐδὲν, gen. οὐδενός, οὐδεμιᾶς, οὐδενός *no-one, nobody, none*. The neuter οὐδέν means *nothing*, but is often used adverbially in the sense *in no respect, not at all* (20.1/5). οὐδεῖς can also be used as an adjective meaning *no*, e.g. οὐδεμία γυνή *no woman*.
- Compound numbers over twenty are expressed by putting the smaller number first with καὶ (*δύο καὶ εἴκοσι two and twenty*), or the larger number first without καὶ (*εἴκοσι δύο twenty-two*).

7.1/6 Negatives

Unlike English, Greek has two negatives οὐ (οὐκ, οὐχ, 2.1/6a(1)) and μή, and although we translate both by *not* their uses are quite distinct. These involve many constructions not yet described (for a summary see 24.1/2). We may, however, note:

- οὐ is used to negate statements and so is the negative used with a verb in the indicative in main clauses (examples at 3.2.1, 3.2.4 etc.)

- (b) μή is the negative used with infinitives except in indirect statement (see above 7.1/4 and 8.1/3a);
- (c) For every compound of οὐ (e.g. οὐδείς, οὐδεῖς) there is a corresponding compound of μη (e.g. μηδείς, μηδεῖς). The latter are used, where appropriate, in constructions otherwise requiring μή.

We have already seen at 3.2.12(vi) (see note) that the compound negative οὐδεῖς reinforces a simple preceding negative (οὐ λέγει οὐδέν *he says nothing*). However, when the order is reversed and a compound negative precedes a simple negative the two cancel each other to give a strong affirmative: οὐδεῖς οὐκ ἔπαθεν *no-one did not suffer*, i.e. *everyone suffered*.

7.1/7 Phrases expressing time and space

Many temporal phrases in English contain a preposition, e.g. *on Wednesday, for six days* (but cf. *I will see you next week*). In three types of temporal phrase of this sort Greek simply uses a particular case, provided that the noun involved signifies some period, point, or division of time (*dawn, day, winter, year, etc.*):

- (a) *Time how long* is expressed by the accusative:

ἐννέα ἔτη οἱ Ἀχαιοὶ πρὸ τῆς For nine years the
Τροίας ἐστρατοπέδευον. Achaeans were
encamped before Troy.

- (b) *Time when* is expressed by the dative:

δεκάτῳ ἔτει ιερὸν Ἰλιον ἐπόρθησαν.	<i>In the tenth year they sacked holy Ilium</i> (the definite article is generally omitted before ordinal numerals in this construction).
---------------------------------------	---

- (c) *Time within which* is expressed by the genitive:

τριῶν ἡμερῶν ἔπλευσε Μενέλαος εἰς τὴν Ἑλλάδα. εἴκοσι ἑτῶν Ὁδυσσεὺς τὴν Ίθακην οὐκ εἶδεν.	<i>Within three days Menelaus sailed to Greece.</i> <i>For (i.e. within the space of) twenty years Odysseus did not see Ithaca.</i>
τέλος εἰς τὴν πατρίδα νυκτὸς ἐνόστησεν.	<i>Finally he returned to [his] native land by night.</i>

With nouns which do not indicate a period, point, or division of time (e.g. *war* as in *during the war*) a preposition is generally used (e.g. διά + gen.).

- (d) *Spatial extent* is expressed by the accusative (this uses similar to (a) above):

ἀπέχει τῆς Τροίας ἡ Ἰθάκη πολλοὺς σταδίους. οἱ στρατιῶται διὰ τοῦ πεδίου ἐβάδισαν σταθμοὺς τέτταρας.	<i>Ithaca is many stades distant from Troy.</i> <i>The soldiers walked four stages through the plain.</i>
--	--

7.2 Greek reading

- 1 ή παροιμία ήμάς κελεύει μὴ κινεῖν ἀκίνητα.
- 2# εὔρειν τὸ δίκαιον πανταχῶς οὐ ράδιον.
- 3 ὁ δὲ Ἰχθύμαχος εἶπεν, ὡς Κώκρατες, χειμῶνος μὲν τὴν οἰκίαν δεῖ εὐηλιον είναι, τοῦ δὲ θέρους εὔσκιον.
- 4 οὐκ ἔχομεν οὔτε ὅπλα οὔτε ἵππους.
- 5# οὐδὲν ἔρπει ψεῦδος εἰς μῆκος χρόνου.
- 6 μίαν μὲν οὖν ημέραν οἱ Ἀθηναῖοι αὐτοῦ ἐστρατοπέδευσαν τῇ δὲ ὑστεραίᾳ Ἀλκιβιάδης ἐκκλησίαν ἐποίησε καὶ ἐκέλευσεν αὐτοὺς καὶ ναυμαχεῖν καὶ πεζομαχεῖν καὶ τειχομαχεῖν. οὐ γάρ ἔστιν, ἔφη, χρήματα ημῖν, τοῖς δὲ πολεμίοις ἄφθονα.
- 7 οὐδεὶς ἀνθρώπων οὐκ ἀποθνήσκει.
- 8 Proverbs
 - (i) μία χελιδὼν ἔαρ οὐ ποιεῖ. (ii) δίς παιδες οἱ γέροντες. (iii) ἐν δυοῖν τρία βλέπεις. (iv) εἰς ἀνήρ οὐδεὶς ἀνήρ. (v) μία ημέρα σοφὸν οὐ ποιεῖ. (vi) ή γλώττα πολλοὺς εἰς ὄλεθρον ἥγαγεν. (vii) ἐν πολεμῷ οὐκ ἔνεστι δίς ἀμαρτεῖν. (viii) ἐξ οὐνχῶν τὸν λέοντα ἔνεστι μαθεῖν.
- 9 ὁ Κῦρος ἦλθε διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας δύο καὶ εἴκοσι ἐπὶ τὸν Μαιάνδρον ποταμόν. τὸ δὲ εὑρός αὐτοῦ ἦν δύο πλέθρα.
- 10 ὁ κόσμος σκηνή, ὁ βίος πάροδος: ἥλθες, εἶδες, ἀπῆλθες.
- 11 εἶπε τις (*someone*) τῷ Κώκρατει, κακῶς ὁ Μεγακλῆς σε λέγει· ὁ δέ, καλῶς γάρ, ἔφη, λέγειν οὐκ ἔμαθεν.
- 12 A sea battle

Thucydides did not finish his history of the Peloponnesian war but his account was taken up and completed by Xenophon, a versatile writer whose life straddled the fifth and fourth centuries BC. The battle described by him below took place in 406 BC.

εἶχε δὲ τὸ δεξιὸν κέρας τῶν Πελοποννησίων Καλλικρατίδας. "Ἐρμων δὲ ὁ κυβερνήτης, καλὸν ἔστιν, ἔφη, ἀποπλεῦσαι· αἱ γάρ τριήρεις τῶν Ἀθηναίων μάλα ἴσχυραι εἰσιν. ἀλλὰ Καλλικρατίδας, αἰσχρὸν ἔστιν, ἔφη, τὸ φεύγειν.

ένανυμάχησαν δὲ αἱ τριήρεις χρόνον πολύν, πρῶτον μὲν 5 ἀθροίσαι, ἐπειτα δὲ σποράδες. ἐπεὶ δὲ Καλλικρατίδας τε απέπεσεν εἰς τὴν θάλατταν καὶ ἀπέθανε καὶ Πρωτόμαχος ὁ Ἀθηναῖος καὶ οἱ μετ' αὐτοῦ τῷ δεξιῷ τὸ εὐώνυμον ἐνίκησαν, 10 ἐντεῦθεν φυγὴ ἦν τῶν Πελοποννησίων εἰς τε Χίον καὶ Φώκαιαν· οἱ δὲ Ἀθηναῖοι πάλιν εἰς τὰς Ἀργινούσας κατεπλευσαν. τῶν μὲν οὖν Ἀθηναίων τριήρεις πέντε καὶ εἴκοσι κατέδυσαν οἱ Λακεδαιμόνιοι, τῶν δὲ Πελοποννησίων Λακωνικάς μὲν ἐννέα οἱ Ἀθηναῖοι, τῶν δὲ ἄλλων συμμάχων ὡς ἔξηκοντα.

3 A troublesome visitor

In Athenian courts litigants were obliged to conduct their own cases, but they could use speeches written for them by professional writers. The following comes from such a speech composed by Lysias some time after 394 BC for a middle-aged homosexual defending himself against a charge of assault brought against him by a fellow Athenian, Simon, who was his rival for the affection of a young slave.

ἐπεὶ γὰρ ἐπὶ τὴν οἰκίαν μου τῆς νυκτὸς ἥλθεν ὁ Σίμων, ἔξεκουε τὰς θύρας καὶ εἰςῆλθεν εἰς τὴν γυναικωνῖτιν, οὗ ἦσαν ἡ τ' ἀδελφὴ μου καὶ αἱ ἀδελφῖδαι. πρῶτον μὲν οὖν οἱ ἐν τῇ οἰκίᾳ ἐκέλευσαν αὐτὸν ἀπελθεῖν, ὁ δ' οὐκ ἥθελεν. ἐπειτα δε ἔξεωσαν βίᾳ. ἀλλ' ἔξηντρεν οὖν ἐδειπνοῦμεν καὶ πρᾶγμα 5 σφόδρα ἄποπον καὶ ἀπίστον ἐποίησεν. ἔξεκάλεσε γάρ με ἐνδοθεν, καὶ ἐπειδὴ ταχιστα ἔξῆλθον, εὐθὺς με τοπτειν ἐπεχειρησεν ἐπειδὴ δὲ αὐτὸν ἀπέωσα, ἔβαλλέ με λίθοις καὶ ομού μὲν ἀμαρτάνει, Ἀριστόκριτον δὲ ἔβαλε λίθῳ καὶ συντρίβει τὸ μετωπον.

10

Notes

- 2 Supply ἔειται; τὸ δίκαιον (*what is*) right (5.1/3)
- 3 χειμῶνος, τοῦ θέρους the definite article can be omitted in such expressions; τὴν οἰκίαν indicates a general class (hence the definite article, 2.1/2 note 1) – trans. *a house*.
- 5 οὐδέν is here an adjective with ψεῦδος; trans. *no falsehood* (cf. οὐδείς in 8(iv)).
- 6 I.1 αὐτοῦ adv. *there, in that place* (not the gen. sing. m. or n. of αὐτός). ll.3–4 οὐ ... ἔειτο ... ἡμῖν lit. *there is not to us*, i.e. *we do not have*.
- 8 (vi) The aorist is gnomic and should be translated by a present (see note on 5.2.10).
- 9 παρασάγγας δύο καὶ εἴκοσι (22 *parasangs*) is in apposition to σταθμοὺς τρεῖς (*three days' march*) and explains how far

- Cyrus marched in three days; αὐτοῦ gen. sing. m. of αὐτοῦ (referring back to τὸν Μαίανδρον).
- Gnomic aorists (see note on 8 above).
- 10 κακῶς λέγω + acc. *speak ill of, malign, abuse*; ὁ δέ and *he* (i.e. Socrates) 5.1/3; γάρ Socrates' reply sarcasticall. explains M's action and in English would be introduced by *yes, for he ...* (see 24.1/1) or *well, he ...*; καλῶς λέγω can mean either *speak well of* or *speak properly* (κακῶς λέγε by itself can also mean *speak badly*) – Socrates is punning on the two senses.
- 11 l.1 εἶχε had i.e. commanded; the first δέ connects this sentence with the preceding one in the original context and need not be translated (cf. the beginning of 4.2.9); Καλλικρατίδης (nom. s.; = Attic -ίδης – 3.1/2 note 3) was a Spartan and his name has the non-Attic (and non-Ionic) form of the patronymic suffix. l.3 τριήρεις 6.1/1c. ll.6 ff. σποράδες nom. pl. f. (this is a third declension adj., 10.1/4a) scattered (agreeing with τριήρεις); Καλλικρατίδης τε ... καὶ Πρωτομάχος ... lit. both *Callicratidas ... and Protomachus* ... Greek is fond of linking clauses with particles such as τε ... καὶ (cf. 4.1/3 and ἄγουσι τε καὶ φέρουσιν in l.23f. of 4.2.9) but in English we would not translate τε; notice that between this τε ... καὶ another καὶ occurs to join ἀπέπεσεν (< ἀποπῖπται) and ἀπέθανε (< ἀποθνήσκω) but it is the second καὶ which picks up τε because the two elements, which must be parallel, are *Callicratidas* and *Protomachus and those with him*; τῷ δεξιῷ with their right [wing] dat. of instrument (11.1/2). ll.13f ἄλλων cannot here be translated other because the allies referred to are allies of the Spartans; the meaning is of their allies as well (cf. Ἀθῆναι καὶ οἱ ἄλλαι νῆσοι Athens and the islands as well not *Athens and the other islands* because Athens is not an island); ὡς here about (22.1/1a(vii)).
- 12 l.2 τὰς θύρας i.e. the two leaves of the door at the house entrance; γυναικῶντιν in an Athenian house the women had separate quarters. ll.3f ἡ τε ... καὶ the τε need not be translated (cf. l.5 of previous passage); μέν is balanced by δέ after ἔπειτα, and οὖν connects this sentence with the previous one (neither word would have an equivalent in idiomatic English). l.5 ἐξέωσαν < ἐξώθεω (the temporal augment in the aorist of this verb is irregular, cf. 4.1/1 note 2(ii)). ll.9ff. ἀπέωσα < ἀπώθεω; ἔβαλλε started to pelt inceptive use of the imperfect (4.1/1 footnote); λίθοις with

stones (dat. of instrument, 11.1/2); 1.9f ἀμαρτάνει ...
 συντρίβει Greek often uses the present tense in narrative
 for vividness (vivid present); translate with the English
 simple past (*missed* ... *gashed*); take ἐμοῦ (1.9) with
 ἀμαρτάνει *missed me* (ἀμαρτάνω is followed by the gen.,
 13.1/2a(iv)).

7.2/1 Vocabulary

ἀδελφή, -ῆς, ἡ *sister*
 ἀδελφίδη, -ῆς, ἡ *niece*
 ἀθροος, -ᾶ, -ον *all together,*
all at once, in a body
 αἰσχρός, -ᾶ, -όν *shameful,*
disgraceful
 ἀκίνητος, -ον *motionless,*
immovable
 ἀμαρτάνω *make a mistake;*
(+gen.) miss
 ἀπέθανον aor. of ἀποθνήσκω
die, be killed
 ἀπῆλθον aor. of ἀπέρχομαι
go away, depart
 ἀποπίπτω (aor. ἀπέπεσον) *fall*
overboard
 ἀπιστος, -ον *incredible*
 ἀπολέω (aor. ἀπέλευνα)
sail away
 ἀπωθέω (aor. ἀπέωνα) *push*
away
 Ἀργινοῦσαι, -ῶν, αἱ
Arginousae (islands)
 ἀτοπος, -ον *extraordinary*
 αὐτοῦ (adv.) *there, in that*
place
 ἀφθονος, -ον *abundant,*
plentiful
 βαλλω *pelt*
 βίσ, -ᾶς, ἡ *force, violence*
 βίος, -ου, ὁ *life*
 γυναικωνῖτες, -ιδος, ἡ
women's apartments
 δειπνέω *dine*
 δεξιός, -ᾶ, -όν *on the right*
hand

διά (prep.+gen.) *through,*
across
 δίκαιος, -ᾶ, -ον *just*
 δίς (adv.) *twice*
 ἔαρ, ἥρος, τό (the season of)
spring
 εἶδον aor. of ὄράω *see, look*
at
 εἴκοσι(v) (indecl. adj.) *twenty*
 εἴπον aor. of λέγω *say*
 εἰσῆλθον aor. of εἰσέρχομαι
enter
 ἐκκαλέω *call (someone) out*
 ἐκκλησία, -ῆς, ἡ *assembly*
 ἐκκόπτω *knock out*
 ἐνδοθεν (adv.) *from inside*
 ἐνεστι (impers.) *it is possible*
 ἐννέα (indecl. adj.) *nine*
 ἐντεῦθεν (adv.) *thereupon*
 ἐξευρίσκω *find out, discover*
 ἐξήκοντα (indecl. adj.) *sixty*
 ἐξῆλθον aor. of ἐξέρχομαι
come out
 ἐξωθέω (aor. ἐξέωνα) *push*
out
 ἐπεί (conj.) *when*
 ἐπειδὴ τάχιστα *as soon as*
 ἐπί (prep.+acc.) *to*
 ἐπιχειρεω *attempt, take in*
hand
 ἐρπω *spread*
 εὐήλιος, -ον *sunny, with a*
sunny aspect
 εὐθύς (adv.) *at once,*
straightaway
 εὐρος, -ους, τό *breadth*

- εὔσκιος, -ον *well-shaded*
 εὐώνυμος, -ον *left, on the left hand*
 ἤγαγον aor. of ἄγω *lead, bring*
 ἥλθον aor. of ἔρχομαι *go, come*
 θέρος, -ους, τό *summer*
 θύρα, -ᾶς, ἡ *door*
 ἴσχυρός, -ά, -όν *powerful, strong*
 κακῶς/καλῶς (+acc.) λέγω
speak ill/well (of) (see note on 11)
 καταδῦω *make to sink, sink (tr.)*
 καταπλέω *sail back*
 κέρας, -ατος, τό *wing of a fleet*
 κτνέω *move*
 κόσμος, -ου, ὁ *world*
 κυβερνήτης, -ου, ὁ *helmsman*
 Λακωνικός, -ή, -όν *Laconian, Spartan*
 λίθος, -ου, ὁ *stone*
 Λυδία, -ᾶς, ἡ *Lydia (territory in west of Asia Minor)*
 Μαιάνδρος, -ου, ὁ *Maeander (river in Phrygia)*
 μέτωπον, -ου, τό *forehead*
 μῆκος, -ους, τό *length*
 νύξ, νυκτός, ἡ *night*
 ὅλεθρος, -ου, ὁ *destruction*
 ὄνυξ, -υχος, ὁ *claw*
 ὄπλα, -ων, τά *weapons, arms*
 οὐ (conj.) *where*
- πανταχῶς (adv.) *in all ways altogether*
 παρασάγγης, -ου, ὁ *parasang (a Persian measure of distance of about 30 stades [= c. 6 km.])*
 παρόδος, -ου, ὁ *passage, entrance*
 παροιμία, -ᾶς, ἡ *proverb*
 πεζομαχεώ *fight on land*
 Πελοποννήσιοι, -ων, οἱ *Peloponnesians*
 πεντε (indecl. adj.) *five*
 πλέθρον, -ου, τό *plethron (c. 30 metres)*
 ποταμός, -οῦ, ὁ *river*
 σκηνή, -ῆς, ἡ *stage (in theatre)*
 σποράς, -άδος (adj.) *scattered*
 σταθμός, -οῦ, ὁ *day's march*
 στρατοπεδεύω *make camp, encamp*
 συντρίβω *smash, gash*
 τειχομαχέω *fight against walls/fortifications*
 τριήρης, -ους, ἡ *trireme*
 ὑπεράλιος, -ᾶ, -όν *following, next*
 τῇ ὑπεραίᾳ *on the following day*
 φυγή, -ῆς, ἡ *flight*
 Φώκαια, -ᾶς, ἡ *Phocaea (city in Asia Minor)*
 χειμών, -ῶνος, ὁ *winter*
 χελτδών, -όνος, ἡ *swallow*
 Χίος, -ου, ἡ *Chios (island and city in the Aegean Sea)*

8.1 Grammar

8.1/1 Middle and passive voices

In a clause where the verb is active the subject is the doer (*the man bit the dog; Alcibiades is running through the agora*). There may or may not be an object, depending on whether the verb is transitive or intransitive. In a clause with a passive verb the subject is the sufferer (*the dog was bitten by the man; the Athenians were defeated in Sicily*). The agent or instrument (11.1/2) may or may not be specified. The active and passive voices are used in Greek in much the same way as in English. Greek, however, has a third voice, the **middle**. This has no English equivalent because the meanings it conveys are expressed in English in different ways. These meanings are:

- (a) to do something to oneself, e.g. λούομαι *I wash myself, I wash* (intr.); παύομαι *I stop myself, I cease, stop* (intr.)
- (b) to do something for oneself, for one's own advantage, e.g. κομίζω (act.) *carry, convey*, κομίζομαι (mid.) *I convey for myself, recover*:
εκατὸν δραχμὰς ἐκομίσατο. *He recovered a hundred drachmas.*
- (c) to cause something to be done (one's own advantage is always involved):
διδάσκομαι τοὺς παῖδας τὴν τῶν Ἑλλήνων γλῶτταν. *I am having [my] children taught the language of the Greeks.*

Of these three uses (a) is restricted to verbs with an appropriate meaning, (b) is very common, (c) is somewhat rare. Very often a verb when used in the middle voice in sense (b) acquires a

special meaning, e.g. λύω *loosen, free*, λύομαι (mid.) *free (someone) for one's own advantage, ransom*; αἴρεω *take, seize, αἴρομαι take for oneself, choose*.

As will be seen in Appendix 1, the forms of the middle and passive indicative are identical in the present and imperfect (and also in the perfect and pluperfect – 16.1/3). This does not create ambiguity as the context of a particular verb normally shows its voice. The future and aorist passive differ in form from the middle and will be treated separately in 11.1/1. With regard to the forms of the indicative of the present middle and passive, the imperfect middle and passive, the future middle and the aorist middle, which can now be learnt (see p.265f.), we should note that:

- (d) in each case the stem is the same as for the active, and the link vowel between the stem and the ending proper (which is more easily distinguishable in these forms) is ο/ε in the present, imperfect (and strong aorist) and future, but α in the weak aorist (on -ω of the 2nd s., see below).
- (e) in each tense the 2nd s. ending has undergone contraction. The present and future ending was originally -εσαι, the imperfect -εσο and the aorist -εσο. With the loss of intervocal c (cf. 6.1/1c) these became η (or ει), ου, ω respectively (we have already met the second and third contractions with contracted verbs – 5.1/2).
- (f) when allowance has been made for the 2nd s., the endings, except for the 1st pl. and 2nd pl. which do not vary, fall into two classes. For the primary tenses they are -μαι, -σαι, -ται, -νται and for the historic -μην, -σο, -το, -ντο (cf. 4.1/1 note 1).
- (g) the endings of the strong aorist indicative middle are the same as those of the imperfect: αἰσθάνομαι *perceive*, impf. ἀισθανόμην, aor. ἀισθανμην; and the infinitive ending of the strong aorist is the same as that of the present: αἰσθάνεσθαι (pres.), αἰσθέσθαι (aor.).

Notes

- 1 Many common verbs have, for no perceptible reason, their future in the middle voice, not the active, e.g. ἀκούω *hear*, ἀκούομαι; βοάω *shout*, βοήσομαι; διώκω *pursue*, διώξομαι; μανθάνω *learn*, μαθήσομαι. These are verbs which would not otherwise have had reason to be used in the middle. For other examples see Principal parts of verbs.
- 2 εἰμί *be* also has a future middle, which is formed with the stem εε-: εεσομαι, εεσει (-η), εεσται, εεσμεθα, εεσεθε, εεсontαι.

The original form of the 3rd s., ἔσται, occurs in dialects other than Attic.

- 3 Contracted verbs form their present and imperfect middle/passive according to the rules given at 5.1/2 (see Appendix 2).
- 4 In Indo-European (1.3) there were only active and middle voices. In Greek the passive use of the middle led to the development of separate forms in the future and aorist, but even in Attic we occasionally meet the future middle used in a passive sense.

8.1/2 Deponent verbs

A linguistic peculiarity for which English offers no parallel is deponent verbs, which are middle or passive in form but active in meaning. They may be transitive (as κτάομαι *acquire*) or intransitive (as πορεύομαι *march*). In some cases the meaning of a deponent exemplifies one of the uses of the middle voice (κτάομαι originally meant *procure for oneself*), but elsewhere (as ἔπομαι *follow*) no explanation seems possible, although these verbs are among the most commonly used in Greek.

As we have seen in the previous subsection, the forms of the middle and passive voices differ only in the future and aorist. This divergence allows a classification of deponents into two groups:

- (a) **middle deponents**, whose future and aorist are middle in form, as αἰνίττομαι *speak in riddles*, fut. αἰνίξομαι, aor. ἤνιξαμην. This is the larger group
- (b) **passive deponents**, whose aorist is passive in form. Nearly all passive deponents, however, have a middle, not passive, future. For the aorist passive and examples of passive deponents see 11.1/1.

Examples of deponents in use are: ὅπο τῶν Ἀθηνῶν ἔρχονται *they are coming from Athens* (*ἔρχομαι come, go; for the aorist of this verb see 7.1/1 note 2*); τὸ ἄθλον δέχομαι *I accept the prize* (*δέχομαι accept, receive*).

A very common deponent is γίγνομαι, which has the basic meanings *be born, become, happen*. In many contexts, however, English requires a more specific word: ὀνήρ ἀγαθὸς ἐγένετο *he showed himself a brave man* (lit. *he became a brave man*); νὺξ ἐγένετο *night fell*.

8.1/3 Indirect statement

In English we can say, with the same meaning, *he considers that I am clever* or *he considers me to be clever*. Both constructions, a noun clause introduced by *that* or an infinitive phrase without *that*, have their equivalents in Greek, but, unlike English, Greek shows a distinct preference for the infinitive construction after most verbs of saying, thinking and the like (for verbs of knowing and perceiving, see 15.1/2a): νομίζω, οἴουμαι both *think, consider; φάσκω state, declare; ἴηγεομαι consider*. The first three are used almost exclusively with the infinitive construction.

(a) Infinitive construction

In this form there is no introductory word (like *ὅτι that* in the other construction – see below (b)) and the finite verb of the original statement is changed to the infinitive of the same tense (the present infinitive represents both the present and the imperfect indicative of the direct form). If the subject of the finite verb of the original direct statement is the same as the subject of the verb of saying or thinking introducing the indirect statement, it remains in the nominative, as do any words agreeing with it (**nominative and infinitive**). Such sentences are of the type *Xerxes said that he was master*. Since in the original direct statement (*δεσπότης εἰμι I am master*) there is no need to state the subject explicitly (except for emphasis: *ἐγώ εἰμι δεσπότης I am master*), so too the subject of the infinitive is normally not expressed: *Ξέρξης ἔφη δεσπότης εἶναι*. When the two subjects are not identical, the subject of the infinitive is put into the accusative (**accusative and infinitive**): *ὁ σατράπης ἔφη Ξέρξην εἶναι δεσπότην the satrap said that Xerxes was master* (lit. *Xerxes to be master*; original *Ξέρξης ἐστὶ δεσπότης Xerxes is master*). If the direct statement was negated, the same negative, *οὐ* (see 7.1/6), will appear with the infinitive. Further examples are:

ἡ Ἀσπασία νομίζει καλὴ εἶναι. *Aspasia thinks that she is beautiful* (original *καλή εῖμι I am beautiful*).

ὁ Περικλῆς ἐνόμιζε τὴν Ἀσπασίαν καλὴν εἶναι.

Pericles used to think that Aspasia was beautiful (original *ἡ Ἀσπασία ἐστὶ καλὴ Aspasia is beautiful*).

ηγοῦμαι τὴν Ἀσπασίδν οὐκ εἶναι αἰσχράν.

ὁ Κωκράτης ἔφη τὴν γυναικα χιτῶνα κτῆσεθαι.

ὑποπτεύω τὴν Ξανθίππην πέντε χιτῶνας ἔχθες κτῆσεθαι.

I consider that Aspasia is not ugly (original η Ἀσπασίδ οὐκ ἔετιν αἰσχρά. *Aspasia is not ugly*).

Socrates said [his] wife would get a chiton (original η γυνὴ χιτῶνα κτῆσεται lit. *the wife will get a chiton*).

I suspect that Xanthippe got five chitons yesterday (original η Ξανθίππη πέντε χιτῶνας ἔχθες ἐκτίσατο *Xanthippe got five chitons yesterday*).

Notes

- 1 It is only in this construction that the distinction between the present and aorist infinitives is one of time, not aspect (cf. 4.1/1). In the last example *κτήσεθαι* means literally *to have got*. If we were to substitute the present infinitive *κτάσθαι* *to be getting* (and eliminate *ἔχθες*) the meaning would be *I suspect that Xanthippe is getting...* (original η Ξανθίππη *κτάται* ...).
- 2 Since, in the accusative and infinitive construction, the infinitive of a transitive verb has both its subject and its object in the accusative, there is obviously a possibility of ambiguity. When confronted with *cé φημι Ρώμαιοις νικήσειν* (the reply of the Delphic priestess to Pyrrhus of Epirus) one might well wonder whether the meaning was *I say that you will conquer the Romans* or *I say that the Romans will conquer you*. Normal Greeks left such equivocation to oracles.
- 3 *φημι* tends to occupy an unemphatic position and so, unlike in English, does not precede the indirect statement which it reports: *Πέρσης ἔφη εἶναι he said he was a Persian* (cf. 7.1/2 note 3).
- 4 οὐ *φημι* means *I say that ... not, I deny*: οὐκ ἔφη *Πέρσης εἶναι he denied he was a Persian*; it never means *I do not say that...*, which would require a different verb, e.g. οὐ λέγω ὅτι ... (on ὅτι see (b) below).
- 5 Verbs of **hoping** (*ἐλπίζω*), **promising** (*ὑπισχνέομαι*), **swearing** (*ὅμνομι* 20.1/1), **threatening** (*ἀπειλέω*) and the like

regularly take the infinitive construction. When these verbs have a future reference, as they generally do, they can be construed with the future infinitive (a present or aorist infinitive is also possible): ἐλπίζω ντκῆσειν ἐν τῇ μάχῃ *I hope to conquer in the battle*. For a negative hope of this sort the negative μή, not οὐ, is used because the original is really not a statement but a wish (wishes are always negated by μή – 21.1/1): ἐλπίζω τοὺς Λακεδαιμονίους μή καύσειν τὸν εμοὶ ἄγρον *I hope the Spartans won't burn my farm* (original *may the Spartans not burn my farm!*). This use of μή is extended to verbs of promising, swearing and threatening.

(b) Construction with finite verb

Indirect statements in Greek may also be expressed by a noun-clause introduced by ὅτι or ω̄c, *that*. Insofar as these two conjunctions can be differentiated, ὅτι is used to introduce a fact, whereas ω̄c tends to convey the suggestion that the reporter considers the statement as a mere opinion, an allegation, or as untrue. As in the infinitive construction, the tense of the direct speech is retained in the indirect form even after a main verb which is in the past; in such cases we make a tense adjustment in English (see the second, third and fourth examples below).

This is the regular construction after λέγω *say* (but see note 1) and certain other verbs. Examples are:

λέγει ω̄c θύβριστής εἰμι.

He claims that I am insolent.

εἶπον ὅτι ὁ Κύρος διώκει.

They said that Cyrus was pursuing (original Cyrus is pursuing).

ἀπεκρίναντο ὅτι στρατὸν
πεμψουσιν.

They replied that they would send an army (original we will send an army).

εἴπομεν ὅτι ὁ Περικλῆς ταῦτα
οὐ ποιήσει.

We said that Pericles would not do this (original Pericles will not do this).

Notes

- For the impersonal English construction *it is said that ...* Greek uses a personal construction with the infinitive: ὁ Σωκράτης λέγεται τοὺς νέους βλάψαι *it is said that Socrates harmed the young* (lit. *Socrates is said to have harmed ...*).
- Occasionally even a direct quote is introduced by ὅτι: εἶπον ὅτι ἔτοιμοί ἔσμεν *they said, 'We are ready'*.

; For the change of mood which may occur after a historic main verb see 14.1/4d.

8.1/4 Third declension nouns – stems in ι and υ

These stems differ from those in consonants (5.1/1, 6.1/1) in having ν, not α, as the acc. s. ending for masculine and feminine nouns.

Stems in ι consist of a large number of feminines (including many abstract nouns, mostly in -cίc, e.g. φύcίc *nature*), a few masculines, but no neuters in normal use. All are declined alike, with the odd anomaly that the original ι of the stem has been lost in most forms. The -εωc of the gen. s. was originally -ηοc (as occurs in Homer); the quantity of the two vowels was interchanged but the original accent was retained, i.e. πόληοc > πόλεωc. This accent was extended by analogy to the genitive plural.

Masculine and feminine υ stems are divided into two sub-groups, both very small. The declension of the first (πήχυc) is very close to πόλιc, of the second (ιχθύc) to consonantal stems. ἄctυ, the only neuter, follows πήχυc in the genitive and dative.

πόλιc (f) city	πήχυc (m) forearm	ἄctυ (n) city	ιχθύc (m) fish
SINGULAR			
Nom. πόλιc	πήχυc	ἄctυ	ιχθύc
Voc. πόλι	πήχυ	ἄctυ	ιχθύ
Acc. πόλιν	πήχυν	ἄctυ	ιχθύν
Gen. πόλεωc	πήχεωc	ἄctεωc	ιχθύoс
Dat. πόλεi	πήχei	ἄctei	ιχθύi
PLURAL			
N. V. πόλεiс	πήχeic	ἄctη (<εα)	ιχθύeс
Acc. πόλеiс	πήχeic	ἄctη (<εα)	ιχθύc
Gen. πόλеowн	πήχeowн	ἄcteowн	ιχθύowн
Dat. πόлeci(v)	πήчeci(v)	ἄcteци(v)	ιχθύci(v)

The normal word for *city* is πόλιc. ἄctυ means *city, town* as opposed to the country.

Note

πρέсbυc, which follows πήχυc, is a poetical word for *old man* (prose uses γέρωn or πρεсbυntηc). Its plural πрeсbеiс, however, is the normal prose word for *ambassadors* (the singular *ambassador* is supplied by πрeсbеutηc).

8.2 Greek reading

- 1 ὁ θεὸς καὶ ἡ φύσις οὐδὲν μάτην ποιοῦσιν.
- 2# φύσιν πονηραν μεταβαλεῖν οὐ ράδιον.
- 3# πόλεις ὅλας ἡφάντες διαβολὴ κακή.
- 4 Ἰησοῦς Χριστὸς Θεοῦ Γίδες Σωτῆρ (the name of an early Christian symbol is concealed in the initial letters of this formula).
- 5 ὁ χρυσὸς οὐ μιαίνεται.
- 6 οἵεσθε ἄλλους τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεεθαι;
- 7 ἐκ τοῦ ἐσορᾶν γίγνεται ἀνθρώποις ἔραν.
- 8# ἀρετῆς βέβαιαι εἰσιν αἱ κτησεῖς μόνης.
- 9# φεῦ φεῦ, παλαιὸς αἶνος ὡς καλῶς ἔχει· γέροντες οὐδένεν ἔσμεν ἄλλο πλὴν ψιφος καὶ σχῆμα, ὀνείρων δ' ἔρπομεν μιμηματα, νοῦς δ' οὐκ ἔνεστιν, οἰόμεσθα δ' εὖ φρονεῖν.
- 10 ἐλέφας μῦν οὐ δάκνει.
- 11 ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἔτοιμα μᾶλλον τρέπονται.
- 12 οἱ Λακεδαιμόνιοι κήρυκα ἔπεμψαν καὶ τοὺς νεκροὺς διεκομίσαντο.
- 13 διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἥρξαντο φίλοσοφεῖν.
- 14 ὕδινεν ὄρος, εἴτα μῦν ἔτεκεν.
- 15# πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος.
- 16 οἱ Σκύθαι οὐ λούνονται ὕδατι.
- 17 A Greek translation of the Old Testament was prepared at Alexandria in the third century BC. Legend tells us that the version acquired its name of *Septuagint* (Latin *septuaginta* *seventy*) from the number of those involved, of whom thirty knew Greek but not Hebrew, thirty Hebrew but not Greek, while the remaining ten were administrators with no knowledge of either. This calumny probably arose from the colloquial nature of its language. The following are well-known passages.
 - (i) ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα τοῦ θεού ἐπεφέρετο ἐπάνω τοῦ ὕδατος. καὶ εἶπεν ὁ θεὸς, γεννηθῆτω (lit. let ... be born) φῶς. καὶ ἐγένετο φῶς. καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλὸν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα.

(ii) ἐπέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖς κούφοις ὁ δρόμος, καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος, καὶ οὐ τοῖς σοφοῖς ἄρτος, καὶ οὐ τοῖς συνετοῖς πλοῦτος.

18 Crime does not pay

Hegestratus, a rascally owner-captain, had hired his ship to an Athenian who wished to import grain from Syracuse. After the grain had been loaded, Hegestratus, with Zenothemis, an accomplice in crime, went round Syracuse borrowing money against the cargo as though it were his. This type of loan (bottomry) was made to enable merchants to cover costs of transportation by sea, and was not recoverable if the ship sank.

Ζηνόθεμις δ' ἀδίκημα κακὸν μεθ' Ἡγεστράτου συνεκενάσατο. χρήματα γὰρ ἐν ταῖς Συρακούσαις ἔδανείζοντο. ὃς δὲ ἐλάμβανον τὰ χρήματα, οἴκαδε ἀπέστελλον εἰς τὴν Μασσαλιαν, καὶ οὐδενν εἰς τὸ πλοῖον εἰσέφερον. ἐπειδὴ δὲ ἡσαν αἱ συγγραφαὶ ἀποδούνται (*to repay*) τὰ χρήματα μετὰ τὸν τοῦ πλοίου καταπλούν, καταδύνται ἐβούλευσαντο τὸ πλοῖον ἐβούλοντο γὰρ τοὺς δανειστὰς ἀποστερῆσαι. ὃ μὲν οὖν Ἡγέστρατος, ὃς ἀπὸ τῆς γῆς ἀπῆραν δυοῖν ἡ τριῶν ἡμερῶν πλοῦν, τῆς νυκτὸς διεκοπεῖ τοῦ πλοίου τὸ ἔδαφος, οἱ δὲ Ζηνόθεμις ὅντα μετὰ 10 τῶν ἄλλων ἐπιβατῶν διέτριβεν. ἀλλὰ ἐπεὶ ψιφος ἐγένετο, αἰσθάνονται οἱ ἐν τῷ πλοίῳ ὅτι κακὸν τι (*some mischief*) κάτω γίγνεται, καὶ βοηθοῦσιν. ὃς δ' ἥλικκετο ὁ Ἡγέστρατος καὶ κακῶς πεισεθαί ὑπελάμβανε, φεύγει καὶ πηδᾷ εἰς τὴν θάλατταν. οὕτως οὖν, ὥσπερ ἄξιος ἦν, κακὸς κακῶς 15 ἀπέθανεν.

Notes

- 2 ῥάδιον (*sc. ἔστι*) *it is easy* – when impersonal expressions involve an adjective the neuter singular form is used.
- 3 ἡφάντε < ἀφανίζω (4.1/1 note 2(ii)), the aorist is gnomic (see note on 5.2.10).
- 6 ἄλλους ... σώσειν acc. and inf., ὑμεῖς ... ἀποδράσεεθαι nom. and inf.; ἀποδράσεεθαι < ἀποδιδράσκω, which has a middle future (8.1/1 note 1).
- 7 ἐρᾶν is the subject of γίγνεται.
- 8 κτήσεις should be translated by a singular.
- 9 *I.1 how right the old saying is* (ὃς is exclamatory, 22.1/1a(ii)); Greek uses ἔχω + an adverb (here καλῶς) to express a state where English has the verb *to be* + an adjective. *I.3 μιμήματα* is in apposition to the understood subject of ἐρπομεν *we crawl [along] [as] copies ... I.4 -μεσθα*

(in οιόμεσθα) is an alternative ending used in verse for -μεθι (1st pl.) of the middle and passive; εὐ φρονεῖν *think rightly*; i.e. *be sane, be of right mind*.

- 11 τοῖς πολλοῖς lit. *for the many*, i.e. *for the majority, for most people*; τρέπονται lit. *they turn themselves* (use (a) of the middle in 8.1/1). Whereas the English verb *turn* can be either transitive (*I turned my car towards him*) or intransitive (*I turned towards him*), τρέπω in the active is transitive only (i.e. must be always followed by an object), and the middle (*τρέπομαι* lit. *I turn myself*, i.e. *I turn*) is employed for the intransitive use of the English *turn*. Here we would translate *they turn*.
- 12 διεκούμαντο could represent use (b) or (c) as given in 8.1/1.
- 14 ὥδην impf. (or aor.) of ὠδῆνω (4.1/1 note 2(ii)).
- 16 λούονται *wash*; just as with τρέπω and *turn* (above 11), λούω is transitive only, whereas *wash* in English can be transitive (*I washed the baby five times*) or intransitive (*I washed five times*).
- 17 (i) l.1 ἐν ἀρχῇ the absence of the article gives the phrase a poetical ring. ll.5f. εἶδεν ... τὸ φῶς ὅτι καλὸν lit. *saw the light that [it was] beautiful*. i.e. *saw that the light was ...*; αὐτὰ μέσον (+ gen. *between*) need only be translated once.
 (ii) ἐπέστρεψα *I turned* (unlike τρέπω this verb can be either transitive or intransitive in the active mood) – the author, who was of a rather pessimistic nature, *turned* from one depressing observation to another; ὑπὸ τὸν ἥλιον i.e. here on earth.
- 18 l.2 συνεκενάζατο < συγκενάζομαι (6.1/3). ll.3ff. ὡς *when, as as also* in ll.8 and 13 below (22.1/1b(iv)); ἐλάμβανον ... ἀπέστελλον ... εἰσέφερον the imperfect indicates that they did these things on several occasions. l.5 οἱ συγγραφαὶ *the contracts* – the infinitive phrase beginning with ἀποδοῦναι defines them. ll.9f. ἀπῆραν < ἀπαίρω *sail away*; πλοῦν acc. of extent (7.1/6d); διέκοπτε *began to cut through*; (inceptive imperfect, 4.1/1 footnote). ll.12ff. αἰσθάνονται ... γίγνεται ... βοηθοῦσιν *vivid presents* (cf. note on 7.2.13 l.9f); ἥλικετο ... ὑπελάμβανε imperfect because these two actions were going on when Hegestratus escaped; the two following verbs are in the vivid present, which is more commonly used in main clauses than in subordinate clauses.

8.2/1 Vocabulary

- ἀβύσσος, -ου, ἡ *abyss*
 ἀδίκημα, -ατος, τό *crime, wrong*
 αἵνος, -ου, ὁ *tale, story*
 αἰσθάνομαι *perceive, notice, realize*
 ἀκατασκεύαστος, -ον *uninformed*
 ἀλίσκομαι *be caught*
 ἀνά μέσον see note on 17(i)
 ἄνω (adv.) *above, up above*
 ἀξιος, -ῆ, -ον *deserving*
 ἀσητός, -ον *unseen, invisible*
 ἀποιρώ (aor. ἀπῆρα) *sail away, depart*
 ἀποδιδράσκω (fut. -δράσομαι) *run away, escape*
 ἀποστέλλω *send, send away*
 ἀποστερέω *rob, defraud*
 ἄρχομαι (mid.) *begin (of something continued by oneself)*
 ἀταλαίπωρος, -ον *without taking pains, not painstaking*
 ἀφανίζω *make unseen, wipe out, destroy*
 βέβαιος, -ῆ, -ον *secure*
 βοηθέω (*run to*) *help*
 βούλεύω *plan, resolve; (mid.) plot*
 βούλομαι *wish, want*
 γίγνομαι *become, be, happen, take place*
 δανείζω *lend; (mid.) borrow*
 δανειστής, -οῦ, ὁ *creditor*
 διά (prep.+acc.) *because of, on account of*
 διαβολή, -ῆς, ἡ *slander*
 διακομίζομαι (mid.) *carry across*
 διακόπτω *cut through*
 διατρέβω *pass (time)*
 διαχωρίζω *separate, divide*
 διδασκαλος, -ου, ὁ *teacher*
 δρόμος, -ου, ὁ *race*
 δυνατός, -η, -όν *strong*
 ἔδαφος, -ους, τό *bottom*
 εἰσφέρω *bring/carry into*
 εἶτα (adv.) *then, next*
 ἔνειμι *be in*
 ἐπάνω (+gen.) *upon*
 ἐπιβάτης, -ου, ὁ *passenger*
 ἐπιτρέφω *turn about*
 ἐπιφέρομαι *move (intr.)*
 ἐραω *love, desire*
 πassionately
 ἐσοράω (= εἰσοράω) *behold, look at*
 ἐτοῖμος, -η, -ον *ready, ready to hand*
 ζήτησις, -εως, ἡ *search, inquiry*
 Ἰησοῦς, -οῦ, ὁ *Jesus*
 καλέω *call, name*
 καλῶς ἔχω *be right*
 κατάπλους, -ου, ὁ *arrival in port*
 κατω (adv.) *below, down*
 κῆρυξ, -υκος, ὁ *herald*
 κοῦφος, -η, -ον *light, nimble*
 κτῆσις, -εως, ἡ *possession*
 λαμβάνω *take, get*
 λήμος, -οῦ, ὁ *hunger, famine*
 λούω *wash (the body); (mid.) wash oneself*
 μᾶλλον *rather*
 Μασσαλία, -ῆς, ἡ *Marseilles*
 μάτην (adv.) *in vain; without reason*
 μεταβάλλω *change, alter (tr. and intr.)*
 μιαίνω *stain, pollute*

- μέμημα, -ατος, τό *imitation*
 μονος, -η, -ον *alone, only*
 μῦς, μυός, ὁ *mouse*
 νῦν (adv.) *now*
 οἴκαδε (adv.) *homewards*
 οἴομαι (also οἶμαι) *think*
 ὅλος, -η, -ον *whole, complete*
 ὄνειρος, -ου, ὁ *dream*
 ὄρος, -ους, τό *mountain*
 οὗτος (adv.) *thus, in this way*
 παλαιός, -ά, -όν *ancient, (of) old*
 πάσχω (fut. πείσεσθαι) *experience, be treated*
 πηδῶα *leap, jump*
 πλήν (adv.) *but, except*
 πλοῖον, -ου, τό *vessel, ship*
 πλούν, -οῦ, ὁ *sailing, voyage*
 πόλις, -εως, ἡ *city, city-state*
 πονηρός, -ά, -όν *wicked, bad*
 σκότος, -ους, τό *darkness*
 Σκύθης, -ου, ὁ *Scythian*
 συγγραφάι, -ῶν, αἱ *contract, bond*
- сүнөтөс, -ή, -όв *intelligent*
 Сүрәкәнҹай, -әң, аи *Syracuse*
 сүккенәжомай *contrive, concoct*
 схῆμα, -ατος, τό *form, shape, appearance*
 сâзж *save, keep safe*
 сәүтір, -ұрпос, ө *saviour*
 тіктю (aor. әтеков) *give birth to*
 трéпомай see note on 11
 ніос, -оñ, ө *son*
 ұпó (prep.+acc.) *under*
 ұполамбаша *assume*
 философéа *pursue/study philosophy*
 фронéа *think*
 εүн фронéа *be sane*
 фүсіс, -еас, һ *nature/Nature*
 җарысօс, -оñ, օ *gold*
 үйфос, -он, օ *noise*
 әдінә *be in labour (of childbirth)*
 әс see notes to 9 and 18
 әспер (conj.) *as*

9.1 Grammar

9.1/1 Demonstrative pronouns

Demonstratives in Greek draw our attention to persons and things and are used not only as pronouns but also as adjectives. The English *this* and *that* have similar functions although their use as pronouns is restricted; *this* in *this temple* is an adjective, *that* in *I do not like that* is a pronoun. Greek has three demonstratives, each with a special shade of meaning. The basic differences between them when used as adjectives are:

ὅδε *this near me* (the speaker); normally to be translated *this*;

οὗτος *this or that near you* (the person spoken to); normally to be translated *this or that*;

ἐκεῖνος *that over there* (i.e. away from both speaker and person spoken to); normally to be translated *that*.

When used as pronouns ὅδε will literally mean *this man near me*, οὗτος *this or that man near you*, ἐκεῖνος *that man over there*, but the first can generally be translated by *this man*, the third by *that man*, while the translation of οὗτος by *this man* or *that man* will depend on the context.

ὅδε is simply a compound of the definite article and -δε. In this combination even the unaccented forms of the article bear an accent: ὅδε, ἥδε, οἵδε, αἵδε (cf. 2.1/2; 3.1/1). ἐκεῖνος is declined as a first and second declension adjective (3.1/3), except that the neuter nom. and acc. s. is ἐκεῖνο (for other words with this ending -ο see 9.1/3). οὗτος is similarly declined but the first syllable undergoes changes according to the following rules:

- (a) an initial vowel with a rough breathing occurs in the same forms as in the definite article (2.1/2, 3.1/1)

- (b) an initial τ occurs in the same forms as in the definite article
 (c) where the ending contains α or η the diphthong of the first syllable changes from ου to αυ.

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Acc.	τούτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	ταύτων	ταῦτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	ταῦτοις

In prose, when a demonstrative is used as an adjective, the noun which it qualifies must retain the definite article and the demonstrative must appear in the predicative position (3.1/3b): ἐκεῖνος ὁ νεανίδης *that young man*; ή γυνὴ ἡδε *this woman*.

Notes

- 1 In certain contexts οὗτος refers to what precedes, ὅδε to what follows: ταῦτα ἔλεξεν *he said this* (as already reported), but τάδε ἔλεξεν *he spoke as follows*.
- 2 ἐκεῖνος ... οὗτος can mean *the former ... the latter*.

9.1/2 The relative pronoun ὃς and adjectival clauses

Adjectival clauses qualify nouns or pronouns, and so perform the same function as adjectives. They are introduced by a relative pronoun, which in English is *who*, *which* etc.

I am the man who dedicated a bronze tripod at Delphi.

The tripod which you dedicated is inferior.

An adjectival clause normally has an antecedent, i.e. a noun or pronoun to which the clause refers and which it qualifies (in the above examples *man* and *tripod*). In English the forms of the relative pronoun are not interchangeable but are influenced by the antecedent (*the man which* or *the tripod who* are clearly impossible). Further, we cannot say *I know the man whom visited Delos* because, although *man*, the antecedent of the adjectival clause, is the object of *know* (and so would be in the accusative in Greek), the relative pronoun is the subject of the clause it introduces and must take the nominative form *who*, not the accusative form *whom*. The same holds for Greek, where the rule is a relative pronoun takes its number and gender from its antecedent but its case from the function it performs in its own clause (but see note 2 below). Greek cannot, moreover, omit the relative pronoun as we so often do in English (*the man*

Apollo cursed cannot come into my house; Greek must say the man whom).

The normal relative pronoun in Greek is ὃς, which is declined as a first and second declension adjective (3.1/3) except that the neuter s. nom. and acc. is ὅ without ν (for other words with this ending see 9.1/3):

SINGULAR			PLURAL		
M.	F.	N.	M.	F.	N.
Nom. ὁς	ἥ	ὅς	οἵ	αἱ	ἃ
Acc. ὅν	ἥν	ὅ	οὓς	ᾳς	ἃς
Gen. ὅυ	ἥς	οὐ	ῶν	ῶν	ῶν
Dat. ὅ	ῇ	ῷ	οῖς	αῖς	οῖς

Unlike *who*, *which* etc. in English, which can also be used as interrogatives (*which is your tripod?*), the Greek relative pronoun has no other functions in prose. Examples of adjectival clauses are:

Θάνατον εἰσօρῳ δὲς "Αλκηστίν
εἰς "Αιδουν δόμουν μέλλει
κατάξειν.

*I see Death who is going
to (μέλλει) take Alcestis
down to the house of
Hades.*

ὅρᾶς τὸν μόρον τοῦ 'Ακταιώνος
ὅν οἱ κύνες οὐδὲ ἐθρέψατο
διεσπάσαντο.

*You know (lit. see) the fate
of Actaeon whom the
dogs whom he [had]
reared tore apart.*

οἱ στρατιῶται οἵς ταῦτα εἶπε
Ξενοφῶν ἐπανῆλθον πρὸς
τοὺς Πέρσας.

*The soldiers to whom
Xenophon said this (lit.
these things) returned to
the Persians.*

Notes

- 1 The antecedent of an adjectival clause, if a pronoun, is often omitted: οὐ οἱ θεοὶ φιλοῦντιν ἀποθνήσκει νέος [he] whom the gods love dies young.
- 2 Contrary to the rule given above, the Greek relative pronoun is often put into the same case as its antecedent. This quite illogical attraction is most frequent when a relative pronoun in the accusative case has an antecedent in the genitive or dative: ἤγαγεν στρατὸν απὸ τῶν πόλεων ὧν (for ὃς) ἔπεισεν he led an army from the cities which he [had] persuaded. Sometimes the antecedent, if a pronoun, is omitted (cf. note 1); ἔπαινω σε ἐφ' οἷς (for ἐπὶ τούτοις ἄ) λέγεις I praise you for what you are saying.
- 3 Sometimes when both the relative and its antecedent are in the accusative the latter is put into the adjectival clause: οὐκ

ἀπεκρύπτετο ἦν εἶχε γνώμην *he did not conceal the opinion which he had* (= τὴν γνώμην ἦν εἶχε); here the relative is used as an adjective.

9.1/3 αὐτός and its uses

For the terms attributive position and predicative position see 3.1/3b.

αὐτός is a pronoun which, like demonstratives (9.1/1), is also used as an adjective. αὐτός is declined like καλός (3.1/3) except that in the neuter its nom. and acc. s. is αὐτό (the expected αὐτὸν only occurs in ταῦτόν – see below). The -o ending for the nom. and acc. neuter singular also occurs in the definite article (τό), the relative pronoun (ὅ), τοῦτο, ἐκεῖνο (9.1/1), and ὅλο other. αὐτός is used in three ways:

(a) as an **emphasizing adjective** meaning *self*. Greek has no separate words corresponding to the English emphatic *myself, yourself* etc. (as opposed to the reflexive *myself, yourself* etc., see 9.1/4) and instead uses αὐτός for all persons. When used with a noun it stands in the **predicative position**: αὐτὸς ὁ ἄντρις *the man himself*, περὶ τῆς γυναικὸς αὐτῆς *concerning the woman herself*. αὐτός can also be used by itself in the nominative and agree with the understood subject: αὐτὸς ἤκεις *you yourself have come*.

Two idioms involving this use of αὐτός are:

- (i) with ordinal numbers: πρεσβευτής ἡλθε δέκατος αὐτός *he came as ambassador with nine others* (lit. *himself the tenth*).
 - (ii) with a dative to express the idea of accompaniment (23.1/2k), especially in connection with the loss or destruction of something; τῶν τριήρων μίαν κατέδυσαν αὐτοῖς ἀνδράσιν *they sank one of the triremes crew and all* (lit. *[with] men themselves*).
- (b) ὁ αὐτός means *the same*. In the **attributive position** (i.e. between the article and the noun) αὐτός always has this meaning: τοὺς αὐτοὺς δεσπότας εἴχομεν, *we had the same masters*; εγὼ μὲν ὁ αὐτός εἰμι, θμεῖς δὲ μεταβάλλετε, *I am the same, [it is] you [who] change. The same as* is expressed either by ὁ αὐτός καὶ or, more commonly, by ὁ αὐτός and the dative:
 τὰ αὐτὰ φρονεῖ ἐμοί *he thinks the same as I do*; τὰ αὐτὰ καὶ ὁ Ἀλκιβιάδης πειθούσιν, *they give the same advice as Alcibiades* (lit. *they persuade the same [things] ...*).

In this use *avtōc* may coalesce with those parts of the article ending in a vowel (**crasis** – 11.1/5), and where this is possible both contracted and uncontracted forms are found in normal use. The following table shows all possible variations.

SINGULAR

M.	F.	N.
<i>Nom.</i> ὁ αὐτός, αὐτός	ἡ αὐτή, αἰντή	τὸ αὐτό, ταῦτό, ταὶντόν
<i>Acc.</i> τὸν αὐτὸν	τὴν αὐτήν	τὸ αὐτό, ταῦτό, ταὶντόν
<i>Gen.</i> τοῦ αὐτοῦ, ταὶντοῦ	τῆς αὐτῆς	τοῦ αὐτοῦ, ταὶντοῦ
<i>Dat.</i> τῷ αὐτῷ, ταὶντῷ	τῇ αὐτῇ, ταὶντῇ	τῷ αὐτῷ, ταὶντῷ
PLURAL		
<i>Nom.</i> οἱ αὐτοί, αὐτοί	αι αὐταί, αἰνταί	τὰ αὐτά, ταὶντά
<i>Acc.</i> τοὺς αὐτοὺς	τὰς αὐτὰς	τὰ αὐτα, ταὶντα
<i>Gen.</i> τῶν αὐτῶν	τῶν αὐτῶν	τῶν αἰνῶν
<i>Dat.</i> τοῖς αὐτοῖς	ταῖς αἰνταῖς	τοῖς αὐτοῖς

The alternative neuter in -ov occurs only in the contracted form.

The shorter forms bear a confusing resemblance to the corresponding parts of óvtoc, e.g. *ávtñ* *the same woman*, *ávtñ* *this/that woman*; *taútā* *the same things*, *taútā* *these/those things*. The accent will always show which word is involved.

- (c) The oblique cases (2.1/3) of οὗτος are used to express the personal pronoun of the third person, *him*, *her*, *it*, *them* (4.1/2). In this use οὗτός, οὗτης etc. are unemphatic and postpositive (just as are με, σε, etc., cf. 4.1/2): έκέλευσαν οὗτης μένειν *they ordered her to remain*. As an emphatic third person pronoun, Greek uses the demonstratives οὗτος or έκείνος:

οὗτος μὲν τοὺς Ἀθηναίους φιλεῖ, αὕτη δὲ τοὺς Λακεδαιμονίους. ἐκεῖνον φιλοῦμεν.	<i>He likes the Athenians, but she likes the Spartans.</i>
	<i>We like him</i>

Greek has no word which functions as an unemphatic third person pronoun in the nominative since the verbal inflections themselves already indicate the person involved.

To illustrate all three principal uses of *avtóc* learn the following sentence:

ὅ στρατηγὸς αὐτὸς τῷ αὐτῷ
ξίφει αὐτοὺς ἔσφαξεν.

*The general himself killed
them with the same
sword.*

9.1/4 Reflexive and reciprocal pronouns

- (a) A reflexive pronoun is one which refers back to the subject of a sentence or clause, as in the sentence *he killed himself*. In English all reflexive pronouns end in -self (*myself, yourself, himself, themselves*, etc.) and are to be carefully distinguished from the emphatic adjectives of the same form, e.g. *he himself killed the soldier*.

In the singular the reflexives of the first and second persons are formed by joining the stems of the personal pronouns (4.1/2) to the appropriate parts of *avtōc*; in the plural the two components are written and declined separately. The normal third person reflexive is formed from the stem of the indirect third person reflexive *ē* (see below) and *avtōc*. Reflexive pronouns can occur only in the oblique cases and the possibility of a neuter exists only in the direct third person forms.

First Person		Second Person	
M.	F.	M.	F.
SINGULAR			
Acc. ἐμαυτόν	ἐμαυτήν	ceautón, cautón	ceautήν, cautήν
Gen. ἐμαυτοῦ	ἐμαυτῆς	ceautoū, cautooū	ceautēs, cautēs
Dat. ἐμαυτῷ	ἐμαυτῇ	ceautōf, cautōf	ceautēf, cautēf
PLURAL			
Acc. ήμας αὐτούς	ήμας αὐτάς	ήμας αύτούς	ήμας αύτάς
Gen. ήμῶν αὐτῶν	ήμων αὐτῶν	ήμῶν αύτῶν	ήμῶν αύτῶν
Dat. ήμιν αὐτοῖς	ήμιν αὐταῖς	ήμιν αύτοῖς	ήμιν αύταῖς

		Third Person		Indirect M. & F.
M.	F.	Direct	N.	
SINGULAR				
Acc.	έαντόν, αὐτόν	έαντήν, αὐτήν	έαντό, αὐτό	έ
Gen.	έαντοῦ, αὐτοῦ	έαντης, αὐτῆς	έαντοῦ, αὐτοῦ	οῦ
Dat.	έαντῷ, αὐτῷ	έαντῃ, αὐτῇ	έαντῳ, αὐτῷ	οι
PLURAL				
Acc.	έαντούς, αὐτούς	έαντάς, αὐτάς	έαντά, αὐτά	οφάς
Gen.	έαντῶν, αὐτῶν	έαντῶν, αὐτῶν	έαντῶν, αὐτῶν	οφῶν
Dat.	έαντοῖς, αὐτοῖς	έανταις, αὐταῖς	έαντοῖς, αὐτοῖς	οφοίσι(ν)

The contracted forms of the second and third person reflexives are more common than the uncontracted ones; e. ou and oi are usually enclitic.

Examples of these pronouns in use are:

- | | |
|-----------------------------|--|
| βούλομαι ἐμαυτὸν μὲν | <i>I want to kill myself, not</i> |
| ἀποκτείνειν, ὑμᾶς δ' οὖ. | <i>you.</i> |
| ἐαυτοὺς μὲν φιλοῦσιν οἱ | <i>Wicked people love</i> |
| κακοὶ, τοὺς δ' ἄλλους οἱ | <i>themselves, good people</i> |
| ἄγαθοι. | <i>[love] others.</i> |
| ὅρâς εαυτὸν ἐν τῷ κατόπτρῳ. | <i>You see yourself in the mirror.</i> |

The third person direct reflexive is used as above. The third person indirect reflexive is used only in subordinate constructions referring back to the subject of the main clause: *κελεύοντις* ήμâς κοινῇ μετὰ σφῶν πολεμεῖν *they urge us to make war in common with them* (ήμâς is the subject of the infinitive πολεμεῖν but σφῶν refers back to the subject of the main verb, *κελεύοντις*). Direct reflexive forms are, however, often substituted, *Ορέστης ἔπεισεν τοὺς Ἀθηναίους εαυτὸν κατάγειν* *Orestes persuaded the Athenians to restore him(self).*

- (b) For reciprocal action the reflexive pronoun can be used: *ἡμῖν αὐτοῖς διαλεξόμεθα* *we shall converse with ourselves*, i.e. *each other*. Greek does, however, have a special reciprocal pronoun which was formed by doubling the stem of *ἄλλος other*: *ἄλλήλους*, *ἄλλήλας*, *ἄλληλα* *one another, each other*. It is declined like *καλός* (3.1/3) except that its meaning excludes a nominative case and a singular number. With *ἄλλήλους* no ambiguity is possible: *ἄλλήλους σφάζοντις* *they are killing each other*. It is used for all three persons.

9.1/5 Possessive adjectives and pronouns

Possessive adjectives are of two types in English, attributive (*my, your, his, her, its; our, your, their*, which occur in phrases such as *my house*) and predicative (*mine, yours, his, hers; ours, yours, theirs*, which occur in clauses such as *the house is mine*). Greek has similar possessive adjectives for the first and second persons only, and these may be used either attributively or predicatively. For the third person it uses the genitive of the personal and demonstrative pronouns. Significantly, however, where the context leaves no doubt as to who the possessor is and there is no need for emphasis, the definite article alone suffices in Greek: *ῳδέλητα τὸν πατέρα* *I helped my father*; *εὐ ἐποίησε τὴν πόλιν* *he benefited his city* (cf. note on 2.1.1). In these cases no personal pronoun or possessive adjective is employed. In cases where it is

desirable to clarify the reference, Greek proceeds as follows:

- (a) Where no emphasis is intended the genitive of the unemphatic personal pronouns (*μου*, *σου*, *αὐτοῦ*, *αὐτῆς*, *ημῶν*, *συμῶν*, *αὐτῶν*) is employed in the predicative position:
φιλεῖ τὴν μητέρα μου he loves my mother (lit. *the mother of me*); *εἰσ τὴν οἰκίαν αὐτοῦ εἰσήλθομεν we entered his house* (*the house of him*); *Θαυμάζω τὸ καλλός αὐτῆς I admire her beauty* (*the beauty of her*).

- (b) Where some degree of emphasis is desired:

- (i) For the first and second persons Greek uses the adjectives *ἐμός*, *-ή*, *-όν* (*my, mine*); *σός*, *σή*, *σόν* (*your*, when referring to one person); *ἡμετέρος*, *-ᾶ*, *-ον* (*our*); *ὑμέτερος*, *-ᾶ*, *-ον* (*your* when referring to more than one person), in the attributive position:

εἰσ τὰς ὑμετέρας οἰκίας ἥλθον they went into your houses; οἱ σός, Αἰσχίνη, κοινωνός, οὐχ οἱ ἐμός your partner, Aeschines, not mine.

Note carefully that Greek requires both the definite article and the possessive adjective.¹

- (ii) For the third person Greek uses the genitive of a demonstrative pronoun, e.g. *τούτου* of *this/that man*; *ἐκείνης* of *that woman*, again in the attributive position:

περὶ τῶν τούτου λόγων concerning his words; ἀφικνοῦνται παρ' Ἀριαίον καὶ τὴν ἐκείνου στρατιᾶν they come up to Ariaeus and his army.

- (c) When a reflexive sense is involved (i.e. when the reference is to the subject of the clause to which the noun-group containing the possessive belongs), the genitive of the reflexive pronouns is used, again in the attributive position:
τὸν ἐμαυτοῦ ἀδελφὸν ἔπεμψα I sent my own brother; τὴν ἐαυτοῦ γυναῖκα υβρίζει he misuses his own wife; ἀγαπᾶτε τοὺς ἐαυτῶν ἵππους they love their own horses.

In less emphatic contexts, however, the ordinary first and second person possessives, *ἐμός*, *σός*, *ἡμετέρος*, *ὑμέτερος* (above b(i)), may also be used:

τοὺς ὑμετέρους παῖδας ἀγαπᾶτε you love your children.

¹ But contrast *οἱ ἐμός δοῦλος my slave* and *ἐμός οἱ δοῦλος* (or *οἱ δοῦλος ἐμός*) *the slave [is] mine* (predicative). The latter has no article immediately before the possessive.

1.2 Greek reading

- 1# καλὸν τὸ θηγίσκειν οἵς ὕβριν τὸ ζῆν φέρει.
 2 οἱ σοφὸς ἐν αὐτῷ περιφέρει τὴν ουσίαν.
- 3# καρτερός ἐν πολέμοις Τιμόκριτος οὗ τόδε σῆμα·
 "Ἄρης δὲ οὐκ ἀγαθῶν φειδεται, ἀλλὰ κακῶν.
- 4 ὁ Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.
 5 οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά (*sc. λέγουσιν*).
 6 τὸ ἐμὸν ἐμοὶ λέγεις ὅναρ.
- 7 ἐπειτα ἐκεῖνος ὁ ἀνὴρ εἶπεν, ἀλλ' εἰ ἄλλου δεῖ πρὸς τούτοις
 οἵς λέγει Ξενοφῶν, αὐτίκα ἔξεστι ποιεῖν. μετὰ δὲ ταῦτα
 Ξενοφῶν εἶπε τάδε· δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου
 ἔχομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς αἱ εἴκοσι
 στάδια ἀπέχουσιν.
- 8 οἱ φίλος ἔστιν ἄλλος αὐτός.
 9 φιλοσοφίαν πρῶτος ὠνόμασε Πυθαγόρας καὶ ἑαυτὸν
 φιλόσοφον.
- 0 παραβαλεῖν δεῖ αὐτοὺς παρ' ἄλλήλους· οὕτω γὰρ σκεψόμεθα
 εἰ διοίσουσιν ἄλλήλων.
- 1 ἀπίστως ἔχουσι πρὸς αὐτοὺς οἱ "Ελληνες.
 2 The Persian empire was founded in the sixth century BC by Cyrus the Great (died 530 BC). His achievements were such that in the following century Xenophon (7.2.6) wrote an account of his life (the earliest surviving biography). The following is an extract.
- μετὰ δὲ δεῖπνον ἐπέρετο ὁ Κῦρος, ὁ Τιγράνη, ποῦ δὴ
 ἐκεῖνός ἔστιν ὁ ἀνὴρ ὃς συνεθῆρα ἡμῖν; τὸ γάρ μοι μάλα
 ἐδόκεις θαυμάζειν αὐτὸν. εφόνευσεν αὐτὸν, ἔφη, οὗτος ὁ
 ἐμὸς πατέρ. διαφθειρειν γὰρ αὐτὸν ἔφη ἐμέ. καίτοι, ὁ Κῦρε,
 καλὸς κἀγαθὸς ἐκεῖνος ἦν· ὅτε γὰρ ἀποθηγίσκειν ἔμελλε 5
 προσεκάλεσε με καὶ εἶπε, οὐ δεῖ σέ, ὁ Τιγράνη, χαλεπαίνειν
 ὅτι ὁ τος πατέρ ἀποκτείνει με· οὐ γὰρ διὰ κακονοιαν τοῦτο
 ποιεῖ, ἀλλὰ δι' ἄγνοιαν· ἂ δὲ δι' ἄγνοιαν οἱ ἄνθρωποι
 ἔξαμαρτάνουσιν, ἀκούσια ταῦτ' ἔγωγε νομίζω.
- 13 Δημοσθένης δέ, ὃς ἐώρα τοὺς Λακεδαιμονίους μέλλειν
 προεβάλλειν πλοίοις τε ἄμα καὶ πεζῷ, παρεσκευάζετο καὶ
 αὐτος, καὶ τὰς τριήρεις αἱ περιήγαν αὐτῷ ἀνέσπασε ὑπὸ τὸ
 τείχισμα, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίci φαύλαις
 καὶ οἰcυνίαις ταῖς πολλαῖς· οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἐρήμῳ 5
 πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ λητρικῆς Μεσσηνίων
 τριακοντέρου καὶ κέλητος ἔλαβον, οἱ παρεγίγνοντο.
 ὅπλιται τε τῶν Μεσσηνίων τουτῶν ὡς τετταράκοντα
 ἔγενοντο. τοὺς μὲν οὖν πολλοὺς τῶν στρατιωτῶν ἐπὶ τὰ
 ἔχυρὰ τοῦ χωρίου πρὸς τὴν ἥπειρον ἔταξε, αὐτὸς δὲ 10

ἀπελέξατο ἔξήκοντα ὄπλιτας καὶ τοξότας ὀλίγους καὶ ἔχωρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλατταν, ἥ μάλισται ἐκεινούς προσεδέχετο πειράσεις ἀποβαίνειν. κατὰ τοὺς οὓς πρὸς αὐτὴν τὴν θάλατταν ἔταξε τοὺς ὄπλιτας.

Notes

- 1 τὸ θήνειν (supply ἔστι) and τὸ ζῆν are both articular infinitives (5.1/3); understand τούτοις as the antecedent of οἷς.
- 3 I.1 translate πολέμοις by a singular; supply ἥν with Τημόκριτος and ἔστι with σῆμα. I.2 φείδεται is sparing of spares takes the genitive (cf. 13.1/2).
- 4 οὐκ ἔφη 8.1/3a note 4; after ἔφη we have a combination of a nominative (αὐτός) + infinitive and accusative (ἐκεῖνον) + infinitive (8.1/3a).
- 7 I.1 δεῖ + gen. *there is need of* (21.1/4b and note 3); both ἄλλου (*another thing*) and τούτοις (*those things*) are neuter. I.2 οἷς (= ὁ) has been attracted into the case of its antecedent (τούτοις) – 9.1/2 note 2; ἔξεστι an impersonal verb (cf. δεῖ, χρῆ) meaning *it is possible* (21.1/4a). I.3 δῆλον supply ἔστι, [it is] *clear*, I.4 ἔξομεν (note rough breathing) fut. of ἔχω.
- 10 As this sentence comes from a conversation we can supply ήμᾶς (*us*, i.e. the speaker and his audience) with δεῖ.
- 11 αἵτις τοις ἔχουσι = αἵτιστοι εἰσὶ (cf. note on 8.2.9).
- 12 I.1 ἐπήρετο < ἐπερωτάω. II.3f. οὗτος ὁ ἐμὸς πατήρ *my father here*; we must tell from the context that αὐτόν is the subject of διαφθείρειν and ἐμέ its object. I.5 καλὸς κάγαθός (= καὶ ἀγαθός) a set expression meaning *fine fellow, gentleman* (cf. 13.3(ii) I.15). I.6 οὐ δεῖ cέ ... i.e. *you must not ...* II.8f. The relative clause ὃ ... precedes its antecedent ταῦτα; νομίζω here has the acc. and inf. construction (8.1/3a) but the inf. εἶναι is understood.
- 13 I.2 πλοίοις ... πεζῷ dat. of instrument (11.1/2) lit. *with both ships and infantry at the same time* (ἄμα, which is here an adverb). I.3 αὐτῷ (*to/for him*) is dative with περιῆσαν (< περιεψε). II.4f. αἵτις ... πολλὰς lit. *with shields* (dat. of instrument – see above) *inferior and the many made of wickerwork*, i.e. *inferior shields mostly made of wickerwork* (οἱ πολλοὶ can mean *the majority* as it does in I.9); ἥν = ἔξην *it was possible* (ἔστι used in the sense of the impersonal ἔξεστι (21.1/4a) is common). II.6f. Μεσσηνίων, which is to be taken with both τριακοντέρον and κέλητος in the sense *belonging to [some] Messenians*, is the antecedent of οἷ. I.9f. τὰ ἔχεα *the strong [points]*; πρὸς *towards*, i.e. *facing*. I.12

ἢ is here the relative adverb *where*, not the relative pronoun. ll.13f. ἐκείνοις i.e. the enemy; κατὰ τοῦτο at this [point] (κατά is used here of place where); πρὸς ... τὴν θάλασσαν Greek regularly uses prepositions appropriate to motion towards (πρός + acc., εἰς, etc.) with verbs logically requiring a preposition indicating position at, when some previous motion is to be understood (Demosthenes must have moved his troops to the seaside before drawing them up there). Consequently πρὸς ... τὴν θάλασσαν must be translated by the sea. This pregnant use of prepositions is so termed because the idea of motion towards is implied by (i.e. contained within) the preposition.

9.2/1 Vocabulary

- | | | | |
|------------------------|---|-----------------------------|--|
| ἀγαθός, -ή, -όν | <i>brave</i> | ἔγωγε (= ἔγώ + γε, 13.1/3b) | <i>I at least; I for my part</i> |
| ἄγνοια, -ᾶς, ἡ | <i>ignorance</i> | εἴκοσι(v) | <i>(indecl. adj.) twenty</i> |
| ἄκουσιος, -ον | <i>against the will, involuntary</i> | ἔλαβον | aor. of λαμβάνω <i>take</i> |
| ἄλλήλους, -ᾶς, -α | <i>(reciprocal pron.) each other, one another</i> (9.1/4b) | ἔξαμπτάνω | <i>do wrong</i> |
| ἄμα (adv.) | <i>at the same time</i> | ἔξεστι (impers.) | <i>it is possible</i> |
| ἀνασπάω (aor. -έσπασα) | <i>haul up</i> | ἔξηκοντα | <i>(indecl. adj.) sixty</i> |
| ἀπέχω | <i>be distant</i> | ἐπερωτάω (aor. ἐπτρόμην) | <i>ask (a question)</i> |
| ἀπίστως ἔχω | <i>be mistrustful</i> | ἐπιτίθεια, -ων, τὰ | <i>necessities of life, provisions</i> |
| ἀποβαίνω | <i>land</i> | ἔρημος, -ον | <i>empty, deserted</i> |
| ἀποκτείνω | <i>kill</i> | ἔχυρός, -ά, -όν | <i>strong, secure</i> |
| ἀπολέγομαι | <i>pick out</i> | ἔωρα | 3rd s. impf. of ὄραω |
| ἀσπίς, -ίδος, ἡ | <i>shield</i> | see | |
| ἀντίκα (adv.) | <i>at once, immediately</i> | ἢ (adv.) | <i>where</i> |
| δεῖ (impers.) | <i>it is necessary (+ acc. and infin.); there is a need of (+ gen.)</i> | ἡπειρος, -ου, ἡ | <i>mainland</i> |
| δεῖπνον, -ου, τό | <i>dinner</i> | θνήσκω | <i>die</i> |
| δῆ* | <i>(particle) indeed, certainly</i> | καὶ τοι (particle) | <i>and yet, however</i> |
| δῆλος, -η, -όν | <i>clear, obvious</i> | κακόνοια, -ᾶς, ἡ | <i>malice</i> |
| διαφέρω (fut. διοίσω) | <i>differ from (+gen.)</i> | κακός, -ή, -όν | <i>cowardly</i> |
| διαφθείρω | <i>corrupt</i> | καλὸς καγαθός | see note on 12 |
| δοκέω | <i>seem</i> | καρτερός, -ά, -όν | <i>strong, mighty</i> |
| | | κέλης, -ητος, ὁ | <i>fast-sailing ship, pinnace</i> |
| | | κώμη, -ης, ἡ | <i>village</i> |

ληστρικός, -ή, -όν	<i>belonging to pirates</i>	πρός (prep.+dat.)	<i>in addition to</i>
μάλιστα	<i>especially</i>	προσβάλλω	<i>attack</i>
μέλλω	<i>be about to</i>	προσδέχομαι	<i>expect</i>
Μεσσηνιος, -ῆ, -ον		προσκαλέω	<i>summon</i>
Messenian		ποῦ; (adv.)	<i>where?</i>
ναύτης, -ου, ὁ	<i>sailor</i>	σκέπτομαι	<i>examine, consider</i>
οἰστύνος, -η, -ον	<i>made of osier/wickerwork</i>	στάδιον, -ου, τὸ	<i>stade (c. 200 metres)</i>
ὄναρ, τό (nom. and acc. only)	<i>dream</i>	στρατηγέω	<i>be general</i>
ὄνομάζω	<i>call, name</i>	συνθηράω	<i>hunt with (+ dat.)</i>
όπλιζω	<i>equip, arm</i>	τάττω	<i>station, draw up, post</i>
όπλιτης, -ου, ὁ	<i>hoplite</i>	τείχισμα, -οτος, τό	<i>fort</i>
όπου (relative adv.)	<i>where</i>	τείχος, -ους, τό	<i>wall</i>
ότε (conj.)	<i>when</i>	τετταρακόντα (indecl. numeral)	<i>forty</i>
οὐσία, -ῆς, ἡ	<i>property, substance</i>	τοξότης, -ου, ὁ	<i>archer</i>
οὗτοι another form of οὗτοις		τρισκόντερος, -ου, ἡ	<i>thirty-oared ship</i>
παραβάλλω	<i>compare</i>	ὕβρις, -εως, ἡ	<i>insult, humiliation</i>
παραγίγνομαι	<i>be present</i>	φαῦλος, -ον	(also -η, -ον) <i>cheap, of poor quality</i>
παρασκευάζω	<i>prepare, equip; (mid.) make one's preparations</i>	φείδομαι	<i>spare (+ gen.)</i>
πεζός, -ή, -όν	<i>on foot</i>	φιλοσοφία, -ῆς, ἡ	<i>philosophy</i>
πεζοί	<i>infantry</i>	φιλόσοφος, -ῆς, ὁ	<i>philosopher</i>
πειρασμοι	<i>try</i>	φονεύω	<i>murder, slay</i>
περίειμι	<i>survive, remain</i>	χαλεπαίνω	<i>be angry</i>
περιφέρω	<i>carry round</i>	χωρέω	<i>go</i>
πορευομαι	<i>march, journey</i>	ώς (adv.+numerals)	<i>about, nearly</i>
πορίζομαι	<i>procure</i>		

10.1 Grammar

10.1/1 Interrogative τίς and indefinite τίς

The interrogative and indefinite pronouns belong to the third declension and have identical forms except for the accent. The interrogative pronoun τίς *who?*, τί *what?* is easily identifiable, since it always retains an acute accent on the first syllable (see Appendix 8, note 2). The indefinite pronoun τίς *someone, anyone, τι something, anything*, is enclitic and postpositive.

	Interrogative		Indefinite	
	M. & F.	N.	M. & F.	N.
SINGULAR	Nom.	τίς	τίς	τίς
	Acc.	τίνα	τί	τίνα
	Gen.	τίνος, τοῦ	τίνος, τοῦ	τίνος, τοῦ
	Dat.	τίνι, τῷ	τίνι, τῷ	τίνι, τῷ
PLURAL	Nom.	τίνες	τίνα	τίνα
	Acc.	τίνας	τίνα	τίνας
	Gen.	τίνων	τίνων	τίνων
	Dat.	τίνι(ν)	τίνι(ν)	τίνι(ν)

In the genitive and dative singular the shorter forms coincide with the corresponding masculine and neuter forms of the definite article (3.1/1; the indefinite forms have no accent). Both the interrogative and the indefinite pronouns may also be used as adjectives: τίς (*τίς άνήρ*) τοῦτο ἐποίησεν; *who (what man) did this?* λέγει τίς τοῦτο *someone says this*; κλέπτης τίς τοῦτο ἐποίησεν *some thief did this*. Used in this way, indefinite τίς is often little more than the equivalent of the English indefinite article.

Notes

- 1 The acc. sing. neuter *tí* (or, more fully, *dià tí*, lit. *on account of what?*) means *why* (cf. 20.1/5).
- 2 ἄττα, which is not enclitic, sometimes replaces the indefinite neuter pl. *tívá*.

10.1/2 Questions, direct and indirect**(a) Direct questions**

Direct questions are those which are directly asked of someone else. In Greek, as in English, they are, where appropriate, introduced by an interrogative pronoun or adjective (10.1/1) or adverb (e.g. πότε *when?*). Where there is no interrogative word and English uses inversion (*are you sick?*) Greek, as we have seen (e.g. 3.2.12(ii)), uses the interrogative particle ἀρά (ἀρα voceūc;), which has no English equivalent. However, a question of this sort may simply be indicated by a different tone of voice without ἀρά: ταῦτα εἶπας; *you said this?* (lit. *these things*).

This latter type of direct question may also be framed in such a way as to invite (but not necessarily receive) a negative answer: *you didn't say this, did you?* or *surely you didn't say this?* In Greek such a question is prefixed with μῶν (<μὴ οὖν) or μή: μῶν (or μή) ταῦτα εἶπας; We may also invite a positive answer by saying *you did say this, didn't you?* or *surely you said this?* In Greek we begin with ἀρά οὐ (ἀρ' οὐ) or οὐ: ἀρά οὐ ταῦτα εἶπας; For alternative questions Greek uses as an introductory word for which English has no equivalent, πότερον or πότερα (there is no distinction between the two¹): πότερον ταῦτα εἶπας ή ἐκεῖνα *did you say this or that?* (lit. *these things or those things*). As with ἀρά, the introductory word can be omitted.

(b) Indirect questions

Indirect questions are another form of indirect speech (7.1/3) and are expressed in Greek by a subordinate clause, just as in English: ἔρωτά εἰ Περικλῆς πρὸς τὸν Πειραιᾶ ἥλθεν *he is asking if Pericles went to Piraeus* (direct question: ἀρά Περικλῆς πρὸς τὸν Πειραιᾶ ἥλθεν; *did Pericles go to Piraeus?*).

The Greek interrogative pronouns, adjectives and adverbs, which, where appropriate, introduce questions, can have a direct form (τίς, πότε, ποῦ, etc.) or an indirect form:

¹ They are respectively the n. acc. s. and n. acc. pl. of πότερος *which (of two)?* The accusative is here used adverbially (20.1/5).

tic; who?, which?
ποῖος; of what kind?
πόσος; how big?, how
much? pl. how many?
πότερος; which (of two)?

INDIRECT
ӦCTIC
ӦΠΟΪΟC
ӦΠΟСОС
ӦΠΩΤΕΡΟC

DIRECT
ποῦ; (at) where?
ποῖ; (to) where?
πόθεν; from where?
πότε; when?
πῶ; how?

INDIRECT
ӦПОУ
ӦПОИ
ӦПОТНЕВ
ӦПОТЕ
ӦПОЧ

The forms ending in -oc are declined as first and second declension adjectives (3.1/3); for the declension of ӦCTIC see note 1.

The difference between direct and indirect forms is one of use, not meaning. The indirect are used in indirect questions only, as ἐρωτᾷ ӦCTIC εἰ he is asking who you are (but see also note 2). The direct forms can be used in direct questions (tic εἰ; who are you?) or in indirect ones (ἐρωτᾷ tic εἰ he is asking who you are). When used in the latter context they give a touch of immediacy and vividness.

Where the original question begins with ἀρα (ἀρα εὐωχεῖ; are you holding a party?) or has no interrogative word at all (εὐωχεῖ;) the indirect version is introduced by εἰ if/whether: ἐρωτᾷ εἰ εὐωχεῖ he is asking if (or whether) you are holding a party).

As in indirect statements (8.1/3), the tense of the original direct question is retained in the indirect form.¹ As will be seen in the third example below, an indirect question is not always preceded by a verb of asking.

τούτων ἔκαστον ἡρόμην εἴ τινές εἰσι μάρτυρες.

I asked each of them if there were any witnesses
(direct: ἀρα μάρτυρές τινές εἰσιν; Are there any witnesses?)

ὁ κῆρυξ ἥρωται τίς (or ӦCTIC)
ἀγορεύειν βούλεται.

The herald used to ask who wanted to speak
(direct: tic ἀγορεύειν βούλεται;).

οὐ δεῖ ce εἰπεῖν πόσους
(or ὄποσους) πόνους ἔχεις.

You don't have to say how many troubles you have
(implying a direct question πόσους πόνους ἔχω; in the mind of the person addressed).

Notes

- 1 ӦCTIC is a combination of the relative pronoun ӦC (9.1/2) and the indefinite tic (10.1/1). There are some alternative forms:

¹ For the change of mood which may occur after an introductory historic verb, see 14.1/4d.

	M.	F.	N.
SINGULAR	<i>Nom.</i> ὅτις	ἡτίς	ὅτι
	<i>Acc.</i> ὄντινα	ἡντινά	ὅτι
	<i>Gen.</i> οὐτινος, ὅτου	ἡctinoc	οὐτινος, ὅτου
PLURAL	<i>Dat.</i> φτινι, ὅτῳ	ἡτινι	ὅτινι, ὅτῳ
	<i>Nom.</i> οἵτινες	αιτινες	ἄτινα, ἄττα
	<i>Acc.</i> οὐτινας	ἄctinac	ἄτινα, ἄττα
	<i>Gen.</i> ὀντινων, ὅτων	ἱντινων, ὅτων	ἱντινων, ὅτων
	<i>Dat.</i> οἵτιci(v), ὅτοιс	αιτιci(v)	οἵτιci(v), ὅτοιс

The neuter singular ὅτι is sometimes printed ὁ τι in modern texts to avoid confusion with the conjunction ὅτι *that, because*. This distinction is not employed in this book; the context should show which is being used.

- 2 The indirect interrogative ὅτιс is also used as an indefinite relative with the meaning *whoever*; ὅτιс γαμεῖ πονηρᾶν, μᾶρος ἐctiv *whoever marries an evil woman is stupid*. The other indirect interrogatives are similarly used (ὅπου *wherever*, etc). For ὅπωс, which has additional meanings, see the Vocabulary.
- 3 Just as the interrogative тic becomes, with a change in accentuation, the indefinite тic (10.1/1), so some other direct interrogatives can be converted to indefinite pronouns and adverbs. Very common are που *somewhere*, ποτέ *at some time, once*, πωс *somehow* (all enclitic).

10.1/3 First and third declension adjectives

The masculine and neuter of adjectives in this category belong to the third declension, but their feminine to the first. There are two types:

(a) *Stems in υ*

In this large class the nom. s. ends in -ύc, -εία, -ύ (always so accented). ηδύс *sweet* is declined:

	SINGULAR		PLURAL		
	M.	F.	N.	M.	F.
<i>Nom.</i>	ηδύс	ηδεία	ηδύ	ηδείс	ηδείαι
<i>Voc.</i>	ηδύ	ηδεία	ηδύ	ηδеіс	ηδеіа
<i>Acc.</i>	ηδύν	ηδеіан	ηδύ	ηδеіс	ηδеіас
<i>Gen.</i>	ηδеіос	ηδеіас	ηδеіос	ηδеіѡн	ηδеіѡн
<i>Dat.</i>	ηδеі	ηδеі়	ηδеі	ηδеіci(v)	ηδеіaiс

(b) *Stems in ντ*

This class contains only a few adjectives but very many participles (12.1/1). The νt of the stem is lost in all feminine

forms and in the masculine and neuter dat. pl. (cf. γίγαντες 5.1/1b). πᾶς *all* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
N.V.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
Acc.	πάντα	πᾶσαν	πᾶν	πάντας	πᾶσας	πάντα
Gen.	παντός	πάσης	παντός	πάντων	πᾶσῶν	πάντων
Dat.	παντὶ	πάσῃ	παντὶ	πᾶσι(ν)	πᾶσαις	πᾶσι(ν)

Like πᾶς are declined its emphatic forms ἄπᾶς and σύμπᾶς (which we must also translate by *all*). The only other adjectives in this group end in -εῖς (gen. -εντος), -εσσα, -εν, e.g. χαριεῖς, χαριέσσα, χαριέν *graceful*, gen. s. χαριεντος, χαριεσσης, χαριεντος, dat. pl. χαριει(ν)αι, χαριεσσαις, χαριει(ν)αι.

Notes

- 1 In the predicative position πᾶς means *all*: περὶ πάντας τοὺς θεοὺς ἀεβοῦντις *they commit impiety with respect to all the gods*. In the attributive position it means *whole*: η πᾶσα Σικελία *the whole of Sicily*. Without the article it means *every* in the singular, but *all* in the plural: πᾶσα πόλις *every city*; πάντες πολῖται *all citizens*.
- 2 μέλας, μέλαινα, μέλαν *black* has a stem in ν (not ντ); gen. s. μέλανος, μέλαινης, μέλανος; dat. pl. μέλασι(ν), μέλαιναις, μέλασι(ν). Exactly similar is τάλας *miserable*.

10.1/4 Third declension adjectives

These adjectives are declined wholly within the third declension and fall into two groups. In both, the masculine and feminine have the same form.

(a) Stems in ον

These are declined like δαίμονες (6.1/1a), except that the nom. voc. and acc. neuter ends in -ον in the singular and -οντα in the plural. An example is ἄφρων *senseless*:

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	ἄφρων	ἄφρον	ἄφρον-ες	ἄφρον-α
Voc.	ἄφρον	ἄφρον	ἄφρον-ες	ἄφρον-α
Acc.	ἄφρον-α	ἄφρον	ἄφρον-ας	ἄφρον-α
Gen.	ἄφρον-ος	ἄφρον-ος	ἄφρον-ων	ἄφρον-ων
Dat.	ἄφρον-ι	ἄφρον-ι	ἄφρον-ει(ν)	ἄφρον-ει(ν)

Comparative adjectives in -ων (17.1/2b) are similarly declined.

(b) *Stems in εc*

These belong to the same type as neuter nouns in εc (6.1/1). This is most obvious in the genitive and dative, where we find similar endings. ἀληθής *true* (stem ἀληθεc-) is declined:

SINGULAR		PLURAL	
M. & F.	N.	M. & F.	N.
Nom.	ἀληθίς	ἀληθές	ἀληθεῖς
Voc.	ἀληθές	ἀληθές	ἀληθῆ
Acc.	ἀληθῆ	ἀληθές	ἀληθῆ
Gen.	ἀληθοῦνς	ἀληθοῦς	ἀληθῶν
Dat.	ἀληθεῖ	ἀληθεῖ	ἀληθεῖς(v)

ἀληθῆ, ἀληθεῖς are contractions of ἀληθέ(c)α, ἀληθέ(c)εις ἀληθεῖς as acc. pl. (m. and f.) is irregular; we would have expected ἀληθῆς (<-ε(c)ας). The n. pl. nom. voc. and acc. ἀληθῆ are only an apparent exception to the rule given at 3.1/1 (cf. γένος: pl. γένη < γένες-α, 6.1/1c).

The few adjectives with other stems are mostly compounds whose second element is a third declension noun, e.g. εὐχαρις (εὖ + χάρις) *charming*, stem εὐχαριτ-; εὐελπις (εὖ + ἐλπίς) *hopeful*, stem εὐελπιδ-.

10.2 Greek reading

- 1# παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον.
- 2# ὡς ηδὺ τὴν θαλατταν ἀπὸ τῆς γῆς ὄρᾶν.
- 3# ὁ χρόνος ἀπαντα τοῖσιν ὑστερον φράσει.
- 4# η εύδαιμονία ἔστιν ἐνέργεια τις τῆς ψυχῆς.
- 5# Μένανδρε καὶ βίε, πότερος ἄρ' ύμῶν πότερον ἀπειμιμάσατο;
- 6# τίς δ' οἶδεν (*knows*) εἰ τὸ ζῆν μέν ἔστι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται;
- 7# ὁ βίος βραχύς, η δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, η δὲ πεῖρα σφαλερή, η δὲ κρισις χαλεπή.
- 8# σύντομος η πονηρία, βραδεῖα η ἀρετή.
- 9# ὅπου εὐ πράττει τις, ἐνταῦθα πατρίς.
- 10# ὕστις δὲ θνητῶν βούλεται δυσώνυμον εἰς γῆρας ἐλθεῖν, οὐ λογίζεται καλῶς· μακρὸς γάρ αἰών μυρίους τίκτει πόνους·
- 11# ὡς ηδὺ δουλοίς δεσπότας χρηστοῦς λαβεῖν καὶ δεσπόταις δούλον εύμενη δόμοις.
- 12# ἀπαντ' ἐπαχθῆ πλὴν θεοῖς κοιρανεῖν· ἐλεύθερος γάρ οὗτις ἔστι πλὴν Διός.
- 13# οἱ ἀμαθεῖς ὥσπερ ἐν πελάγει καὶ νυκτὶ φέρονται ἐν τῷ βίῳ.

14 ή γυνὴ ἔφη ὅτι αὐτάρκης κόσμος μοι ἡ τοῦ ἀνδρὸς ἀρετή.
15# ὅπου τις ἀλγεῖ, κεῖσε καὶ τὸν νοῦν ἔχει.

Other proverbs

- 16 (i) μισῶ μνήμονα συμπότην. (ii) δυσμενῆς ὁ τῶν γειτόνων ὄφθαλμος. (iii) τὸν ἀτυχῆ καὶ πρόβατον δάκνει. (iv) ἀνὴρ ἄτεχνος τοῖς πάσιν ἔστι δούλος. (v) γλυκὺς ἀπείρῳ πόλεμος. (vi) χρόνῳ τὰ πάντα κρίνεται. (vii) ἐν νυκτὶ λαμπρός, ἐν φαεὶ δὲ ἀνωφελής. (viii) ἀλλήλας νιπτουσι χεῖρες. (ix) ὑπὸ παντὶ λίθῳ σκόρπιος καθεύδει. (x) ῥάδια πάντα θεῷ. (xi) ἄπας ἔχινος τραχύς. (xii) ὃν ἡ τύχη μελανα γράψει τοῦτον οὐ πᾶς χρονος οὐ δύναται λευκαναι.

17 Stories about Diogenes

The Greeks were fond of short, pithy anecdotes ending in a *bon mot*. Diogenes, the philosopher of the fourth century BC whose eccentric lifestyle made him a tourist attraction in the Athens of his day, is the subject of a large collection.

- (i) ὁ Διογένης ἤτει ποτὲ ἀνδρίαντα ἐρωτηθεὶς (*having been asked*) δὲ διὰ τί τοῦτο ποιεῖ, μελετῶ, εἰπεν, ἀποτυγχάνειν.
- (ii) ἐρωτηθεὶς ποίον οἶνον ἡδέως πίνει, ἔφη, τὸν ἄλλοτριον.
- (iii) φιλάργυρον ἤτει· ὅτε δὲ ἐβράδυνεν, ὁ Διογένης, ἀνθρώπε, εἰπεν, εἰς τροφήν ce αἰτῶ, οὐκ εἰς ταφήν.
- (iv) ἐρωτηθεὶς πόθεν ἔστιν, κοσμοπολίτης, ἔφη.
- (v) ὅτε εἴπε τις κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, ἔφη, ἀλλὰ τὸ κακῶς ζῆν.

Notes

1 The uncontracted νόον (= νοῦν, 6.1/2) shows that this is Ionic Greek (1.3).

3 τοῖςιν = τοῖς (3.1/1 note 3).

5 Menander was famous for his faithful representation of everyday life; πότερος ἢρ' lit. *which of you two then ...?* (ἢρ' = ἢρα an inferential particle which must be distinguished from ἢρα, 10.1/2a).

6 κατθανεῖν shortened form of καταθανεῖν (aor. inf. act. of καταθνῆσκειν). 1.2 δέ is postponed for metrical reasons (prose order would be τὸ δὲ κατθανεῖν); κάτω below i.e. in Hades.

7 The well-known aphorism of Hippocrates, the famous doctor of the fifth century BC. He wrote in Ionic Greek and the η of μακρή and σφαλερή would be ᾱ in Attic. By τέχνη Hippocrates meant the art of medicine.

9 ὅπου here (and in 15 below) is the relative adverb *where*, not the indirect interrogative.

- 10 Take δυσώρυμον with γῆρας *old age* (acc. s., 13.1/1b(iii)).
- 11 *I.1 λαβεῖν* is to be understood. *I.2 δεσπόταις* has the longer form of the dat. pl. ending (3.1/1 note 3; cf. θεοῖς in the next sentence); δομοῖς dat. without preposition to express *place where* (23.1/2n) – translate by a singular.
- 12 κοιρανεῖν here takes the dative, not the genitive as is normal after verbs of ruling (13.1/2a); Διός gen. of Ζεύς (11.1/4).
- 14 For ὅτι introducing a direct statement see 8.1/3b note 2.
- 16 (iv) τοῖς πᾶσιν the article is added for emphasis (as also in (vi)). (vi) χρόνῳ *by time* dat. of instrument (11.1/2); τὰ πάντα cf. (iv) above. (vii) A phrase of abuse, not a sentence (cf. 6.2.7 (iv)). (xii) Although ὁν comes first, its antecedent is τοῦτον; δύναται is *able* from δύναμαι (on verbs with -αμαι instead of -ομαι see 19.1/3b).
- 17 (i) ηὔτει (< αἰτέω) *was begging [alms from]* + acc.; ποιεῖ in the tense see 10.1/2b (this also applies to πίνει (ii) and ἔστιν (iv)). (ii) with τὸν ἀλλότριον supply ηδέως πίνω. (iii) ηὔτει see (i); εἰς *with regard to*, i.e. *for*.

10.3 Extra reading

From this point extra reading will be included with certain units. Because it will consist of longer passages it will necessarily be somewhat harder than the other exercises. If you do not feel confident enough to tackle it when working your way through the book for the first time, it may conveniently be left until later.

The wisdom of Socrates

Socrates (469–399 BC) was to philosophy what Herodotus was to history. Previous thinkers had speculated on the physical nature of the world, but Socrates was the first to concern himself with moral and ethical problems. His uncompromising pursuit of truth made him so unpopular with his fellow citizens at Athens that, when he was brought to trial on a trumped-up charge of corrupting the young, he was convicted and executed. The following is from his defence in court, as reported by his pupil Plato; here Socrates explains the origin of his reputation (ὄνομα) for exceptional wisdom, which, he claims, is unjustified. ἐγὼ γάρ, ὁ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἄλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔχω. ποιαν δὴ σοφίαν ταῦτην; ἡπερ ἔστιν ἵσως ἀνθρωπίνη σοφία· τῷ ὅντι γάρ κινδυνεύω ταῦτην εἶναι σοφός. οὗτοι δέ, οὓς ἄρτι ἔλεγον, δαιμονίαν τινὰ σοφίαν σοφοὶ εἰσιν, ή οὐκ ἔχω διηγεῖθαι· οὐ γάρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις

οησι, ψένδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καὶ ἐλπίζω υμᾶς, ὃ ἄνδρες Ἀθηναῖοι, μὴ θορυβήσειν μοι, μηδ' εἰ δοκῶ τι υμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν λέγω, ἀλλ' εἰς ἀξιόπιστὸν τινὰ ἀνοίκω, τῆς γὰρ ἐμῆς, εἰ δὲ τις ἔστι σοφία καὶ οἴα, μάρτυρα υμῖν παρέξομαι τὸν θεόν τὸν ἐν Δελφοῖς. γνώριμος γάρ που υμῖν 10 ἡν̄ Χαιρεφῶν. οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ υμῶν τῷ πληθεῖ. καὶ εὐγνωστὸν υμῖν ἔστιν οἷος ἦν Χαιρεφῶν, ὃς παντάπασι σφοδρός. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἥλθε καὶ ἐτόλμησε μαντευεσθαι, εἰ τις ἔστι σοφώτερος ἢ (*wiser than*) ἐγώ. ἀνεῖλεν οὖν ἡ Πυθία οὐδένα σοφώτερον εἶναι.

Notes

- l.1 ἄλλ' = ἄλλο; ἢ *than*. l.2 ποίσν etc. supply λέγω; ἢπερ [*the one*] which, the suffix περ is added to the relative pronoun for emphasis. l.3 τῷ ὄντι *in reality, really* (12.1/1 note 1); ταύτην (*sc. τὴν σοφίαν*) accusative of respect (20.1/5) with σοφός, lit. *wise in respect of this [wisdom]*, i.e. *possessed of this wisdom* – the same construction occurs with σοφοί (l.4). ll.5f οὐκ ἔχω *I am not able*; ἔγωγε cf. 9.2.12 l.9; ἐπίσταμαι has -αμαι instead of -ομαι (19.1/3b); φησί *sc. that this is so*; ἐπὶ *with a view to*, i.e. *to arouse*; διαβολῇ τῇ ἐμῇ not *my prejudice* but *prejudice against me*; this use of the possessive adjective is the same as that of the objective genitive (23.1/1c). l.7 μὴ is used after ἐλπίζω (8.1/3a note 5) and consequently we also have μηδ' (έ) (7.1/6c), which here means *not even*, but, as we would not normally repeat the negative in such a construction in English, simply translate by *even*; θορυβήσειν μοι lit. *to be going to make a noise for me*, i.e. *to be going to interrupt me*. l.8 ἐμὸν predicative with τὸν λόγον, lit. *not [as] mine shall I tell the story which I am telling*. ll.9f. ἀνοίκω < ἀναφέρω; τῆς ... ἐμῆς (*sc. σοφίας*) with μάρτυρα *a witness of my [wisdom]*; εἰ ... οἵτινες two indirect questions to be taken with μάρτυρα *[as to] whether it is some sort of (τις) wisdom and what sort of [wisdom it is]* (the indefinite τις has an acute accent because of the following ἔτις (see Appendix 8, d(ix)); it is not the interrogative τις); τὸν θεόν, i.e. Apollo. ll.10ff. ποι *I suppose, think*, the original meaning, which is also common, is *somewhere* (10.1/2b note 3); τε ... καὶ (*both ... and* but trans. simply by *and*) joins ἐμός and υμῶν; ἐκ νέου lit. *from [being] young*, i.e. *from youth*; υμῶν τῷ πληθεῖ lit. *to the people of you*, i.e. to the [Athenian] democracy (to be taken with ἐταῖρος, which may be here translated by one word and by another word with ἐμός); ὃς ... σφοδρός *how [he was] completely impetuous* Chaerephon had died before the trial (hence ἡν̄ in the previous clause). l.13 καὶ δὴ *and indeed, and as a matter of fact*; ποτε καὶ ... *once even/actually* (*he actually went to Delphi once*). l.15 ἀνεῖλεν < ἀναιρέω.



11.1 Grammar

11.1/1 Root aorist, aorist passive and future passive

A few -ω verbs form their aorist active by adding endings directly to their basic stem or root without a suffix (such as c in the weak aorist – 4.1/1) or a link vowel (such as o/ε of the strong aorist endings – 7.1/1). The roots of all such verbs end in the long vowels ᾱ, η, ῏ or ω, and the endings applied to form the root aorist are -ν, -c, -, -μεν, -τε, -caν. As an example we may take the aorist of βαίνω go (root βη̄).

	SINGULAR	PLURAL
1	ἔβην <i>I went</i>	ἔβημεν
2	ἔβης	ἔβητε
3	ἔβη	ἔβησαν
INFINITIVE	βῆναι	

Some other common verbs with root aorists are given below. Note that the form of the root cannot be predicted from the present stem.

	PRESENT STEM	ROOT	ROOT AORIST
(άπο) διδράσκω ¹ <i>run away</i>	διδρασκ-	δρᾶ-	-έδρᾶν
φύω <i>cause to grow, produce</i>	φυ-	φῦ-	ἔφῦν
γιγνώσκω <i>get to know</i>	γιγνώσκ-	γνω-	ἔγνων
βιώω <i>live</i>	βιο-	βιω-	ἔβιών

φύω also has a regularly formed weak aorist active: ἔφῦνα. In such cases where a verb has two sets of aorist active forms, the root aorist is intransitive: ἔφῦν (*I grew intr.*); and the weak aorist transitive: ἔφῦνα (*I caused to grow, I produced*); cf. καταδύω

¹ This verb occurs only in compounds.

cause to sink; κατέδυσα I caused to sink, κατέδυν I sank.¹
Examples are:

αἱ τρίχες ἔρρεον δὲ πρὶν
ἔφυσε τὸ φάρμακον.

*The hairs fell out which the
drug previously made
grow.*

ἐλάσσα ἐντὸς τῆς αὐλῆς ἔφεσται.

*An olive tree grew inside
the courtyard.*

Another important verb with two aorists and a similar distinction between them is *ἰστημι* (19.1/1).

Only a few verbs, however, have a root aorist with an active meaning. Elsewhere the root aorist has developed a passive meaning and is normally classified as an aorist passive. An example is *πνήγω* *strangle, choke* (tr.), which, like *φύω*, has a weak aorist *ἐπνήξα* *I strangled, choked* (tr., e.g. *ἐχθὲς ἐπνήξα τὸν* *τοῦ γείτονος κύνα yesterday I choked the neighbour's dog*) and what is really a root aorist *ἐπνίγην* *I choked* (intr., e.g. *οὐ κόκκινων, ἔφην, ἐπνίγην* *ἐν τῷ τοῦ πυρὸς καπνῷ* "Your dog," *I said, "choked in the smoke of the fire"*). The original contrast between the transitive and intransitive aorists in verbs of this sort developed into one of active/passive, and forms such as *ἐπνίγην* were used in contexts where they must be interpreted as passive (*οὐ μέος κύων, ἔφη, οὐκ ἐπνίγην καπνῷ* "My dog," *he said, "was not choked by smoke"* – on this use of the dative see 11.1/2 below). Consequently, most root aorists in -ην, (but not in -ῶν, -ῶν, or, with one exception, -ων) which could be interpreted as passive came to be so regarded and classified. This could not happen with intransitive verbs, such as *βαίνω*, whose meaning precludes any passive sense.

The total number of aorist passives in -ην is also small, but they formed the model for the vast majority of transitive verbs, where a special aorist passive stem was created by attaching the suffix θη to the root.² To this were added the same endings as for the root aorist. For this reason all aorist passive endings are of the active type; the aorist passive never has the passive endings of the other historic tenses (-μην, -co, -το etc. 4.1/1 note 1).

The aorist passive indicative (and corresponding infinitive) of λῦω will be found in Appendix 1. This tense is included in the principal parts of verbs which show some irregularity (7.1/1 note 3) as the form it takes is not always predictable. We may, however, note:

¹ In these verbs the 3rd plural of the root aorist and of the weak aorist active are identical: ἔστεκαν (from ἔσθ-εκαν or ἔσθ-εκαν).

² The η of the suffix undergoes change in some forms other than the indicative, e.g. the aor. pass. pples. λυθεῖc (12.1/1).

- (a) Most verbs whose present stem ends in a vowel or diphthong form their aorist passive stem regularly. In a few cases the suffix is enlarged to *cθη* on the analogy of dental stems (see below), e.g. ἤκουόθην *I was heard* (ἀκούω, ἐκελεύσθην *I was ordered* (κελευω). In regular contracted verbs the final vowel of the present stem is lengthened in the same way as in the aorist active (5.1/2 note 2), e.g. ἐτιμήθη (πιμάω, ἐποιήθην (ποιέω); ἐδηλώθην (δηλώω).
- (b) In palatal and labial stems (6.1/4) final κ and γ become ζ, final π and β become φ (i.e. they are assimilated to the following θ by becoming aspirates), e.g. ἐφυλάχθην *I was guarded* (φυλάττω, stem φυλακ-); ἐπεμφθην *I was seen* (πεμπω, stem πεμπ-). In dental stems the final consonant becomes c, e.g. ἐπεισθην *I was persuaded* (πείθω, stem πειθ-).

Occasionally (and unpredictably) a verb has a root aorist passive, e.g. ἐπνιγην (see above); ἐκόπην *I was cut* (κόπω). Sometimes both, e.g. ἐβλάψην, ἐβλάφθην *I was hurt* (βλάπτω; there is no difference in meaning).

The stem of the future passive is that of the aorist passive with an added c (λυθήc-, τιμηθήc-, κοπήc-). The endings are those of the present middle and passive: λυθήcομαι *I shall be loosened*; τιμηθήcομαι *I shall be honoured*; κοπήcομαι *I shall be cut*. For the full future passive of λύω see Appendix 1.

Note

As mentioned in 8.1/2 some deponents are classified as passive because their aorist is passive, not middle, in form (most, however, have a middle future). Among the most common passive deponents are:

βούλομαι *wish*; fut. βούλήcομαι; aor. ἐβούληθην
δύναμαι *be able*; fut. δυνήcομαι; aor. ἐδύνηθην
πορεύομαι *march*; fut. πορευcομai; aor. ἐπορεύθην

In the future and aorist of the first two η is inserted. δύναμαι -ομai, -αcαι, -αtai etc., not -ομai -η, -εtai etc. in the present (see 19.1/3b).

The difference between middle and passive deponents is simply one of form; both are active in meaning.

11.1/2 Agent and instrument

In English we can say *the policeman was hit by a demonstrator* and *the policeman was hit by a placard* but Greek makes a distinction between agent (*demonstrator*) and instrument

(*placard*). An agent is a living being and agency is normally expressed by *ὑπό* with the genitive. An instrument is nearly always inanimate and the construction used for it is the dative without a preposition (examples have already occurred at 7.2.13 *l.8*, 9.2.13 *l.3*, 10.2.16(vi); in English we use either *by* or *with*: 'Ασπασίᾳ με τύπτει μήλοις *Aspasia is hitting me with apples* (instrument); ή Τροιά ὑπὸ τῶν Ἑλλήνων ἐπορθήθη *Troy was sacked by the Greeks* (agent)).

11.1/3 -ω verbs with stems in λ, μ, ν, ρ

Most verbs with these stems originally formed their present with a γ suffix (6.1/4b). This combined with a preceding λ to give λλ, but disappeared after μ, ν, ρ, although, by way of compensation, a preceding ε, ι, υ was lengthened and a preceding α became οι. The future of these verbs is of the contracted type (-ώ < -έω; 5.1/2 note 3); where a γ suffix has been used in the present the future reverts to the original stem. In the weak aorist (which occurs in all common verbs of this group, except βάλλω *throw*) the sigma is dropped and the preceding vowel lengthened (note that here we have α > η except after vowels and ρ, where α becomes ᾱ; also, ε becomes ει). The following table shows the different possibilities:

PRESENT			FUTURE	AORIST
βάλλω	<i>throw</i>	(< βάλ-γ ω)	βαλῶ	ἔβαλον
στέλλω	<i>send</i>	(< στέλ-γ ω)	στελῶ	ἔστειλα
νέμω	<i>apportion</i>	(no γ suffix)	νεμῶ	ἔνειμα
μένω	<i>wait</i>	(no γ suffix)	μενῶ	ἔμεινα
сημαίνω	<i>indicate</i>	(< сημάν-γ ω)	сημανῶ	ἔсήμηνа
μιαίνω	<i>stain</i>	(< μιάν-γ ω)	μιανῶ	ἔμίνα
αἰσχύνω	<i>dishonour</i>	(< αἰσχύν-γ ω)	αἰσχυνῶ	ῆγχύνα
ἀρω	<i>lift</i>	(< ἄρ-γ ω)	ἀρῶ	ῆρα
οἰκτίρω	<i>pity</i>	(< οἰκτίρ-γ ω)	οἰκτίρω	ῷκτίρα

For the principal parts of ἐλαύνω *drive* and φέρω *carry*, which are irregular, see **Principal parts of verbs**.

The aorist passive of verbs in -σίνω and -ύνω ends in -άνθην and -ύνθην, e.g. ἐсημάնθην (сημαίνω); ἥγχύνθην (αἰσχύνω). Likewise, we have ἥρθην from οἴρω, but the other verbs listed above which have an aorist passive are irregular.

11.1/4 Third declension nouns – stems in ευ, αυ, ου

A large number of masculine nouns end in -εύς (always so accented). Most common nouns of this type involve male

occupations, e.g. ἱερεύς *priest*, ἵππεύς *horseman*. The names of some Homeric heroes are also of this type, as Ὄδυσσευς, Ἀχιλλεύς. The genitive and dative singular endings are the same as for stems in ι (8.1/4).

The only examples of stems in οὐ and οὐ are those given below.

βασιλεύς (m)	vocūc (f)	γραῦς (f)	βοῦς (m or f)
king	ship	old woman	ox, cow
SINGULAR			
Nom. βασιλεύ-ς	ναῦ-ς	γραῦ-ς	βοῦ-ς
Voc. βασιλεῦ	ναῦ	γραῦ	βοῦ
Acc. βασιλέ-σ	ναῦ-ν	γραῦ-ν	βοῦ-ν
Gen. βασιλέ-ως	νε-ώς	γραῦ-ός	βο-ός
Dat. βασιλεῖ	νη-ΐ	γραῦ-ΐ	βο-ΐ
PLURAL			
N. V. βασιλῆς (or -εῖς)	νη-ες	γραῦ-ες	βοές
Acc. βασιλέ-σις	ναῦς	γραῦς	βοῦς
Gen. βασιλέ-ων	νε-ῶν	γραῦ-ῶν	βο-ῶν
Dat. βασιλεῦ-σι(v)	ναῦ-σι(v)	γραῦ-σι(v)	βοῦ-σι(v)

Note also Ζεύς *Zeus*, which is irregular: voc. Ζεῦ, acc. Δία, gen. Διός, dat. Διΐ (in poetry there is an alternative stem, Ζην-, for the oblique cases, giving Ζηνα, Ζηνός, Ζηνί).

11.1/5 Crasis

Crasis (*κρᾶσις mixing, blending*) is the contraction of a vowel or diphthong at the end of one word with a vowel or diphthong at the beginning of the following word. It is found chiefly in poetry but is not uncommon in the orators. Only a very small number of words occur as the first element of crasis, viz the relevant parts of the definite article, καὶ and a few others. Examples we have already met are κάν (= καὶ ἐν 5.2.17) and αὐτός (= ὁ αὐτός), ταῦτοῦ etc. (9.1/3b). In all such cases elision (2.1/6b), even if theoretically possible, is never used in preference to crasis. The rules for crasis are:

- (a) The first word loses its accent, if any.
- (b) A vowel (always long) or diphthong resulting from crasis is marked with ' (technically called *coronis* but identical in form with a smooth breathing), e.g. τοῦνομα (τὸ ὄνομα). When the second word begins with a rough breathing, a consonant preceding it in crasis (always κ or τ) is aspirated, e.g. θοιμάτιον (τὸ ιμάτιον). When, however, the first word is simply an aspirated vowel or diphthong (ό, οι, etc.), the rough breathing is kept in crasis, e.g. οὖν (ο ἐν).

- (c) The rules that apply for internal contraction in verbs (5.1/2) are generally followed, as in the above examples. There are, however, some combinations which do not occur in verbs, as well as some exceptions. We should note:
- (i) When the definite article is combined with a word beginning with *α*, this *α* is always kept, e.g. ἄνθρωπος (*ό* ἄνθρωπος), αγύτος (*ό* αγύτος, 9.1/3b).
 - (ii) The *αι* of *καὶ* is dropped in certain combinations, e.g. κού (καὶ οὐ), χῆ (καὶ η̄).

11.2 Greek reading

- 1 ή τυραννίς ἀδικίας μήτηρ ἔφυ.
- 2 οἱ εἰν πίπτουσιν οἱ Διος κύβοι.
- 3# ἔστι τι κάν κακοῖσιν ήδονῆς μέτρον.
- 4# κούκ ἐμὸς ὁ μῦθος, ἀλλ' ἐμῆς μητρὸς πάρα,
ώς οὐρανός τε γαῖα τ' ἦν μορφὴ μιᾶ·
ἐπεὶ δὲ ἔχωρίσθησαν ἀλλήλων δίχα
τίκτουσι παντα κάνεδωκαν (*sent up*) εἰς φάος
δένδρη, πετεινά, θῆρας, οὓς θ' ἄλμη τρέφει
γένος τε θνητῶν. 5
- 5# κακὸν τὸ κευθέντιν κού πρὸς ἀνδρὸς εὐγενοῦς.
- 6 εἴπε τις τῷ Σωκράτει, θάνατον σοῦ κατέγνωσαν οἱ
Ἀθηναῖοι, ο δὲ εἴπεν, κακείνων ή φύσις (sc. θάνατον
καταγιγνωσκει).
- 7 ὥμαξα τὸν βοῦν ἔλκει.
- 8 Advanced futility
 - (i) γραῦς χορεύει. (ii) τυφλῷ κάτοπτρον χαρίζῃ. (iii)
ἄνεμον δικτύῳ θηράσ. (iv) λίθοις τὸν ἥλιον βάλλεις. (v)
καλεῖ χελώνη τοὺς βοῦς βραδύποδας. (vi) σπόγγῳ πάτταλον
κρούεις. (vii) πάτταλον ἔξεκρουςας παττάλῳ. (viii) τὴν
αμίδα σανδάλῳ ἐπιφράττεις. (ix) οἶνφ οἶνον ἔξελαύνεις. (x)
αὐτὸς τὴν καυτοῦ θυραν κρουεις λίθῳ.
- 9# πᾶσιν γὰρ ἀνθρώποισιν, οὐχ ἡμῖν μόνον,
ἡ καὶ παραντίκ' ἡ χρόνῳ δαιμῶν βίον
ἔσφηλε, κούδεις διὰ τέλους εὐδαιμονεῖ.
- 10# Odysseus explains to Neoptolemus that they must obtain
the bow of Philoctetes if Troy is to be captured.
τούτων γὰρ οὐδὲν ἀλγυνεῖ μ', εἰ δὲ ἐργάσῃ
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τοῦδε τοξα μὴ ληφθῆσεται,
οὐκ ἔστι (= ἔξεστι) πέρσαι σοι τὸ Δαρδάνου πέδον.
- 11 In 525 BC Egypt was conquered and permanently occupied
by the Persians, whose power in the eastern Mediterranean

continued to increase until their unsuccessful invasion of Greece (480–479 BC). The subsequent rise of Athens encouraged the Athenians to invade Egypt (c. 461 BC), with disastrous results, as Thucydides tells us in the introduction to his history.

οὗτο μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη· καὶ ὄλιγοι ἀπὸ πολλῶν διὰ τῆς Λιβύης ἐς Κυρήνην ἐπορεύθησαν καὶ ἐσώθησαν, οἱ δὲ πλεῖστοι ἀπέθανον. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως τούτου δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο εἰλεῖν καὶ ὅμα σφόδρα μαχιμοὶ εἰσὶν οἱ ἔλειοι. Ἰνάρως δὲ οἱ Λιβύων βασιλεὺς, ὃς τὰ πάντα ἐπράξει περὶ τῆς Αἴγυπτου προδοσίᾳ ἐλήφθη καὶ ἀνεσταυρώθη. εἰκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ἡχυμαχίδος πεντήκοντα τριήρεις διάδοχοι ἐπλευναντες ἐς Αἴγυπτον καὶ ἔσχον κατὰ τὸ Μενδήσιον κέρας. ἀλλ' αὐτοῖς ἔκ τε γῆς ἐπέπεσον πεζοὶ καὶ ἔκ θαλάσσης Φοινίκων ναυτικὸν καὶ διέφθειραν τὰς πολλὰς τῶν νεῶν. τὰ οὖν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ἡχυμαχῶν ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

- 12 Euxitheos and Herodes were fellow passengers on a voyage to Thrace. In the process of changing ships at Lesbos, Herodes disappeared and Euxitheos was subsequently charged with his murder. His speech of defence was written by Antiphon.

ἐπειδὴ δὲ μετεξέβημεν εἰς τὸ ἔτερον πλοῖον, ἐπίνομεν. καὶ φανερὸν μὲν ἔστιν ὅτι ὁ Ἡρώδης ἐξέβη ἐκ τοῦ πλοίου καὶ οὐκ εἰσέβη πάλιν· ἐγὼ δὲ τὸ παράπαν οὐκ ἐξέβην ἐκ τοῦ πλοίου τῆς νυκτὸς ἐκείνης. τῇ δὲ ὑστεραίᾳ, ἐπειδὴ ἀφανῆται ὁ ἀνήρ, ἐξῆτεί τοι οὐδένεν τι μᾶλλον ὑπὸ τῶν ἄλλων ή καὶ ὑπὸ εμού· καὶ εἰ τῷ τῶν ἄλλων ἐδόκει δεινὸν εἶναι, καὶ ἐμοὶ ὄμοιως. καὶ εἰς τε τὴν Μυτιλήνην ἐγὼ αἵτιος ή πεμφθῆναι ἄγγελον, καὶ ἐπεὶ ἄλλος οὐδεὶς ηθελε βαδίζειν, οὔτε τῶν ἀπὸ τοῦ πλοίου οὔτε τῶν αὐτοῦ τοῦ Ἡρώδου ἐταίρων, ἐγὼ τὸν ἀκόλουθον τὸν ἐμάυτον πέμπειν ἔτοιμος ή. ἐπειδὴ δὲ οἱ ἀνήρ οὔτε ἐν τῇ Μυτιλήνῃ ἐφαίνετο οὔτε ἄλλοθι οὐδαμοῦ. πλοῦς τε ημῖν εγίγνετο, καὶ τάλλ' ἀνήγετο πλοῖα ἄπαντα. φάχομην καγώ.

Notes

- 1 ἔφυ < φύω (11.1/1) the primary meaning of this root aorist is *was born* but often, as here, it has the present sense *is*.
- 2 Διός gen. of Ζεύς (11.1/4).
- 3 τι with μέτρον; κακοῖςιν = κακοῖς (3.1/1 note 1).
- 4 1.1 κούκ = καὶ οὐκ (11.1/5); πάρα some disyllabic prepositions can, in verse, be placed after the noun they

govern, cf. δίχα in *I.3*; when they are normally accented on the final syllable (as with παρά, but not with δίχα), the accent is then thrown back on to the first syllable. *I.2* With a double subject (οὐρανός and γῆ) the verb sometimes agrees only with the nearer, hence ήν; τε ... τ(ε) lit. *both ... and* but simply trans. by *and*. *I.4* τίκτουσι vivid present, trans. *brought forth* (τίκτω can be used of either parent); κανέδωκαν = καὶ οὐέδωκαν (ἔδωκαν is the 3rd pl. aor. ind. act. of δίδωμι *give*, 18.1/2 note 3). *I.5* δένδρη acc. pl. of δένδρον (13.1/1c); οὐς an antecedent meaning *creatures* is to be understood; θ' i.e. τε; after the ε is elided, τ' becomes θ' because of the rough breathing of ἄλμη.

- 6 καταγιγνώσκω *condemn* takes the gen. of the person condemned and the accusative of what he is condemned to (23.1/1*k*(i)); κάκεινων = καὶ ἔκεινων.
- 8 (*iv*) λιθοῖς instrumental dat. (11.1/2); βάλλεις here *pelt*. (*vii*) ἔξεκρουςας < ἔκκρουθ.
- 9 *I.1* The datives should be translated by *for*. *I.2* καὶ is here adverbial and emphasizes the following word but need not be translated; βίον English idiom requires the plural. *I.3* ἔσφηλε gnomic aorist (see note on 5.2.10); σφάλλω *trip up, cause to fall* (as in wrestling) is here (and often elsewhere) used metaphorically; κούδεις = καὶ οὐδείς.
- 10 The future tense in εἰ clauses (*I.1* ἐργάσῃ and *I.3* ληφθήσεται) is to be translated into English by a present; μή (as in *II.2* and 3) is the negative used in εἰ clauses (18.1/4) but in *I.2* it is somewhat unusually placed after the verb it negates (cf. 2.1/6*a*(i)). *I.3* Translate τὰ τοξά by a singular (the plural is often used for the singular in verse). *I.4* Οὐ ἔστι = ἔξεστι see 21.1/4 note 1.
- 11 Thucydides uses the non-Attic spelling cc for ττ (*I.11* Θαλάσσης), the old Attic form ξύν (ξυμ- etc. in compounds) for the normal ξύν (*I.9* ξυμμαχίδος, *I.14* ξυμμάχων), and the old Attic ἑc for εἰς (*II.2, 10, 14*). *I.1* ἐφθαρη < φθειρω. *II.3f.* υπό lit. *under*, i.e. *under the control of*; βασιλέα at this period the Persian king was a figure of supreme importance and the Greeks referred to him simply as βασιλεύς. *II.5f.* τε ... καὶ join the two reasons why Amyrtaeus could not be captured and in English we would supply *because* after ὅμα. *II.6f.* τὰ πάντα see note on 10.2.16(*iv*); ἐλήφθη < λαμβάνω. *II.9f.* διάδοχοι lit. *[as] relieving*, i.e. *as a relieving force*; ἔχον *put in*; τὸ Μενδέσιον κέρας the north-east arm of the Nile delta. *II.11ff.* Take αὐτοῖς with ἐπέπεσον (< ἐπιπίπτω), lit. *fell upon them*; τὰς πολλάς *the majority of, most of*; τὰ ... κατὰ τὴν ... cf. 5.1/3, lit. *the [things] with respect to the ...*

- 12 I.1 Translate μετεξέβημεν (< μετεκβαίνω) by a pluperfect had transferred (16.1/2); ἐπίνομεν we began to drink (inceptive imperfect 4.1/1). I.3 τὸ παράπαν οὐκ not ... at all; the adverb παράπαν is converted by τὸ to a noun equivalent (4.1/4), which functions here as an accusative of respect (20.1/5), lit. [with respect to] the altogether. I.5 οὐδέν τι μᾶλλον ὑπὸ ... ἢ ... ὑπό, lit. nothing more by ... than by (οὐδέν τι not at all is also an accusative of respect). II.6ff. τῷ = τίνι (indefinite, 10.1/1); the καὶ of καὶ εἰς τέ joins this sentence to the preceding one; τέ is to be taken with the καὶ before ἐπει (I.8) and the two link ἐγώ αἴτιος ἢ ... with ἐγώ ... ἔτοιμος ἢ; τέ ... καὶ literally mean both ... and but translate here not only ... but also to give the necessary emphasis; πεμφθῆναι ἄγγελον accusative and infinitive (8.1/3a) after αἴτιος ἢ. II.8f οὐτε ... οὐτε continue the preceding negative οὐδεῖc, lit. no-one ... neither from ... nor of, but in English we would say either ... or (the rule given at 7.1/6 does not apply because οὐτε ... οὐτε do not negate the verb of this clause; cf. 10.3 II.7f.). II.10ff. ἐπειδὴ is followed by three clauses with the second joined to the first by τέ (I.12) and the third to the second by καὶ (I.12); πλοῦς [the time for] sailing; ἐγίγνετο, lit. was coming into being, i.e. was starting; τὰλλ' = τὰ ἄλλα; ἀνήγετο impf. of ἀνάγομαι; κάγώ = καὶ ἐγώ (11.1/5)

12.1 Grammar

12.1/1 Participles

Participles are those parts of verbs which function as adjectives. They have tense (*killing* is present, *going to kill* future) and voice (*killing* is active, *being killed* passive). In Greek there are participles for all three voices in the present, future, and aorist (and also the perfect, 16.1/4) and they use the same stem as the corresponding indicatives (but the augment is dropped in the aorist). For the sake of completeness the following table includes perfect participles, which can be ignored until we treat these in 16.1/4.

ACTIVE

Present	m. λύων (gen. λύοντος), f. λύουσα, n. λῦον <i>loosening</i>
Future	m. λύσων (gen. λύσοντος), f. λύσουσα, n. λύσον <i>going to loosen, about to loosen</i>
Aorist	m. λύσας (gen. λύσαντος), f. λύσασα, n. λύσαν <i>having loosened, after loosening</i>
Perfect	m. λελυκός (gen. λελυκότος), f. λελυκή, n. λελυκός <i>(in a state of) having loosened</i>

MIDDLE

Present	λύόμενος, -ομένη, -όμενον <i>ransoming</i>
Future	λύσομενος, -ομένη, -όμενον <i>going to ransom, about to ransom</i>
Aorist	λύσάμενος, -αμένη, -άμενον <i>having ransomed, after ransoming</i>
Perfect	λελυμένος, -μένη, -μένον <i>(in a state of) having ransomed</i>
PASSIVE	
Present	λύόμενος, -ομένη, -όμενον <i>being loosened</i>

- Future** λυθη̄-όμενος, -όμένη, -όμενον *going to be loosened, about to be loosened*
- Aorist** m. λυθ-είς (gen. λυθ-έντος), f. λυθεῖσα, n. λυθέν *having been loosened, after being loosened*
- Perfect** λελυ-μένος, -μένη, -μένον (*in a state of*) *having been loosened*

All active participles, together with that of the aorist passive, are declined like first and third declension adjectives (10.1/3). The declension of the aorist active participle is identical with that of πάς (10.1/3b). The present active and aorist passive are declined as follows:

SINGULAR

	M.	F.	N.	M.	F.	N.
N.V.	λύων	λύουσα	λύον	λυθεῖς	λυθεῖσα	λυθέν
Acc.	λύοντα	λύουσαν	λύον	λυθέντα	λυθεῖσαν	λυθέν
Gen.	λύοντος	λύουσης	λύοντος	λυθέντος	λυθεῖσης	λυθέντος
Dat.	λύοντι	λύουσῃ	λύοντι	λυθέντι	λυθεῖσῃ	λυθέντι

PLURAL

N.V.	λύοντες	λύουσαι	λύοντα	λυθέντες	λυθεῖσαι	λυθέντα
Acc.	λύοντας	λύουσας	λύοντα	λυθέντας	λυθεῖσας	λυθέντα
Gen.	λύοντων	λύουσῶν	λύοντων	λυθέντων	λυθεῖσῶν	λυθέντων
Dat.	λύοντι(ν)	λύουσαι(ν)	λύοντι(ν)	λυθέντι(ν)	λυθεῖσαι(ν)	λυθέντι(ν)

The future active participle follows λύων. All middle participles and that of the future passive follow καλός (3.1/3). The present (and perfect) participle passive has the same form as the middle.

The meanings given above for the present and aorist participles simply reflect the temporal distinction between their corresponding indicatives: λύων *loosening*, λύσας *having loosened*. This difference of time occurs in a sentence such as ἐργαζόμενοι μὲν ἤριστων, ἐργαζόμενοι δὲ ἐδειπνοῦν *they used to have breakfast while they were working* (lit. *working*), but used to dine after they finished work (lit. *having worked*), but the distinction is sometimes one of aspect (4.1/1), i.e. the present participle conveys the idea of continuation, the aorist of simple occurrence. An aorist participle so used can denote an action which happens at the same time as that of the finite verb of its clause (coincidental use), e.g. εὖ ἐποίησας ἀναμνήσας με you did well to remind me (lit. *reminding*, not *having reminded*); ὑπολαβὼν ἔφη he said in reply (lit. *replying*, not *having replied*).

Notes

- 1 The present participle of εἰμί (*I am*) is ὁν, οὐσα, ὁν *being*: gen. s. ὄντος, οὐσης, ὄντος; dat. pl. οὐσι(ν), οὐσαῖς, οὐσι(ν). Its future participle is ἔσομενος, -η, -ον (cf. 8.1/1 note 2); ^{it}

has no others. The idiomatic expression *tò öv* (lit. *the [really] existing [thing]*) has the meaning *reality*; *tò övti* is used in the sense *in reality, in truth* (on this use of the dative see 2.3.1/2j).

- 2 In tenses where they differ from λύω, contracted verbs, verbs with a contracted future, and verbs with stems in λ, μ, ν, ρ form their participles according to the rules already given for those tenses, e.g. the future active and aorist active participles of στέλλω are στελῶν (< ε + ων), στελοῦσα (< ε + ουσα), στελοῦν (< ε + ον) and στειλ-ᾶσα, -ᾶσα, -αν.

3 Strong aorists take the participial endings of the present (cf. 7.1/1), e.g. active λαβών, -οῦσα, -ον; middle λαβόμενος (< λαμβάνω).

4 The participles of root aorists are similar to those of the weak aorist active or the aorist passive, as the following examples show:

 - (i) ἔγγων (γιγνώσκω): m. γνούσ (gen. γνόντος), f. γνοῦσα, n. γνόν.
 - (ii) ἔφυν (φύω): m. φύσ (gen. φύντος), f. φῦσα, n. φύν.
 - (iii) -εδρᾶν (-διδράσκω, which occurs only in compounds): m. -δράσ (gen. -δράντος), f. -δράσα, n. -δράν.
 - (iv) ἐπνίγην (πνήγω): m. πνιγείς (gen. πνιγέντος), f. πνιγεῖσα, n. πνιγέν.
 - (v) ἔβην (βαίνω) follows -εδρᾶν: m. βάσ (gen. βάντος), f. βᾶσα, n. βάν (cf. ἔστην 19.1/1).

12.1/2 Uses of participles

(a) A participle in Greek can often be rendered by the same in English, but Greek regularly uses a participle and finite verb where English would more naturally have two verbs joined by *and*: *τοῦτο ποιήσας ἀπῆλθεν* *he did this and went away* (lit. *having done this he went away*). In many other cases a subordinate clause should be used to translate a participle. The negative, when required, varies as indicated. When used within a clause participles are used to express:

- (1) The temporal relation between two actions (negated by **οὐ**)
 ἀφικομενοὶ εἰς τὰς Ἀθήνας When they arrived (lit.
 ἐλεξαν τάδε. having arrived) at
 Athens, they spoke
 as follows.

Sometimes the temporal relation is made more precise by qualifying the participle with adverbs such as *αὐτα* *together with*, *εὐθὺς* *immediately*, *μεταξύ* *in the middle of*:

¹ Unlike the present active participle, the strong aorist active participle is always accented on the first syllable of its ending, hence λαυβάνων (pres.) but λαβών (aor.).

μεταξὺ θύσων ληκύθιον
ἀπώλεσεν;

Did he lose his little oil-flask while (lit. in the middle of) sacrificing? (on ἀπώλεσεν see 20.1/1 note 2).

ἄμα φεύγοντες τοὺς
Ἐλληνας ἐτίτρωσκον.

While (lit. together with, at the same time as) fleeing they kept wounding the Greeks.

ἄγων *leading*, ἔχων *having*, φέρων *carrying* are often to be translated simply by *with*: ἤλθεν ἔχων ξίφος *he came with a sword* (lit. *having a sword*).

(ii) Cause (negated by οὐ)

A participle used in this sense is often preceded by ὅτε *because* for a reason the writer or speaker sees as valid, or by ω̄ς *as* for a reason he does not vouch for. ω̄ς (which has many other uses – 22.1/1) here, and elsewhere, marks what follows as the subjective opinion of the person described and must often be translated by *thinking that, on the grounds that*. ὅτε is used only with phrases (with or without a participle):

οἱ Κῦρος, ὅτε τὸν χρῆσὸν
ἔχων πάντα, ἐπικούρους
ἐμισθώσατο.

Cyrus hired mercenaries because he had all the gold.

οἱ βασιλεὺς τοὺς Πέρσας
εἰρξεν ω̄ς κατασκόπους
ὄντας.

The king imprisoned the Persians on the ground that they were spies.

οὐχ ἡγεμόνας ἔχων πλανᾶ
ανὰ τὰ ὄρη.

Because you have no guides you are wandering over the mountains.

(iii) Concession (negated by οὐ)

The participle is often preceded by καίπερ *although*, which, like ὅτε, is used only with phrases:

ταῦτα φέρειν ἀνάγκη
καίπερ ὄντα δύσφορα.

It is necessary (lit. [there is] necessity) to endure these things although they are (lit. although being) hard to bear.

δόξω γυναικα, καίπερ οὐκ
ἔχων, ἔχειν.

I shall seem to have [my] wife, although I do not have [her] (lit. although not having).

καὶ and **καὶ ταῦτα** (*and that [too]*) are used as equivalents of **καίπερ**:

In the Iliad the heroes do not eat fish although they are (lit. and that being) by the sea.

- (iv) Condition (negated by μή, as in conditional clauses, 18.1/5)
 No introductory word is required: ἀμαρτήσῃς μὴ δράσας τάδε
you will make a mistake if you do not do this (lit. *not having done these things*).

- (v) Purpose (negated by **ov**)

With verbs of motion a future participle can be used by itself: ἡκομέν τοὺς σὸὺς ἄθλους, Προμηθεῦ, ὑψόμενοι (< ὥρα) *we have come to see your ordeals, Prometheus*. Elsewhere the future participle is preceded by ὡς (cf. (iii) above; in both cases ὡς presents the attitude of the subject of the participle): *cuλλαμβάνει Κύρον ως ἀποκτενῶν he seizes Cyrus in order to kill [him]*. In these examples English uses an infinitive phrase to express purpose (for clauses expressing purpose see 14.1/4c(i)).

- (vi) Noun equivalent**

If preceded by the definite article, adjectives may function as nouns, as ὁ κακός *the evil man* (5.1/3). Since participles are adjectives, they can be treated in the same way. οἱ μαθάποντες literally means *the learning [ones]* and, depending on the context, could be translated *those who are learning* or *(the) learners* (in English the article is dropped if a general class is meant – 2.1/2 note 1):

*ώς ήδη λεύσσειν τὸ φῶς τοῖς
τε καλῶς πράττουσι καὶ
τοῖς δυστυχοῦσιν.*

*How sweet [it is] both for
those who are faring well
and for those who are
unfortunate to look upon
the light (i.e. be alive).*

This use is negated by $\mu\nu$ if a general class meant, but by $\nu\bar{v}$ if the reference is to a specific person or group:

(b) Genitive absolute

This construction (*absolute* here means *independent*), in its simplest form, involves a noun or pronoun and a participle

which are both in the genitive case and which stand apart from (i.e. are grammatically independent of) the rest of the sentence; there is, of course, a connection in sense as otherwise there would be no point in putting the two together. We have an absolute construction (the nominative absolute) in English. Although it is a little clumsy, we can say *the Persians having sailed away, Miltiades returned to Athens*. In Greek this becomes τῶν Περσῶν ἀποπλευσάντων, ὁ Μιλτιάδης ἐπανῆλθεν εἰς τὰς Ἀθήνας. The genitive absolute is employed in uses (i) - (iv) as detailed above and can be accompanied by ὡς, καίπερ when appropriate. It is negated by οὐ except when it expresses a condition (above (iv)).

ταῦτ' ἐπράχθη Κόνωνος
στρατηγοῦντος.

ἄτε πυκνοῦ ὄντος τοῦ ἄλσους
οὐκ εἶδον οἱ ἔντος τοὺς ἔκτος.

ἀποπλεῖ οἴκαδε καίπερ μέσου
χειμῶνος ὄντος.

ἀνέβη ἐπὶ τὰ ὅρη τῶν πολεμίων
οὐ κωλυόντων.

ώς ήδὺ τὸ ζῆν μὴ φθονούσης
τῆς τύχης.

*These things were done
when Conon was general
(lit. Conon being
general) (temporal
relation).*

*Because the grove was
thick those inside did not
see those outside (lit.
inasmuch as the grove
being thick) (cause).*

*He sails home although it
is midwinter (lit.
although [it] being
midwinter) (concession).*

*He went up on to the
mountains as the enemy
did not prevent [him]
(lit. the enemy not
preventing) (cause, hence
οὐ).*

*How sweet [is] life if
fortune is not jealous (lit.
fortune not being
jealous) (condition,
hence μή).*

12.2 Greek reading

- 1# ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.
- 2 ἄρκτου παρούσης οὐ δεῖ ἵχνη ζητεῖν.
- 3# λιαν φιλῶν σεαυτὸν οὐχ ἔξεις φίλον.

- 4 έαυτὸν οὐ τρέφων κύνας τρέφει.
 5# ὁ μὴ γαμῶν ἄνθρωπος οὐκ ἔχει κακά.
 6 καπνὸν φεύγων εἰς τὸ πῦρ ἐνέπεσε.
 7 ἀντὶ φεύγων οὐ μένει λύρας κτύπον.
 8 οἱ κύνες ἄπαξ δὴ καυθέντες λέγονται φοβεῖσθαι τὸ πῦρ.
 9# θάψων γὰρ ἦκω Καίσαρ', οὐκ ἐπαινέσων.
 10 οὐδεὶς πεινῶν καλὰ ἄδει.
 11 ἄγροικός εἰμι τὴν σκαφὴν σκάφην λέγων;
 12 ὁ δηχθεὶς ὑπὸ ὄφεως καὶ σχοινίον φοβεῖται.
 13# ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων.
 14 χαλεπὸν ἐστὶ πρὸς γαστέρα λέγειν ὅτα οὐκ ἔχουσαν.
 15# ΠΡΟΜΗΘΕΥΣ
 δέρκη θέαμα, τόνδε τὸν Διὸς φίλον,
 οἵας ὑπ' αὐτοῦ πημονοῖσι κάμπτομαι.

ΩΚΕΑΝΟC

όρῳ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
 θέλω τὰ λῶστα καίπερ ὄντι ποικίλῳ.

- 16 ὁ Κύρος ἐντεῦθεν ἔξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς
 πέντε, παρασάγγας τριάκοντα, ταύτην δὲ τὴν χώραν
 επέτρεψε διαρπασαι τοῖς Ἑλλησιν ὡς πολεμίαν οὖσαν.
 17# Ἡσιόδου ποτὲ βίβλον ἐμάīς ὑπὸ χερcιν ἐλίσσων

Πύρρην ἔξαπίνης εἰδὸν ἐπερχομένην
 βίβλον δὲ ρίψας ἐπὶ γῆν χερί, τοῦτ' ἐβόησα·
 ἔργα τί μοι παρέχεις, ὦ γέρον Ἡσιόδε;

- 18# In this fragment from a lost play of Euripides the leader of
 a band of mystics greets Minos, the king of Crete, whose wife, Pasiphae, after an unfortunate
 experience with a bull, will give birth to the Minotaur.

Φοινικογενοῦς τέκνον Εὐρωπῆς
 καὶ τοῦ μεγάλου Ζηνός, ἀνάσσων
 Κρήτης ἐκατομπτολιέθρου,
 ἥκω ζαθέους ναοὺς προλιπάν...
 ἀγὸν δὲ βίον τείνομεν ἔξ οὐ
 Διὸς Ἰδαιού μύστης γενόμην (= ἐγενόμη),
 καὶ νυκτιπόλου Ζαγρέως βούτης
 τὰς ὠμοφάγους δαῖτας τελέσας
 μητρὶ τὸ ὄρειά δῷδας ἀνασχῶν
 μετὰ Κουρῆτων,
 βάκχος ἐκληθῆν ὄσιωθείς.

5

10

Notes

- ² ἄρκτον παρούσης gen. absolute (12.1/2b).
³ φιλῶν < φιλέων (pres. pple. m. nom. s. of φιλέω).
⁵ μή because a general class is meant (12.1/2a(vi)).

- 6 ἐνέπεσες < ἐμπίπτω.
8 δή emphasizes ἄπαξ.
9 A translation of a line of Shakespeare, not a piece of original Greek; θάψων, ἐπαινέων 12.1/2a(v).
10 καλά (n. pl.) trans. by an adverb.
13 βλέπων is used here concessively, [*though*] seeing.
14 ὡτα < οὖς
15 l.1 τόνδε τὸν Διὸς φίλον *this friend of Zeus* (i.e. me. Prometheus) is in appositon to θέαμα (lit. *spectacle*). l.2 οἵας (with πημοναῖς) lit. *with what sort of* dat. of instrument (11.1/2). l.3 παρανέω takes the dative (13.1/2b(i)); γε (lit. *at any rate* (13.1/3b) need not be translated.
16 ἔξελαύνει vivid present (see note on 7.2.13 l.8); on the relation between σταθμοὺς and παρασάγγας see note on 7.2.9.
17 Hesiod, an early poet, wrote the "Ἐργα καὶ Ἡμέραι (traditionally translated *Works and Days* but the real meaning is *Fields and Days [for ploughing them]*), which is the book referred to here. l.1 Books in antiquity were written on papyrus rolls and the reader kept his hands on top of a roll to manipulate it (hence ἐμαῖς ύπὸ χερcίν *under my hands*). l.2 ἐπερχομένην *coming* (for this use of a participle see 15.1/2). l.4 ἔργα here *troubles*, but trans. by a singular – the author is punning on the title of the book he is reading (and wilfully misinterpreting the sense of ἔργα).
18 Europa, the daughter of Agenor, king of Tyre in Phoenicia (hence Φοινικογενής) was carried off by Zeus to Crete after the latter had taken the form of a bull (not related to the bull loved by Pasiphae); she subsequently gave birth to Minos. ll.1f. τέκνον vocative – with it we must take ἀνάccων; the m. pple. (ἀνάccων) is used because τέκνον, although neuter, refers to a male being, viz Minos – slight violations of strict grammatical agreement on this pattern are not rare (agreement according to the sense); Ζηνός see 11.1/4; ἀνάccω *be king of, rule over* takes the genitive (13.1/2a(i)). l.4 προλιπῶν < προλείπω. l.5 τείνομεν ht. *lead* but as ἐξ οὐ (from what [time], i.e. since) follows English idiom requires *have led*. l.6 Διός see 11.1/4. l.7 νυκτιπόλου Ζαγρεως βούτης [*as*] a herdsman of night-roaming Zagreus. l.8 ωμοφάγους δαΐτας *meals of raw flesh* were a regular feature of Dionysiac orgies (the beast was torn apart by the participants). l.9 μητρὶ ὄρειᾳ, i.e. Cybele, another divinity worshipped with nightly orgies. l.11 ἐκλήθην < καλέω.

12.3 Extra reading

119
unit 12

Epigrams

For the Greeks an epigram was a short poem of two to twelve lines (we have already met examples at 9.2.3 and 12.2.17). The genre formed a sub-division of elegiac poetry because it was written in the elegiac metre (see Appendix 9; particular metres had, from an early stage in Greek literature, become the hallmarks of most poetical genres). Authors of epigrams used, although not very consistently, forms of words from Ionic and Homeric Greek (examples in 1, 3, 4, 8, 9). There was virtually no restriction on subject matter.

- 1# χρυσὸν ἀνὴρ εύρων ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν
 οὐ λίπεν οὐχ εύρων ἦψεν ὃν εὑρε βρόχον.
- 2# ἡ Κύπρις τὴν Κύπριν ἐνὶ Κνίδῳ είπεν ιδοῦσα,
 φεῦ, φεῦ, ποὺ γυμνὴν εἶδε με Πραξιτέλης;
- 3# πάντες μὲν Κίλικες κακοὶ ἀνέρες· ἐν δὲ Κίλιξιν
 εἰς ἀγαθὸς Κινύρης, καὶ Κινύρης δὲ Κίλιξ.
- 4# εἰσιδεν Ἀντίοχος τὴν Λυσίμαχου ποτὲ τύλην
 κούκετι τὴν τύλην εἰσιδε Λυσίμαχος.
- 5# εἴκοσι γεννήσας ὁ ζωγράφος Εὔτυχος νιοὺς
 οὐδ' ἀπὸ τῶν τέκνων οὐδὲν ὅμοιον ἔχει.
- 6# ἡ τὰ ρόδα, ροδόεσσαν ἔχεις χάριν· ἀλλὰ τὶ πωλεῖς,
 σαυτὴν, ἡ τὰ ρόδα, ηε συναμφότερα;
- 7# τὴν ψυχήν, Ἀγαθώνα φιλῶν, επὶ χειλεσιν ἔσχον·
 ἥλθε γάρ ἡ τλήμων ὡς διαβησομένη.
- 8# ἡ σοβαρὸν γελάσασα καθ' Ἑλλάδος, ἡ τὸν ἑραστῶν
 έξμον επὶ προθύροις Λαΐς ἔχουσα νέων,
 τῇ Παφῇ τὸ κατοπτρον· ἐπεὶ τοὶ μὲν ὄρασθαι
 οὐκ ἔθελω οἵ δὴ πάρος οὐ δύναμαι.
- 9# *They told me, Heraclitus, they told me you were dead ...*
 εἶπε τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ
 ἥγαγεν, εμνήσθη δ' ὄσσακις ἀμφότεροι
 ἥλιον εν λέσχῃ κατεδύσαμεν· ἀλλὰ σὺ μέν που,
 ξεῖν' Ἀλικαρνησεῦ, τετράπολαι σποδιή·
 οἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ήσιν οἱ πάντων
 ἀρπακτῆς Ἄιδης οὐκ επὶ χεῖρα βαλεῖ.

5

Notes

¹ λίπεν = ἔλιπεν (aorist of λείπω) in Homer the augment is optional in the imperfect and aorist, and unaugmented forms of these tenses are often found in literary genres which use features of Homeric language, cf. below 4.

- 2 Kύπρις another name for Aphrodite because of her association with Cyprus (Κύπρος).
- 3 ἀνέρες (Homeric) = ἄνδρες.
- 4 εἰσίδεν = εἰσεῖδεν (< εἰσοράω) the augment is dropped as in λίπεν (above 1); κούκετι = καὶ οὐκέτι (11.1/5).
- 5 Eutychus apparently was a bad painter with an unfaithful wife; οὐδ'(έ) not even, but trans. even (cf. 11.2.12 l.8).
- 6 η τὰ ρόδα (sc. ἔχουσα) [you] the [woman having, i.e. with] (12.1/2a(i))] the roses a concise form of address towards someone whose name the speaker does not know.
- 7 l.1 φιλῶν kissing (despite some restrictions, male homosexuality was common in Greek society, cf. 7.2.13). l.2 As the future participle is used by itself to express purpose (12.1/2a(v)) ὡς διαβησομένη means thinking that it was going to cross over (i.e. with the idea of... cf. 12.1/2a(ii)).
- 8 Lais (fourth century BC), a beautiful courtesan now past her prime, dedicates her mirror to Aphrodite because she has no further use for it. The epigram consists of a single sentence and a main verb meaning I dedicate is to be supplied (the first two lines are in apposition to I, i.e. I, the one who...). l.1 σοφερόν the n. acc. s. of the adjective is used adverbially, trans. haughtily; καθ', i.e. κατά with elision and aspiration before the following initial aspirate; καθ' Ἐλλαδος lit. (laughing) against Greece, i.e. at Greece. l.2 Trans. προθύροις as singular (the plural is often used for the singular in verse); take νέων (< νέος) with ἐραστῶν in the previous line. l.3 τῇ Παφίῃ i.e. to Aphrodite, whose temple at Paphos in Cyprus was famous; τοιή (= Attic τοιαῦτη (21.1/3)) of such a sort [as I am now], translate simply by as I am now; ὅρασθαι middle voice see myself (8.1/1a). l.4 οἵν (= Attic οἵα) ... ἦν πάρος lit. of what sort I was before, trans. as I was before; with δύναμαι (on deponents in -άματι see 19.1/3b) supply ὅρασθαι from the previous line.
- 9 An epigram of Callimachus (third century BC), well known in its English translation (see Appendix 9). The person addressed is not the philosopher Heraclitus. l.1 τεάς is the Homeric form of cóc (cf. τεά in l.5). l.2 ἐμνήσθην (aor. of μέμνημαι 19.1/3b) I remembered. l.3 We sank the sun in conversation, i.e. we talked into the night. l.5 ζώουσιν Homeric for ζῶαν (< ζάω); Heraclitus' nightingales were his poems, which, ironically, have not survived; ήστιν = αἰτίων (τις αῖτος) – the dat. is governed by ἐπί ... βαλεῖ, on to which, i.e. ἐπί χεῖρα βαλεῖ = χεῖρα ἐπιβαλεῖ; in Homer when the first element of a compound verb (as ἐπιβάλλω) is a preposition or prefix (here ἐπί), it can be separated from the verbal element (here βάλλω) by one or more words (tmesis lit. a cutting).

13.1 Grammar

13.1/1 Oddities of declension

As we have now covered all regular nouns and adjectives, a few remaining oddities can be conveniently listed here. Only a very small number of nouns exist in each group.

(a) Attic declension

This subdivision of the second declension contains nouns which in Attic (and sometimes Ionic) end in **-ωc**, but which in other dialects preserve the original **-oc**. Hence Homeric νᾶός (m) *temple* became first νηός (in Attic $\sigma > \eta$ except after a vowel or ρ) and then νεώς (cf. the gen. s. of πόλις, 8.1/4). νεώς is declined:

	SINGULAR	PLURAL
N.V.	νεώς	νεῷ
Acc.	νεών	νεώς
Gen.	νεώ	νεών
Dat.	νεῷ	νεῷς

Other nouns of this class are λεώς (m; Homeric λαός) *people*, Μενέλεως (Homeric Μενέλαιος) *Menelaus*, λαγώς (m) *bear*, ἔως (f) *dawn* (singular only; the accusative is ἔω). The adjective τύεως *propitious* also belongs here (m.f. τύεως, n. τύεων; n. pl. τύεω). The masculine and neuter of πλέως *full* follow τύεως but its feminine, πλέα, follows δικαία (3.1/3).

b) Third declension nouns in **-ωc**, **-ω**, and **-ac**

(1) ἥρως (m) *hero* is declined:

	SINGULAR	PLURAL
N.V.	ἥρως	ἥρω-ες
Acc.	ἥρω-α or ἥρω	ἥρω-ας
Gen.	ἥρω-ος	ἥρω-ων
Dat.	ἥρω-ι or ἥρω	ἥρω-ει(v)

Similarly declined are δμώς (m) *slave* and Τρῶες (m. pl.) *Trojans*. αίδώς (f) *shame* is irregular: n.v. αίδως; acc. αίδη gen. αίδοῦς; dat. αίδοι (no plural).

- (ii) πειθώ (f) *persuasion* has affinities with αίδώς and declined: n. πειθώ; v. πειθοῖ; acc. πειθώ; gen. πειθοῦς; dat. πειθοῖ (no plural). So also ἥχω (f) *echo* and women's name such as Σαπφώ and Καλυψώ.
- (iii) In addition to neuter dental stems with a nominative in -ο (as κέρας *horn*, gen. κέρατος, 5.1/1a), there are a few neuter nouns in -άς whose declension is parallel to neuters in -ο (6.1/1c, i.e. contraction has taken place after the loss of intervocalic sigma). γέρας (n) *prize* is declined:

	SINGULAR	PLURAL	
N.V.	γέρας	γέρα	(<α(c)-α)
Acc.	γέρας	γέρα	
Gen.	γέρως	(<α(c)-ος)	γέρων
Dat.	γέραι	(<α(c)-ι)	γέρασι(ν)

Similarly declined are γῆρας *old age*, κρέας *meat*, and also κέρας when it means *wing of an army* (cf. 5.1/1a).

(c) Nouns declined in two ways

In English *brothers* and *brethren* are both plural forms of *brother*, even though we attach a broader meaning to the second. In Greek, anomalies of this sort sometimes reflect dialectal differences (as, e.g., between Homeric and Attic Greek), but some examples exist entirely within Attic. These may involve alternative forms (as in νιός), or an apparent irregularity (as in δένδρον). The main examples are:

δάκρυον, -ου (n) *tear*; alternative n.v.a. in the singular: δάκρυ (as in 12.3.9 l.1).

δένδρον, -ου (n) *tree* has an irregular dat. pl. δένδρεσι(ν). δένδρε(α) in 13.2.22 l.2 is the Homeric and old Ionic form of the n.v.a. plural, which can be contracted to δένδρη (11.2.4 l.5).

πῦρ, πυρός (n) *fire* (6.1/1b); the plural πυρά is second declension (πυρῶν, πυροῖς) and means *watch-fires*.

çιτος, -ου (m) *grain* (i.e. wheat or barley); the plural is neuter: çιτα.

νιός, -οῦ (m) *son* can be declined in the second declension throughout but also has the following third declension forms from an original nom. s. νιύς (declined like ήδυς – 10.1/3): gen. s. νιέος; dat. s. νιέι; nom. and acc. pl. νιέις; gen. pl. νιέων; dat. pl. νιέει(ν).

13.1/2 Verbs used with the genitive or dative

A transitive verb is defined as one that can be followed by the accusative case. Both the Greek πέμπω and the English *send* are transitive, and in the sentences Περικλῆς δῶρον ἔπεμψεν and *Pericles sent a gift* both δῶρον and *gift* are direct objects and therefore accusative. We might at first assume that if a verb is transitive in English its Greek equivalent will be the same. However, although this is true for the greater number of verbs, there are some which are transitive in one language but intransitive in the other.

The verb δειπνέω (*dine*) is transitive in Greek and so we can say ἄρτον δειπνῶ *I am dining [on] bread*, but we cannot say in English *I dine bread* because *dine* is an intransitive verb and must be followed by a preposition, not a direct object (in *I am dining on bread*, *bread* is accusative after the preposition *on*). Similarly, there are verbs which are transitive in English but not in Greek, but, whereas in English the logical object of an intransitive verb is preceded by a preposition (*dine on bread*), in Greek it is put into the genitive or dative. Greek verbs of this type can, to a large extent, be classified according to their meaning. The following are the main groups:

(a) Verbs followed by the genitive (see also 23.1/1k)

- (i) Verbs of *ruling*, e.g. ἄρχω *rule*; κρατέω lit. *have power* (κράτος) *over*; βασιλεύω lit. *be king* (βασιλεύς) *of* (all three are normally translated by *rule*):

ἐν ἀμφιάλῳ Ἰθάκῃ	<i>He will rule the Achaeans</i>
βασιλεύει τὴν Ἰθάκην.	<i>in sea-girt Ithaca.</i>

- (ii) Verbs of *desiring, needing, caring for*, e.g. ἐπιθυμέω *desire*; ἐράω *love, desire* (sexually); δεομαι *need*; ἐπιμελομαι *care for*:

οὐκ ἐρᾷ ἀδελφὸς ἀδελφῆς	<i>A brother does not desire</i>
οὐδὲ πατὴρ θυγατρός.	<i>his sister, nor a father</i>
	<i>his daughter.</i>

- (iii) Verbs of *perceiving, remembering, forgetting*, e.g. αἰσθάνομαι *perceive* (also + acc.); πινθάνομαι *ascertain* (+ acc. of thing ascertained and gen. of informant); ἀκούω *hear, listen to* (+ acc. of thing heard, gen. of person heard); μέμνημαι (19.1/3a) *remember*; επιλανθάνομαι *forget* (also + acc.):

ταῦτα Κίρκης ἤκουσα	<i>I heard this from Circe</i>
	(but Κίρκης ἤκουσα <i>I</i>
	<i>heard (or listened to)</i>
	<i>Circe).</i>

- (iv) Verbs of reaching, obtaining, missing, e.g. τυγχάνω *hit; the mark, succeed, obtain*; ἀμαρτάνω *miss, fail to achieve*:

τίνος πότμου ἔτυχεν; *What fate did he meet (lit. obtain)?*

τῶν ἐλπίδων ἡμάρτομεν *We did not realize (lit. missed) our hopes.*

- (v) Verbs of sharing, e.g. μετέχω *share, have a share in*:

πάντες οἱ πολῖται *All the citizens take part in (lit. share) the festival.*
μετέχουσι τῆς ἑορτῆς

(b) *Verbs followed by the dative*

- (i) Verbs indicating that the subject is asserting himself in some way over someone else, e.g. παραίνεω *advise; βοηθέω (run to) help, assist; ὄργιζομαι become angry with; ἀπειλέω threaten; φθονεω feel ill-will against, grudge*:

φθονεῖν φασὶ μητριιᾶς τέκνοις. *They say that step-mothers feel ill-will against their children.*

- (ii) Verbs indicating that the subject is submitting himself in some way to somebody else, e.g. πείθομαι (middle of πείθω) *obey; πιστεύω trust; εἴκω yield*:

πατρὶ πείθεσθαι χρὴ τέκνα. *Children must obey their father.*

- (iii) Verbs indicating association of some sort, e.g. ἔπομαι *follow; ἐντυγχάνω fall in with; ἀπαντάω meet; πλησιάζω approach, associate with; μάχομαι fight; χράομαι associate with (people), use (things)*:

οὐδεὶς ἔτι ἡμῖν μάχεται. *No-one is fighting us any longer.*

τῷ δεσπότῃ ἐπόμην (< ἔπομαι) *I followed my master.*

- (iv) Verbs indicating likeness, e.g. ὁμοιόομαι, ἔοικα (19.1/3a) both *be like, resemble*: οὐ χρῆ σε ὁμοιοῦθε κακοῖς *you should not be like bad men.*

Not all verbs which, by virtue of their meaning, we would expect to belong to these groups do in fact take the genitive or dative, e.g. φιλέω *love* and ωφελέω *help* both take the accusative (we would have expected the genitive and dative respectively). Some of the verbs listed above (e.g. ἐπιλανθάνομαι) also take the accusative with no difference in meaning. Full details will be found in the vocabulary.

13.1/3 Further particles

The fundamental importance of particles (see 4.1/3) should now be clear. Their use, especially as connectives, has been widely illustrated in the reading exercises, and we have now met ἀλλά but; ἔπει* then, so; γάρ* for, as; δέ* and, but; δήποτε* I presume, I should hope, doubtless; καὶ and, even; οὐδέ and not, nor, not even; οὖν* therefore, so, then; τοι* in truth, be assured, you know; and ποτε* perhaps, I suppose; as well as the combinations μέν... δέ* on the one hand ... and/ but on the other hand, τε*... καὶ and καὶ... καὶ both ... and, and καὶ δή* and moreover.

Some other particles of common occurrence are listed below:

(a) Particles with a connective function

δῆτα*: (i) in answers, particularly emphatic negative answers, οὐ δῆτα no indeed.

(ii) in questions, πῶς δῆτα; *how then?*, τί δῆτα; *what (or why) then?*, e.g. τί δῆτα με ζῆν δεῖ; *why then (or in that case) should I live?*

μήν* may be used (like δῆτα) to enliven a question, often in combination with ἀλλά, e.g. ἀλλὰ τί μήν δοκεῖ; *but (or well) what then do you think?* By itself, τί μήν; has the meaning of course:

A. μισθωτῷ μᾶλλον
επιτρέπουσιν ἢ τοὶ τοὺς
ἴππους;

B. ἀλλὰ τί μήν;

A. Do they entrust the
horses to a hireling
rather than to you?

B. But of course (lit. But
what then sc. if not
that?).

τοίνυν*: the temporal adverb νῦν (so accented) means *now, at present*. Unaccented νῦν* is an inferential particle, *now* in the sense *then, therefore*, especially with imperatives (17.1/1): στρέψει νῦν *hurry up then*. τοίνυν, a strengthened form of νῦν, likewise has a transitional or inferential force, *now then, furthermore, well now*, e.g. ἐπειδὴ τοίνυν ἐποίησατο τὴν εἰρήνην η πόλις ... *well now, since the city made peace ...*

(b) Particles which do not connect but convey shades of tone, colour or emphasis

γέ* is an intensive and restrictive particle which affects the preceding word. Its literal meaning is *at least, at any rate, certainly, indeed*, e.g. ἔγωγε¹ I for my part (examples have already occurred at 9.2.12 l.9 and 10.3 l.5), but in English we would often simply use an emphatic tone of voice rather than an equivalent word, e.g. οἴδε κρινοῦcί γε εἰ χρή cε μίμνειν *they*

¹ γέ and γε are combined to form one word (with a different accent). Cf. below μέντοι, καὶ τοι (καὶ + τοι).

shall judge if you are to remain; συγχωρεῖς τοῦτό γε καὶ cù εἰς; you admit this. It is also extremely common in replies to previous remarks, especially to questions, and is often to be rendered as yes:

- | | |
|----------------------------------|---|
| A. ἀρά στενάζει; | A. Is he groaning? |
| B. κλαίει γε. | B. Yes, he is weeping. |
| A. κενὸν τόδ' ὅγγος ή στέγει τι; | A. [Is] this vessel empty, or does it hold something? |
| B. cá γ' ἔνδυτα. | B. Yes, your garments. |

Sometimes it re-enforces a negative and must be translated by no:

- | | |
|--------------------|-------------------------------|
| A. ἔστι τις λόγος; | A. Is there some explanation? |
| B. οὐδείς γε. | B. No, none. |

(On ways of saying yes and no in Greek see 24.1/1).

δή* emphasizes the preceding word. *Indeed, certainly* are only approximate translations; the force of the particle would normally be conveyed to the hearer in English by the loudness of the voice or some accompanying emphatic gesture. δή is particularly common with adjectives or adverbs, e.g. ἀπαντες δή *absolutely everyone*; μόνος δή *quite alone*; πολλάκις δή *very often*. It may also convey irony or sarcasm, Σωκράτης οὐδέ δή *Socrates the wise* (the tone of voice in English will indicate whether *wise* is complimentary or ironical).

(c) Frequent combinations of particles

καὶ δή*: as well as being used as a lively connective, *and moreover* (e.g. καὶ δή τὸ μεγιστὸν *and moreover the principal point*) καὶ δή is common in replies to a command:

- | | |
|---|---|
| A. οὐκούν ἐπείξει τῷδε
δεσμὰ περιβαλεῖν; | A. Hasten then to cast
fetters round this fellow.
(lit. won't you
hasten ...?) |
| B. καὶ δή πρόχειρα ψάλια. | B. There you are (lit.
actually indeed), the
chains [are] ready to
hand. |

It is also used in making assumptions: καὶ δή πολέμοι εἰσιν *and suppose they are hostile*. Note that καὶ δή καὶ means *and especially, and in particular*; in this combination the stress is laid on the word following the second καὶ:

- | | |
|---|---|
| καὶ δὴ καὶ τότε ἄμ' ἡμέρᾳ
συνελέγημεν. | And on that particular
occasion (lit. and then in
particular) we gathered
at dawn. |
|---|---|

Combinations with οὖν

- (i) οὐκοῦν is merely a synonym for οὖν*, therefore, accordingly, well then:

ἢ τοὺς ἀμένεσθαι κελεύοντας Or shall we say that
 πόλεμον ποιεῖν φέρομεν; those who urge [us] to
 οὐκοῦν ὑπόλοιπον defend ourselves are
 δουλεύειν. making war? Then (or
 in that case) it remains
 [for us] to be slaves.

It is to be distinguished from οὐκούν (so accented), in which the negative retains its full force:

οὐκούν, Προμηθεῦ, τοῦτο
 γιγνώσκεις, ὅτι ὄργῆς
 νοούντες εἰσὶν ιατροὶ
 λόγοι;

*Do you not know this
 then, Prometheus, that
 when a temperament is
 sick (lit. a temperament
 being sick gen.
 absolute, 12.1/2b) there
 are words [to act as]
 healers? (see also the
 example given in (c)
 above).*

- (ii) δ' οὖν has a resumptive force, *be that as it may*, used in dismissing a subject:

εἰ δὴ δίκαια ποιήσω,
 οὐ γιγνώσκω αἱρησομαι
 δ' οὖν θμάσ.

*If indeed I shall do what
 is right (lit. just things)
 I do not know;
 however that may be,
 I shall choose you.*

- (iii) μὲν οὖν: this combination sometimes has no other force than the value of its two constituent parts (μὲν looking forward to δέ, and οὖν *therefore*), but it can also be used to correct a previous statement, with the sense *no, on the contrary*:

A. ἢ τὸν οὐδὲν ἡγῆ
 πράττειν τὸν
 γραμματιστὴν;
 B. ἔγωγε ἥγονται μὲν οὖν.

A. *Or do you think that
 the schoolmaster does
 nothing?*
 B. *On the contrary, I do
 think (sc. that he does
 something).*

*Combinations with τοι**

- (i) καί τοι means *and yet, however*: καί τοι τί φημι; *and yet what am I saying?*

- (ii) μέντοι* is used either to emphasize, e.g. A. ἐγώ; B. εἰ μέντοι. A. *Me?* (lit. *I*) B. *Yes, you;* or in an adversative sense, *however, yet, often with an added γε:* οὐ μέντοι οἴ γε Σκύθαι ταντὴ εἰσέβαλον *yet the Scythians did not invade by this route.*

Other uses of particles will be explained as they occur in the reading.

13.2 Greek reading

- 1# καλόν γε γαστρὸς κάπιθυμίας κρατεῖν.
- 2# τῷ γήρᾳ φιλεῖ
χὼ νοῦς ὄμαρτεῖν καὶ τὸ βουλεύειν ἀ δεῖ.
- 3 τοῦτο τοι τάνδρειον, ἡ προμηθία.
- 4# πανταχοῦ γε πατρὶς ἡ βοσκουσα γῆ.
- 5# σοφόν γέ τοι τι πρὸς τὸ βουλεύειν ἔχει
τὸ γῆρας, ὃς δὴ πόλλ’ ἴδον τε καὶ παθόν.
- 6# ὁ τλῆμον ἀρετή, λόγος ἀρ' ἥσθ' ἐγὼ δέ σε
ὡς ἔργον ἥσκουν· εὐ δ’ ἀρ’ ἐδούλευες τύχῃ.
- 7# πατήρ μὲν ἡμῖν Οἰδίπους ὁ Λαῖον,
ἔτικτε δ’ Ἰοκάστη με, παῖς Μενοικέως·
καλεῖ δὲ Πολυνείκη με Θηβαῖος λεώς.
- 8# οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος,
καὶ βωμὸς αὐτῆς ἔστ’ εν ἀνθρώπου φύσει.
- 9 ὁ δύο λαγῶς διώκων οὐδέτερον καταλαμβάνει.
- 10 ὁ Κύρος ἀτε παῖς ὧν καὶ φιλόκαλος καὶ φιλότιμος ἥδετο τῇ
στολῇ.
- 11 ἀνάγκη οὐδὲ οἱ θεοὶ μάχονται.
- 12 κακὸν ἀναγκαῖον τὸ πείθεσθαι γαστρί.
- 13 τὴν Χάρυβδιν ἐκφυγὴν τῇ Σκύλλῃ περιέπεσε.
- 14 ὅνος πεινῶν οὐ φροντίζει ροπάλου.
- 15# τοῦ ζῆν γὰρ οὐδεὶς ὃς ὁ γηράσκων ἐρᾶ.
- 16# μόνος θεῶν θάνατος οὐ δώρων ἐρᾶ.
- 17# ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νομου.
- 18 τετταρας δακτύλους θανάτου οἱ πλέοντες ἀπέχουσιν.
- 19 ἥρος χρῆζεις ἐπειδὴ παλαιὸν χιτῶνα ἔχεις.
- 20 Γοργὼ ή Λάκαινα, ἐρωτηθεῖσα ὑπὸ τίνος Ἀττικῆς, διὰ τὴν
ἥμεῖς ἄρχετε μόναι τῶν ἀνδρῶν αἱ Λάκαιναι; ὅτι, ἐφη, καὶ
τίκτομεν μόναι ἄνδρας.
- 21 **A noteworthy pun**
‘Αντισθένης ὁ φιλόσοφος, πρὸς μειράκιόν τι μέλλον φοιτᾶν
παρὰ αὐτὸν καὶ πυθόμενον τίνων αὐτῷ δεῖ, ἐφη, βιβλίον
καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ. τὸν
νοῦν παρεμφαίνων.

22# ή γῆ μέλαινα πίνει,
πίνει δὲ δένδρε' αὐτήν:
πίνει θάλασσα κρουνούς,
ό δ' ἥλιος θάλασσαν,
τὸν δ' ἥλιον σελήνη. 5
τί μοι μάχεσθ', ἐταῖροι,
καύτῳ θέλοντι πίνειν;

Notes

- 1 κάπιθμίδς = καὶ ἐπιθμίδς (11.1/5).
- 2 φιλέω + infinitive *be accustomed to*; φιλεῖ is singular because it agrees with the closer of the two subjects; χῷ = καὶ ὁ (11.1/5); ἡ δεῖ is the object of βουλεύειν.
- 3 The subject τοῦτο (*sc. ἔετι*) anticipates ἡ προμηθίδ; τανδρεῖον = τὸ ἀνδρεῖον (11.1/5).
- 5 Take σοφόν ... τι together as the object of ἔχει (the subject is τὸ γῆρας); ώς + participle to give a supposed reason (12.1/2a(ii)); πόλλα' i.e. πολλά; ιδόν < ὄράω; παθόν < πάσχω (both aorist participles are neuter nom. s. agreeing with γῆρας).
- 6 ἀρετή *virtue* was the philosophical ideal of the Stoics. These lines, whose exact source is unknown, were the last words of the Roman Brutus before committing suicide; ἀρ' = ἄρα (distinguish from ἄρα); ἡςθ' = ἡςθα; ώς *as* (22.1/1a(i)).
- 7 I.1 ήμιν trans. by a singular (royal plural – Polyneices in fact continues in the singular). I.2 ἔτικτε trans. as though aorist, *bore* (τίκτω is used idiomatically to mean *be parent of*).
- 9 λαγώς acc. pl. (13.1/1a).
- 12 τὸ πείθεσθαι is the subject; κακόν is used as a noun *an evil*.
- 15 ώς *as* (cf. 6 above).
- 17 μηδέν, not οὐδέν, because a general class is meant (12.1/2a(vi)), lit. *the [person] doing wrong not at all* (adverbial acc., 20.1/5), i.e. *those who do no wrong*.
- 18 τέτταρος δακτύλους acc. of extent of space (7.1/7d); the width of four fingers was the normal thickness of the sides of an ancient ship.
- 19 ἦρος < ἔαρ (6.1/1b).
- 20 Spartan men prided themselves on manly virtues; they were not, however, male chauvinists, as the story shows; ὅτι *because*.
- 21 μέλλον acc. n. s. of the pres. act. pple. of μέλλω (here *intend*), to be taken with μειράκιον; δεῖ *there is need of* + gen. of thing needed and dat. of the person in need (cf. 21.1/4b and note 3); in Antisthenes' reply the genitives depend on an understood δεῖ (i.e. *you need ...*).

- 22 A poem in imitation of Anacreon (22.3). It is written Ionic Greek as is shown by the forms θάλασσα and θέλοι: l.1 The prose order would be ή μέλαινα γῆ. l.2 πίνει i.e. draws nourishment from; δένδρε' i.e. δένδρεα. l.6 μάχεται i.e. μάχεσθε. l.7 καύτῳ = καὶ αὐτῷ.

13.3 Extra reading

Plato (c. 429–347 bc)

All Plato's philosophical writings (except the *Apology*) are in the form of discussions and arguments which are supposed to have taken place on a particular occasion between various contemporaries. For this reason they are called dialogues, but we have no way of telling where factual reporting stops and Plato's imagination (or his desire to expound his own ideas) begins. Some dialogues are in simple dramatic form, whereas in others the conversation is reported by one of the characters (the second extract is an example of the former, the first of the latter). In all his dialogues (except the *Laws*) Plato introduces his master, Socrates (8.2.13), as a protagonist, but nowhere does he introduce himself.

(i) ΣΩΚΡΑΤΗΣ

επορευόμην μὲν ἐξ Ἀκαδημείας εὐθὺν Λυκείου τὴν ἔξω τείχους ὑπὸ αὐτὸ τὸ τείχος ἐπειδὴ δ' εγενόμην κατὰ τὴν πυλίδα ἢ η Πάνοπος κρήνη, ἐνταῦθα συνέτυχον Ἰπποθάλει τε τῷ Ιερωνύμου καὶ Κτησιππῷ τῷ Παιανιεῖ καὶ ἄλλοις μετὰ τούτων νεανίσκοις. καὶ με προσιόντα (approaching) ὁ Ἰπποθάλης ιδών, ὃ Κάρκατες, ἔφη, ποὶ δὴ πορεύν καὶ ποθεν;

ἐξ Ἀκαδημείας, ἦν δ' ἐγώ, πορεύομαι εὐθὺν Λυκείου.

δεῦρο δή, η δ' ὅς, εὐθὺν ημῶν. οὐ παραβάλλεις; ἄξιον μέντοι.

ποὶ, ἔφην ἐγώ, λεγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς;

δεῦρο, ἔφη, δεῖξας (showing) μοι εν τῷ καταντικρὺ τοῦ τείχους περιβολὸν τέ τινα καὶ θύραν. διατριβομεν δε, η δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοὶ.

ἔστιν δὲ δὴ τί τοῦτο, καὶ τίς η διατριβή;

παλαίστρα, ἔφη, νέα· η δὲ διατριβή τὰ πολλὰ ἐν λόγοις ὡν ^{εξ} μετέχειν ἐθέλομεν.

καλῶς γε, ἦν δ' ἐγώ, ποιοῦντες διδάσκει δὲ τίς αὐτόθι;

ὅς ἐταῖρος γε, η δ' ὅς, καὶ ἐπαινέτης, Μίκκος.

μὰ Δία, ἦν δ' ἐγώ, οὐ φαῦλός γε ἀνήρ, ἀλλ' ἰκανὸς σοφιστής.

βούλει οὖν ἐπεσθαι, ἔφη, καὶ ὥρāν τοὺς ὄντας αὐτόθι;

(III) ΕΥΚΛΕΙΔΗΣ – ΤΕΡΨΙΩΝ

ΕΥ. ἄρτι, ὡς Τερψίων, ή πάλαι ἐξ ἀγροῦ;

ΤΕΡ. ἐπιεικῶς πάλαι. καὶ σε γε ἐζήτουν κατ' ἀγορὰν καὶ εθαύμαζον ὅτι οὐχ οἷος τ' ἡ εὑρεῖν.

ΕΥ. οὐ γάρ ἡ κατὰ πόλιν.

ΤΕΡ. ποῦ μῆν;

ΕΥ. εἰς λιμένα καταβαίνων Θεαιτήτω ἐνέτυχον φερομένῳ ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθηναζε.

ΤΕΡ. πότερον ζῶντι ἡ οὖ;

ΕΥ. ζῶντι καὶ μάλα μόλις· χαλεπῶς μὲν γάρ ἔχει καὶ ὑπὸ τρομάτων τινῶν, μᾶλλον μὴν αὐτὸν αἴρει τὸ νόσημα τὸ ἐν τῷ στρατεύματι.

ΤΕΡ. μῶν ἡ δισεντερία;

ΕΥ. ναί.

ΤΕΡ. οἶον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι.

ΕΥ. καλόν τε καὶ ἀγαθόν, ὡς Τερψίων, ἐπεὶ τοι καὶ νῦν ἥκουνόν 15 τινῶν μάλα ἐγκωμιαζόντων αὐτὸν περὶ τὴν μάχην.

ΤΕΡ. καὶ οὐδέν γ' ἄτοπον. ἀτάρ πῶς οὐκ αὐτοῦ Μεγαροὶ κατέλινεν;

ΕΥ. ἡπειρέτο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ συνεβούλευον, ἀλλ' οὐκ ἥθελεν. καὶ δῆτα προπέμψας αὐτὸν, ἀνεμνήσθην καὶ 20 ἐθαύμασα Σωκράτους ὃς μαντικῶς ἄλλα τε δὴ εἴπε καὶ περὶ τούτου. δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ μειρακίῳ ὄντι, καὶ συγγενόμενός τε καὶ διαλεχθεὶς πάνυ ἀγαθῆναι αὐτοῦ τὴν φύσιν.

Notes

(1)

The speaker is Socrates, who is going from the Academy, a park with sporting facilities (i.e. a *γυμνάσιον*) lying north-west of ancient Athens, to the Lyceum, a similar establishment to the east. The road between the two skirted the north wall. *I.1 τὴν ἔξο τείχους sc. ὁδὸν on/along the [road] outside the wall*, this use of the accusative without a preposition is classified as an acc. of spatial extent (7.1/7d). *I.2 ἡ where (sc. ἐξτί)*. *I.4 Παιανιεῖ (< Παιανεύς)* an adjective meaning of the *deme* Paeania; as the Athenians had only one personal name (cf. 5.1/3 note 2) they were officially distinguished by the *deme* (local administrative unit) to which they belonged. *I.7 ἦν δ' ἔγώ said I* a stereotyped formula, often used by Plato, which employs the nearly defunct verb *ἦμι say* (18.1/1a) (*δ'* is part of the formula and should not be translated). *I.8 δεῦρο often used as an order [come] over here; ἡ δ' ὅc said he* the same formula as above but in its third person singular version (the use of the relative *ὅc* as a demonstrative

pronoun is archaic). l.9 λέγεις *do you mean*; παρὰ τίνας τοῦ σώματος *sc. ὅντας to whom the [group of] you being [am I : come]*? i.e. *who are you to whom*, etc. l.10 δεῖξας *show*; coincidental use of aor. pple. (12.1/1). l.13 Supply εἰτὶ with διατριβή. l.14 τὰ πολλά *lit. for the many [times]*, i.e. *usual!* (adverbial acc. 20.1/5); ὃν has λόγοις as its antecedent and governed by μετέχειν, which takes the genitive of what is shared (13.1/2a(v)). l.16 καλῶς γε ... ποιοῦντες (*sc. ἐθέλετε*, to be supplied from ἐθέλουμεν in the previous line) *doing well at an* *rate [you wish this]*, an expression of gratitude for their invitation.

(ii)

The speakers are Eucleides and Terpsion. l.1 *sc. ἥλθες* the omission is typical of Plato's colloquial style. l.3 οἶος τ' εἰμι an idiom meaning *I am able* (τ' is not to be translated; on οἶος see 21.1/3). l.4 Terpsion has not been able to find Eucleides in the agora; in English the latter's reply would be *No, you couldn't, for I was not in the city*, but Greek omits the words *No, you couldn't* (which confirm the previous statement) and simply gives the reason *for I was not*, etc. (24.1/1). l.8 πότερον introduces two alternative questions (10.1/2a) but is not to be translated; with ζῶντι supply ἐνέτυχε from ἐνέτυχον in l.6, l.9 ἔχω + adv. to express a state (cf. note on 8.2.9 l.1). l.10 μῆν has an adversative sense (*but*) and balances the preceding μέν; the combination gives a stronger contrast than μέν ... δέ. l.12 μόν (10.1/2a) in his anxiety Terpsion is hoping for a negative answer. l.14 οὖσον ... exclamatory *what a man ...!* (21.1/3). l.14 The Athenian male ideal was summed up in the phrase κακός καγαθός (here slightly varied), which can be translated *gentleman* (cf. 9.2.12 l.5). l.19 ἐπεί since introduces proof for the fact that Theaetetus was hurrying home, and governs the following three finite verbs; we would omit it in English. ἐδεόμην καὶ συνεβούλευον i.e. *him to stay*. l.20 καὶ δῆτα *in fact* (lit. *and indeed* but more emphatic than καὶ δή); translate προπέμψας by a finite verb and supply *and* before the next clause. l.21 Σωκράτους is genitive with ἀνεμνήσθην and ἐθαύμασα, lit. *remembered and admired Socrates, but prophetically he spoke ... but English idiom requires he prophetically Socrates spoke ... (where appropriate, Greek often anticipates the subject of an indirect question in this way); αλλα τέ ... καὶ περὶ τούτου* lit. *both other [things] and about him, i.e. in particular about him; ἄλλος τέ καὶ is often used in the sense particularly, especially l.22 δοκεῖ the subject is he (i.e. Socrates)*. l.23 διαλεχθείς < διαλέγομαι; ἀγαθήναι < ἄγαμαι.

14.1 Grammar

14.1/1 Moods of the Greek verb

Mood is a characteristic of all finite forms¹ of the Greek verb (i.e. those that can stand alone in a clause). Up to now we have dealt only with the indicative, the mood used for facts. There are three other moods, the imperative, which expresses commands (17.1/1), and the subjunctive and optative. In a main clause the subjunctive can express the will of the subject, e.g. λέσθωεν (aor. subj. act.) τοῦ δούλου let us free the slaves, while the optative can express the wish of the speaker, e.g. μή γένοιτο (aor. opt. mid.) may it not happen! These uses illustrate, in part, an original distinction between what is willed or expected (subjunctive) and what is desired or considered possible (optative), but the functions of both moods have been expanded to such a degree that neither can be brought under a single definition.

In English we still possess some single-word subjunctive forms (*be that as it may; if I were you*) but the optative disappeared in the Germanic branch of Indo-European (1.3) before the evolution of English. Apart from the few relics of the subjunctive, we use auxiliary verbs (*let, may, would*, etc.) for uses covered by these moods in Greek.

The subjunctive and optative exist in the present and aorist (and perfect, 16.1/4 note 1). There is also a future optative, but no future subjunctive. The distinction between the present and aorist forms of these moods is one of aspect (4.1/1) not time (for an exception see 14.1/4d). As with infinitives, the present

¹ The non-finite forms of verbs (i.e. participles and infinitives) are not considered as belonging to any mood.

subjunctive or optative is used for an action which is seen as going on, in the process of happening, or being repeated; the aorist subjunctive or optative is used for an action which is seen as a single event (cf. 4.1/1).

14.1/2 Subjunctive mood

For complete table of λέω see Appendix 1.

The subjunctive has only one set of endings, which are applied to the present and aorist stems (the latter without the augment). The endings are formed by lengthening all the initial short vowels (even when the first element of a diphthong) of the present indicative endings:

Active: -ω, -ηc, -ῃ, -ωμεν, -ητε, -ωσι(v).

Middle and passive: -ωμαι, -ῃ, -ηται, -ωμεθα, -ηcθε, -ωνται.

Note that ει becomes η but in ου > ω (3rd pl. act.) the second element of the diphthong disappears. As the aorist passive takes active endings (11.1/1), for the aorist passive subjunctive of λέω we have λυθῶ¹, λυθῆc etc.

In the present subjunctive of contracted verbs the rules of contraction apply as for the indicative (5.1/2). Paradigms will be found in Appendix 2.

The endings for the subjunctive are classified as primary (4.1/1 note 1 and 8.1/1f; we have -σι(v) in the 3rd pl. act., -μαι in the 1st s. mid./pass., etc.). This classification is relevant to the use of the subjunctive in certain subordinate clauses (14.1/4c).

Notes

- 1 The indicative and subjunctive coincide in a few forms, e.g. λέω, τιμά, τιμᾶc.
- 2 Strong aorists and root aorists have the normal subjunctive endings (i.e. -ω, -ηc, -ῃ etc.), except for a few root aorists in -ων, which have -ω, -φc, -ῳ, -ωμεν, -ητε, -ωσι(v). An example is ἔγνων (γιγνώσκω), subj. γνῶ, γνῶc, γνῷ, γνῶμεν γνῶτε, γνῶσι(v); cf. the present and aorist subjunctive active of δίδωμι (18.1/2 note 1).
- 3 The subjunctive of εἰμι is identical with the endings of the present subjunctive of λέω, viz ὁ, ἡc, ᾧ, ὁμεν, ἦτε, ὁσι(v).

14.1/3 Optative mood

For complete table of λέω see Appendix 1.

¹ The aorist passive subjunctive is always accented with a circumflex on the first syll. of the ending (the circumflex indicates contraction, λυθῶ < λυθέω etc.).

The optative, like the subjunctive, uses the same stems as the indicative, but its endings show some variety between tenses. For λύω and other uncontracted -ω verbs we have:

- (a) Present and future active: -οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν; e.g. λύοιμι, λύοις etc. (present); λύσοιμι, λύσοις, etc. (future).
- (b) Present and future, middle and passive: -οιμην, -οιο, -οιτο, -οιμεθα, -οιсθε, -οιντο; e.g. λύσοιμην (pres. mid./pass.), λύσοιμην (fut. mid.), λύθησοιμην (fut. pass.).
- (c) Weak aorist active: -αιμι, -ειας (or -αιс), -ειε(ν) (or -αι), -αιμεν, -αιτε, -ειαν (or -αιев); e.g. λύσαιμι, λύσειας, etc. The bracketed forms are less common.
- (d) Weak aorist middle: -αιμην, -αιο, -αιτο, -αιμεθα, -αιсθе, -αιнто; e.g. λύσαιμην, λύсаю, etc.
- (e) In the aorist passive the final η of the stem is dropped (λύθη > λύθ) and to this are added: -ειην, -ειηс, -ειη, -ειμεν, -εитe, -εиен; e.g. λύθείην, λутие, etc.

Contracted -ω verbs have different endings for the singular of the present optative active: -οιην, -οιηс, -οιη. These, and the other present endings, contract according to the rules given at 5.1/2 (for paradigms see Appendix 2).

Present active

τιμώην (τιμα-οίην), τιμώηс, etc. τιμώμην (τιμα-οιμην), τιμώ, etc.
ποιοιην (ποιε-οίην), ποιοιηс, etc. ποιοιμην (ποιε-οимηн), ποιοί, etc.
δηλοιην (δηλο-οίην), δηλοιηс, etc. δηλοιμηн (δηлo-оимен), δηлoио, etc.

Present middle/passive

In the future, aorist, and perfect of contracted verbs the optative is formed by taking the appropriate stem and adding the normal endings.

The endings of the optative are classified as historic (4.1/1 note 1 and 8.1/1f; we have -v in the 3rd pl. act., -μην in the 1st s. mid./pass., etc.). This classification is relevant to the use of the optative in certain subordinate clauses (14.1/4c).

Notes

- 1 The optative of the strong aorist has the same endings as the present; e.g. the aorist optative active of μανθάνω is μάθοιμι, μάθοи, μάθоумен, μáщоите, μáщоев.
- 2 The root aorist ἔβην (βαίνω) has an optative βαίην, βаинс, βаин, βаимен, βаите, βаин (cf. the optative of -έδρᾶν which is -δροίηн, -δраинс, etc.) but other root aorists in -ην have an optative in -ειην, -εиηс, etc., just as that of the aorist passive. The optative of root aorists in -ων has the endings -οιην, -οиηс, etc., and so from ἔγνων (γιγνώσκω) we have γνοίηн, γноиηс, γвоин, γнoимен, γноите, γноев. The optative of root aorists in -ув is extremely rare.

subjunctive or optative is used for an action which is seen going on, in the process of happening, or being repeated; aorist subjunctive or optative is used for an action which is seen as a single event (cf. 4.1/1).

14.1/2 Subjunctive mood

For complete table of λύω see Appendix 1.

The subjunctive has only one set of endings, which are applied to the present and aorist stems (the latter without the augment). The endings are formed by lengthening all the initial short vowels (even when the first element of a diphthong) of the present indicative endings:

Active: -ω, -ηc, -η, -ωμεν, -ητε, -ωσι(v).

Middle and passive: -ωματ, -η, -ηται, -ωμεθα, -ηθε, -ωνται

Note that ει becomes η but in ου > ω (3rd pl. act.) the second element of the diphthong disappears. As the aorist passive takes active endings (11.1/1), for the aorist passive subjunctive of λύω we have λυθῶ¹, λυθῆται etc.

In the present subjunctive of contracted verbs the rules of contraction apply as for the indicative (5.1/2). Paradigms will be found in Appendix 2.

The endings for the subjunctive are classified as primary (4.1/1 note 1 and 8.1/1f; we have -σι(v) in the 3rd pl. act., -ματ in the 1st s. mid./pass., etc.). This classification is relevant to the use of the subjunctive in certain subordinate clauses (14.1/4c).

Notes

- 1 The indicative and subjunctive coincide in a few forms, e.g. λύω, τιμῶ, τιμᾶται.
- 2 Strong aorists and root aorists have the normal subjunctive endings (i.e. -ω, -ηc, -η etc.), except for a few root aorists in -ων, which have -ω, -ηc, -ω, -ωμεν, -ωτε, -ωσι(v). An example is ἔγνων (γιγνώσκω), subj. γνῶ, γνῶc, γνῶ, γνόωεν, γνῶτε, γνῶσι(v); cf. the present and aorist subjunctive active of δίδωμι (18.1/2 note 1).
- 3 The subjunctive of εἰμί is identical with the endings of the present subjunctive of λύω, viz ὁ, ἥc, ἦ, ὡμεν, ἤτε, ὥσι(v).

14.1/3 Optative mood

For complete table of λύω see Appendix 1.

¹ The aorist passive subjunctive is always accented with a circumflex on the first syllable of the ending (the circumflex indicates contraction, λυθῶ < λυθέω etc.).

As optative, like the subjunctive, uses the same stems as the indicative, but its endings show some variety between tenses. For **λέων** and other uncontracted -ω verbs we have:

- a) Present and future active: -οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν; e.g. λένοιμι, λένοις etc. (present); λένσοιμι, λένσοις, etc. (future).
- b) Present and future, middle and passive: -οιμην, -οιο, -οιτο, -οιμεθα, -οιсθε, -οιντο; e.g. λένοιμην (pres. mid./pass.), λένσοιμην (fut. mid.), λένθησοιμην (fut. pass.).
- c) Weak aorist active: -αιμι, -ειαс (or -αιс), -ειε(ν) (or -αι), -αιμεν, -αιтe, -ειав (or -αιев); e.g. λένсайми, λέнсеиас, etc.
- d) Weak aorist middle: -αιмηн, -αιо, -αιтo, -αιмeтha, -αιсthе, -αιнtо; e.g. λέнсаймηн, λέнсаiо, etc.
- e) In the aorist passive the final η of the stem is dropped (λυθη > λυθ) and to this are added: -ειην, -ειηс, -εиη, -εимен, -εите, -εиев; e.g. λущeиnъ, λущeиcъ, etc.

Contracted -ω verbs have different endings for the singular of the present optative active: -οιην, -οιηс, -οиη. These, and the other present endings, contract according to the rules given at 5.1/2 (for paradigms see Appendix 2).

Present active

πιμών (πιμα-οίην), πιμώηс, etc. πιμώμηн (πιμα-οимηн), πιμо, etc.
ποιοιηн (ποιε-οίηн), ποιоиηс, etc. ποиоимен (ποиe-οимен), ποиоио, etc.
δηλοиηн (δηлo-οіηн), δηлoиηс, etc. δηлoимен (δηлo-οимен), δηлoио, etc.

In the future, aorist, and perfect of contracted verbs the optative is formed by taking the appropriate stem and adding the normal endings.

The endings of the optative are classified as **historic** (4.1/1 note 1 and 8.1/1f; we have -v in the 3rd pl. act., -mн in the 1st s. mid./pass., etc.). This classification is relevant to the use of the optative in certain subordinate clauses (14.1/4c).

Notes

- i) The optative of the strong aorist has the same endings as the present; e.g. the aorist optative active of μανθάνω is μάθοιμι, μάθοиc, μáтhoи, μáтhoимen, μáтhoиte, μáтhoиeв.
- ii) The root aorist ἔβην (βαίνω) has an optative βαίην, βаiеc, βаiеn, βаiеmeв, βаiеte, βаiеv (cf. the optative of -έδραν which is -δραίηn, -δρaиc, etc.) but other root aorists in -ην have an optative in -ειηn, -εiеc, etc., just as that of the aorist passive. The optative of root aorists in -ωn has the endings -οiηn, -οiеc, etc., and so from γέγνων (γιγнóckω) we have γnoiηn, γnoiеc, γnoiеn, γnoiеmeв, γnoiеte, γnoiеv. The optative of root aorists in -uv is extremely rare.

- 3 The present optative of εἰμί is εἴην, εἴης, εἴη, εἴμεν, εἴτε.
εἴεν. The future optative is ἔσοιμην, ἔσοιο, ἔσοιτο, etc.

14.1/4 Uses of the subjunctive and optative

The subjunctive and optative complement each other in several types of subordinate clauses, but in main clauses their uses are quite distinct.

(a) Subjunctive in main clauses

- (i) The jussive subjunctive (negated by μή) is used for giving orders but, because we also have the imperative (17.1/1), its use is limited. In the first person plural (the singular is possible but not as common) it expresses self-exhortation or self-encouragement: μή, πρὸς θεῶν, μαίνωμεθα *in the name of (πρὸς) the gods, let us not be mad!* The use of the second and third persons of the jussive subjunctive complements the imperative mood in the aorist. Both are treated at 17.1/1.
- (ii) The deliberative subjunctive (negated by μή) is used exclusively in questions and indicates the uncertainty of the speaker about the future and what must be done (in English we use the verb *to be* followed by an infinitive):

εἴπωμεν ή στήμωμεν; *Are we to speak or keep silent?*

ποι φύγω μητρὸς χέρας; *Where am I to escape my mother's hands?*

(b) Optative in main clauses

The two uses of the optative in main clauses, to express a future wish and to express a future potential, are complemented by the indicative, which is used for both constructions in the present and past. For this reason we shall treat all forms of wishes at 21.1/1, of conditions at 18.1/5 and of potentials at 19.1/2.

(c) Subordinate clauses where the subjunctive and optative complement each other

In three types of subordinate clause the subjunctive is used after a main verb in a primary tense (4.1/1 note 1), the optative after a main verb in a historic tense. This reflects the fact that the subjunctive has primary endings (14.1/2) and the optative has historic endings (14.1/3).

In uses (i) and (ii) both subjunctive and optative can be literally translated by *may* or *might*. In (iii) both are to be translated by an indicative in English:

(i) Purpose clauses (negated by μή)

These can be introduced by ἵνα or ὅπως (both conjunctions meaning *in order that, so that*). The negative is μή, but a negated purpose clause can also be introduced by μὴ alone.

ἀποφεύγομεν ἵνα (or ὅπως) οἱ Βάρβαροι μὴ ἔλωσιν τὴνάς.
We are fleeing so that the barbarians may not capture us.

ἀπεφύγομεν ἵνα (or ὅπως) οἱ Βάρβαροι μὴ ἔλοιεν τὴνάς.
We fled so that the barbarians might not capture us.

In both cases ἵνα/ὅπως ... μή could be replaced by μὴ at the beginning of the purpose clause (μὴ οἱ βάρβαροι ἔλωσιν/ἔλοιεν τὴνάς).

The subjunctive is often retained after a historic main verb, as this was regarded as producing a vivid effect (cf. vivid present, see note on 7.2.13 l.8). The second of the above examples would then become: ἀπεφύγομεν ἵνα (or ὅπως) οἱ βάρβαροι μὴ ἔλωσιν τὴνάς. As English has no way of bringing out the force of the subjunctive here, we must translate as previously.

(ii) Noun clauses after verbs of fearing (negated by οὐ)

The most common verb meaning *to fear* is φοβέομαι, which functions as a passive deponent with a middle future (11.1/1 note; it is not a true deponent as we also have an active φοβέω *terrify*). φοβέομαι and other verbs of fearing can be followed by a noun in the accusative: τὸν λέοντα φοβοῦμαι *I fear (or am afraid of) the lion*. They may also be followed by a clause which performs the same function as a noun (and hence is called a noun clause): *I am afraid that the lion may eat me*. Most (but not all) clauses of this sort have reference to a time subsequent to that of the main verb and in Greek are introduced by μή, which here, and elsewhere when used as a conjunction, can be literally translated by *lest*. The verb in the μή clause is put into the subjunctive after a main verb in a primary tense or into the optative after a main verb in a historic tense. As with purpose clauses, the subjunctive can be retained after a historic tense for a vivid effect.

φοβοῦμαι μὴ ὁ λέων με φάγῃ. *I am afraid that (lit. lest) the lion may (or will) eat me.*

ἐφοβήθην μὴ ὁ λέων με φάγοι (or φάγῃ). *I was afraid that the lion might (or would) eat me.*

If the μή clause is negated, the negative is οὐ:

οἱ λέων φοβεῖται μὴ τροφὴν *The lion is afraid that he may not find food.*

The noun clause can also have reference to the same time as, or a time anterior to, the verb of fearing. Here μή is followed by the indicative because what is feared either is happening or has happened:

φοβοῦμαι μὴ οἱ λέων τὸν
εμὸν φίλον νῦν ἔσθιει/τὴν
εὑπῆγεν γυναῖκα ἔχθες ἔφαγεν. *I am afraid that the lion is now eating my friend / ate my wife yesterday.*

Where in English a verb of fearing is followed by an infinitive, Greek has the same construction:

αἱ γύλλαι οὐ φοβοῦνται *The fleas are not afraid to eat the lion (or of eating the lion).*

(iii) Indefinite subordinate clauses (negated by μή)

Certain temporal conjunctions (e.g. ἐπει, ὅτε) may introduce a subordinate clause referring to the present or past and be followed by the indicative. Greek idiom here is very similar to that of English and we have already met examples (e.g. at 7.2.12). These clauses refer to single definite events. Another type of subordinate clause is that with an indefinite sense and is expressed in English by the addition of *ever*. In *I dislike what he is doing* the subordinate clause refers to a specific thing (viz the thing that he is doing), but in *I dislike whatever he does* the subordinate clause refers to a general class of thing (viz whatever thing he does), and so is called **indefinite**. Such clauses may be adjectival (as above), or adverbial, e.g. *I am going wherever my sister goes* (contrast *I am going to where my sister lives* where the adverbial clause refers to a definite place).

In Greek the construction used for these clauses in primary sequence (i.e. when the main verb is in a primary tense) is similar. The particle ὅτι, which here¹ is the equivalent of *ever*, is added to the subordinate clause but in addition the verb is put into the subjunctive. ὅτι coalesces with certain conjunctions, e.g. ὅταν *whenever* (= ὅτε + ὅτι), ἐπειδάν (= ἐπειδή + ὅτι) *whenever*. Examples of indefinite clauses in primary sequence are:

ὅταν τις κλέπῃ, ζημιούνται. *Whenever anyone steals his is punished.*

¹ ὅτι has an entirely different force when used in a main clause (18.1/5).

πράττουσιν ἀ τὸν βούλωνται. *They do whatever they want [to do].*

Compare the above with the definite relative clause in:

πράττουσιν ἢ βούλονται. They are doing [the things] which they want [to do].

Because we can never be completely certain of what is going to happen in the future, the construction of *öv* + subjunctive is very common in subordinate temporal clauses with a future reference (cf. 18.1/5). Often English idiom does not require us to translate *öv*:

ἡ Δίκη μάρψει τοὺς κακοὺς ὅταν τύχῃ. *Justice will seize the wicked men when (lit. whenever) she finds [them].*

For indefinite subordinate clauses in historic sequence the optative without *av* is used (we do not have the option of the primary construction as in (i) and (ii) above):

ο Κύρος ἐθήρευεν ἀπὸ ἵππου Cyrus used to hunt from
όποτε γυμνάσαι βούλοιτο horseback whenever (or
εαυτὸν καὶ τοὺς ἵππους. simply when) he wanted
to exercise himself and his horses.

The negative for all indefinite clauses is μή:

ο μωρός γελά καὶ ὅταν τι
μὴ γέλοιον ἦ.

Fools laugh (lit. the fool laughs) even when something is not funny.

(d) Optative in indirect speech

The optative has two further uses in subordinate clauses, one of which we shall deal with here (for the other see 18.1/5). In indirect speech which is introduced by a verb in a historic tense (*he said that ...; he asked if ... etc.*) all finite verbs may be put into the optative. There is no change in sense, and optatives of this sort are translated as indicatives:

ο) Κλέανδρος εἶπεν ὅτι
Δέξιππον οὐκ ἐπαινοίη
(or ind. ἐπαινεῖ). Cleander said that he did
not commend Dexippus
(original: Δέξιππον οὐκ
ἐπαινῶ I do not
commend Dexippus).

εἶπεν ὅτι κατίδοι (or κατεῖδε,
< καθοράω) στράτευμα.

He said that he had caught sight of an army
(original: κατεῖδον στράτευμα *I caught sight of an army*; on the use of the English pluperfect *had caught* see 16.1/2).

Ξενοφῶν οὐκ ἤρετο τί τὸ πάθος εἴη (or ἔστιν).

Xenophon did not ask what the misfortune was
(original: τί ἔστι τὸ πάθος; *what is the misfortune?*).

Finite verbs in indirect speech always retain the tense of the original direct speech (8.1/3b), and consequently the distinction between the present and aorist optative here involves time, not aspect, as the above examples show.

A verb in a future tense in direct speech can be put into the future optative when reported in historic sequence: εἶπον ὅτι τοῦτο ποιήσοιμι (or ποιήσω) *I said that I would do this* (original: τοῦτο ποιήσω *I shall do this*). The future optative has no other uses.

Notes

- When an adverbial clause of reason (introduced by ὅτι *because*, ἐπει *since*, etc.) occurs after a historic tense its verb is put into the optative if the speaker or writer wishes to ascribe a reason or motive to the subject of the main verb but does not vouch for it himself. This type of expression is called **virtual indirect speech** as no verb of saying, thinking, etc. is actually used. The subordinating conjunction is to be translated by *on the grounds that, thinking/saying that:*

οἱ Ἀθηναῖοι τὸν Περικλέα
ἐκάκιζον ὅτι στρατηγὸς
ῶν οὐκ ἐπεξάγοι.

The Athenians abused Pericles on the grounds that, [though] being general, he did not lead [them] out.

- When a deliberative question (*τί ποιῶμεν; what are we to do?*) is reported after a verb in a historic tense its verb may be put into the optative:

ἡποροῦμεν τί (or ὅτι)
ποιοῖμεν

We were at a loss [as to] what we should do.

The subjunctive may, however, be retained.

14.2 Greek reading

In addition to translating, define each use of the subjunctive and optative.

- 1# ἔνεστι γάρ τις καὶ λόγοις ήδονή,
ληθῆν ὅταν ποιῶσι τῶν σύντων κακῶν.
- 2# πῶς οὖν μάχωμαι θνητὸς ὡν θείᾳ τύχῃ;
- 3# νοῦν χρὴ θεᾶσθαι, νοῦν· τι τῆς εὐμορφίας
ὄφελος, ὅταν τις μὴ καλὰς φρενας ἔχῃ;
- 4# ὃς ἀν δίς ναυαγῆῃ, μάτην μεμφεται Ποσειδῶνα.
- 5# Σωκράτης ἔφη τοὺς μὲν πολλοὺς ἀνθρώπους ζῆν ἵνα
ἐσθίωσιν, αὐτὸς δὲ ἐσθίειν ἵνα ζῇ.
- 6# φάγωμεν καὶ πίωμεν· αὐτριον γὰρ ἀποθητίκομεν.
- 7# θεὸς αἰτιαν φύει βροτοῖς
ὅταν κακῶσαι δῶμα παμπηδην θελῃ.
- 8# ὡς χαρίεν ἔειται ἀνθρωπος ὅταν ἀνθρωπος ή.
- 9# A. τις ἔστιν οὗτος; B. ιατρός. A. ὡς κακῶς ἔχει
ἄπας ιατρος, έαν κακῶς μηδείς ἔχῃ.
- 10# σφόδρ' ἔστιν ημῶν ὁ βίος οἵνω προσφερής·
ὅταν ή τὸ λοιπὸν μικρόν, δύος γίγνεται.
- 11# οἱ μὲν φοβούμενοι μὴ φύγωσι πατρίδα καὶ οἱ μέλλοντες
μάχεσθαι φοβούμενοι μὴ ήττηθῶσιν οὔτε σίτου οὔτε ὑπνου
δύνανται λαγχανειν διὰ τὸν φόβον· οἱ δὲ ηδη φυγάδες, ηδη
δὲ ήττηθέντες δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν
καὶ καθεύδειν.
- 12# πίθηκος οἱ πίθηκος κάν (= καὶ ἐάν) χρυσᾶ ἔχῃ σάνδαλα.
- 13# ἐφοβήθησαν οἱ Ἑλληνες μὴ προσάγοιεν οἱ Πέρσαι πρὸς τὸ
κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν.
- 14# οἱ δὲ ἀνήρ, ὃν συνέλαβον, ἐρωτώμενος ποδαπὸς εἶη, Πέρσης
μὲν ἔφη εἰναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου
στρατεύματος ὅπως ἐπιτήδεια λάβοι.
- 15# οἱ Διογένης, ιδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν
εἰπών, ἵνα μὴ πληγῷ.
- 16# τοῦ θανεῖν ἀπειρίᾳ
πᾶς τις φοβεῖται φῶς λιπεῖν τοῦ ήλιού.
- 17# ἔτρεχε τις μὴ βρεχθείη καὶ εἰς βόθρον ἀπεπνίγη.
- 18# ἄμα δὲ τῇ ήμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι
Κύρος οὔτε ἄλλον πέμποι σημανοῦντα ὅτι χρὴ ποιεῖν, οὔτε
αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασμένοις ἢ
εἶχον καὶ ἐξοπλισμένοις ιέναι (*to go*) εἰς τὸ πρόσθεν. ηδη
δὲ ἐν ὄρμῇ σύντων, ἄμα ἥλιφ ἀνέχοντι ἥλθε Προκλῆς ὁ
Τευθρανίας ἄρχων καὶ Γλοῦς ὁ Ταμῶ. οὗτοι δὲ εἰπον ὅτι
Κύρος μὲν ἀποθάνοι, Ἀριατίος δὲ ἐν τῷ σταθμῷ εἴη μετὰ τῶν

εἶπεν ὅτι κατίδοι (or κατεῖδε,
< καθοράω) στράτευμα.

He said that he had caught sight of an army
(original: κατεῖδον
στράτευμα *I caught sight of an army*; on the use of the English pluperfect *had caught* see 16.1/2).

Ξενοφῶν οὐκ ἥρετο τί τὸ πάθος εἴη (or ἔστιν).

Xenophon did not ask what the misfortune was
(original: τί ἔστι τὸ πάθος; *what is the misfortune?*).

Finite verbs in indirect speech always retain the tense of the original direct speech (8.1/3b), and consequently the distinction between the present and aorist optative here involves time, not aspect, as the above examples show.

A verb in a future tense in direct speech can be put into the future optative when reported in historic sequence: εἰπον ὅτι τοῦτο ποιήσομι (or ποιήσω) *I said that I would do this* (original: τοῦτο ποιησώ *I shall do this*). The future optative has no other uses.

Notes

- When an adverbial clause of reason (introduced by ὅτι *because*, ἐπει *since*, etc.) occurs after a historic tense its verb is put into the optative if the speaker or writer wishes to ascribe a reason or motive to the subject of the main verb but does not vouch for it himself. This type of expression is called **virtual indirect speech** as no verb of saying, thinking, etc. is actually used. The subordinating conjunction is to be translated by *on the grounds that, thinking/saying that*:

οἱ Ἀθηναῖοι τὸν Περικλέσ ἐκάκιζον ὅτι στρατηγὸς ῶν οὐκ ἐπεξάγοι.	The Athenians abused Pericles on the grounds that, [though] being general, he did not lead [them] out.
--	--

- When a deliberative question (*τί ποιῶμεν; what are we to do?*) is reported after a verb in a historic tense its verb may be put into the optative:

ἡποροῦμεν τί (or ὅτι) ποιοῦμεν	We were at a loss [as to] what we should do.
-----------------------------------	---

The subjunctive may, however, be retained.

14.2 Greek reading

In addition to translating, define each use of the subjunctive and optative.

- 1# ἐνεκτὶ γάρ τις καὶ λόγοις ήδονή,
ληθῆν ὅταν ποιῶσι τῶν ὄντων κακῶν.
- 2# πῶς οὖν μάχωμαι θνητὸς ὃν θείᾳ τύχῃ;
- 3# νοῦν χρὴ θεᾶσθαι, νοῦν· τί τῆς εὐμορφίας
օφελος, ὅταν τις μὴ καλὰς φρένας ἔχῃ;
- 4# ὃς ἀν δίς ναυαγηῇ, ματην μέμφεται Ποσειδῶνα.
- 5# Σωκράτης ἔφη τοὺς μὲν πολλοὺς ἀνθρώπους ζῆν ίνα
ἐσθίωσιν, αὐτὸς δὲ ἐσθίειν ίνα ζῆι.
- 6# φάγωμεν καὶ πιώμεν· αὔριον γάρ ἀποθνήσκομεν.
- 7# θεὸς αἰτιαν φυει βροτοῖς
ὅταν κακῶσι δάδα παμπηδην θέλῃ.
- 8# ὡς χαρίεν ἔειται ἄνθρωπος ὅταν ἄνθρωπος ἦ.
- 9# Α. τις ἔστιν οὗτος; Β. ιατρός. Α. ὡς κακῶς ἔχει
ἀπας ιατρός, εἴαν κακῶς μηδείς ἔχῃ.
- 10# σφόδρ' ἔστιν ἡμῶν ὁ βίος οἵνῳ προσφερῆς·
ὅταν ἦ τὸ λοιπὸν μικρόν, δξος γίγνεται.
- 11# οἱ μὲν φοβούμενοι μὴ φύγωσι πατρίδα καὶ οἱ μέλλοντες
μάχεσθαι φοβούμενοι μὴ ηττηθῶσιν οὔτε σίτου οὔτε ὕπνου
δύνανται λαγχάνειν διὰ τὸν φόβον· οἱ δὲ ἥδη φυγάδες, ἥδη
δὲ ηττηθέντες δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐσθίειν
καὶ καθεύδειν.
- 12# πίθηκος ὁ πίθηκος κάν (= καὶ εάν) χρυσᾶ ἔχῃ cάνδαλα.
- 13# ἐφοβήθησαν οἱ Ἕλληνες μὴ προσαγοιεν οἱ Πέρσαι πρὸς τὸ
κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν.
- 14# οἱ δὲ ἀνήρ, ὃν συνέλαβον, ἐρωτώμενος ποδαπὸς εἶη, Πέρσης
μὲν ἔφη εἶναι, πορευεσθαι δ' ἀπὸ τοῦ Τιριβαζού
στρατεύματος ὅπως ἐπιτίθεια λάβοι.
- 15# οἱ Διογένης, ιδών τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν
εἰπών, ίνα μὴ πληγῷ.
- 16# τοῦ θανεῖν ἀπειρίᾳ
πᾶς τις φοβεῖται φῶς λιπεῖν τὸδ ἥλιον.
- 17# ἐτρεχέτις μὴ βρεχθείη καὶ εἰς βόθρον ἀπεπνίγη.
- 18# ἄμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι
Κύρος οὔτε ἄλλον πέμποι σημανοῦντα ὅτι χρὴ ποιεῖν, οὔτε
αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἂ
είχον καὶ ἐξοπλισαμένοις ιέναι (*to go*) εἰς τὸ πρόσθεν. ἥδη
δὲ ἐν ὄρμῃ ὄντων, ἄμα ἥλιψ ἀνέχοντι ἥλθε Προκλῆς ὁ 5
Τευθρανίας ἄρχων καὶ Γλοῦν ὁ Ταμῶ. οὗτοι δὲ εἰπον ὅτι
Κύρος μὲν ἀποθάνοι, Ἀριαῖος δὲ ἐν τῷ σταθμῷ εἴη μετὰ τῶν

ἄλλων βαρβάρων καὶ λέγοι ὅτι ταύτην τὴν ἡμέραν περιμενοῦσεν αὐτούς.

- 19 εἴ ποτε τοὺς στρατιώτας εὐτάκτως βαδίζοντας ἵδοι,
ἐπήνεσεν.
20# νόμον φοβηθεὶς οὐ ταραχθήσῃ νόμῳ.

Notes

- 1 *I.1 ἔνεκτι is in* is followed by the dat. λόγοισιν. *I.2* The first two words would be in reverse order in prose; ὄντων (< ὄν) lit. *being*, i.e. *existing*.
- 3 The pl. φρένες is very often used with the meaning of the singular (*here mind*).
- 5 τοὺς πολλοὺς ἀνθρώπους *most people, the majority of people* (cf. note on τοῖς πολλοῖς in 8.2.11 and on τὰ πολλά in 13.3(i) *I.14*)
- 7 φύει here *plant*; βροτοῖς *in mortals* (dat. to express place where, 23.1/2n); take παμπήδην with κακῶσαι (*ruin completely*).
- 8 ὡς exclamatory *how* (also in 9, see 22.1/1a(ii)); χαρίεν (n.) lit. *charming thing*; ἀνθρωπος (penultimate word) i.e. *a [real] human being*.
- 9 A and B hold this conversation on seeing a destitute doctor; A's second remark plays on two possible meanings of κακῶς ἔχω (a) *I am destitute*, (b) *I am sick* (on ἔχω + adv. to express a state see note on 8.2.9 *I.1f.*).
- 11 φεύγω + acc. here means *go/be in exile from* (17.1/5); λαγχάνειν (+ gen., lit. *get*) should be translated *take* (the men spoken of can obtain food and have time for sleep, but their fear prevents them from taking either); δύνανται on deponents in -αμαί see 19.1/3b; μᾶλλον + gen. *more than* (genitive of comparison 17.1/4a).
- 13 προσάγω is here used intransitively, *advance*.
- 14 συνέλαβον (< συλλαμβόνω) take as 3rd pl., not as 1st s.
- 15 εἰπών coincidental use of the aorist pple. (12.1/1); πληγῷ 1st s. aor. subj. pass. of πλήγτω.
- 17 The pass. of βρέχω means *to get wet*; εἰς illustrates the pregnant use of prepositions (see on 9.2.13 *I.14*) – the person must have fallen into the hole before drowning in it. Consequently εἰς βόθρον is to be translated by *in a hole*.
- 18 *II.2f. πέμποι* and *φάνιοντο* opt. in indirect speech 14.1/4d; σημανοῦντα fut. pple. to express purpose, 12.1/2a(v); ὅτι here the indirect interrogative pronoun (10.1/2b note 1), trans. *what*; ἔδοξεν (< δοκέω) αὐτοῖς *it seemed good to them*, i.e. *they decided* (21.1/4). *II.4f. εἰς τὸ πρόσθεν* to the *in front [place]*, i.e. *forward*; ὄντων is the pple. of a genitive

absolute in which the subject (*σύντον*) is omitted, lit. [*they*] *being already at the point of starting* (*όρμη*); ἥλθε is singular because it agrees with the nearer subject (*Προκλῆς*) only. *I.6* ὁ Ταμῶ *the son of Tamos* (*Ταμώς*, which is declined like *νέως* 13.1/1a), for this use of the definite article see 5.1/3 note 2.

I.9 περιμενοῦεν the fut. opt. represents a fut. ind. in direct speech (14.1/4d).

19 As the optative in itself makes the *εἰ* clause indefinite (14.1/4c(iii)), *ποτέ* is really superfluous.

20 *ταραχθῆσῃ* 2nd s. fut. ind. pass. of *ταράττω*.

15.1 Grammar

15.1/1 Perfect indicative active

The perfect tense in both Greek and English expresses a present state resulting from an action in the past. *κέκλεικα τὴν θύραν* *I have closed the door* means that the door is now closed as a result of my past action of closing it. The aorist *ἔκλεισα τὴν θύραν* *I closed the door* describes a single past action, but tells us nothing about the present state of the door, not even whether it is still in existence. Because the perfect tense describes a present state it is classified as a **primary tense** (4.1/1 note 1). The perfect is by no means as common as the aorist and does not exist in every Greek verb.

There are two types of the perfect active, called **weak** and **strong**; only in the few verbs with both is there a difference in meaning (see note 2). There is a common set of endings (in the indicative **-α**, **-ας**, **-εν**, **-αμεν**, **-ατε**, **-ατιν(ν)**), but, whereas the strong perfect, like the strong aorist, has no suffix, the weak perfect has a suffixed **κ** which is attached in a way similar to that of the **c** of the weak aorist (see below).

The stem of the perfect is normally modified by **reduplication**. Thus if a verb begins with a single consonant (except **ρ**) or with two consonants of which the second is **λ**, **μ**, **ν**, or **ρ**, the initial consonant is doubled with the insertion of **ε**; hence weak *λέλυκα* (*λῦω*) *I have loosened*; *πεπίστευκα* (*πίστεύω*) *I have trusted*; *κέκλεικα* (*κλειώ*) *I have closed*; strong *γέγραφα* (*γράφω*) *I have written*. When, however, the initial consonant is an aspirate (**θ**, **φ**, **χ**), it is reduplicated in its unaspirated form: *τεθήρακα* (*θηράω*) *I have hunted*; *πεφόνευκα* (*φονεύω*) *I have murdered*; *κεχόρευκα* (*χορεύω*) *I have danced*.

In other cases the perfect stem is not reduplicated but simply augmented by the temporal augment (4.1/1 note 2(ii)) for verbs with an initial vowel or diphthong: ἤχα (ἄγω) *I have led*; ἤρκα (αἱρέω) *I have captured* (see also note 3); or by the syllabic augment (4.1/1 note 2(i)) for verbs beginning with ρ, a double consonant (ζ, ξ, ψ), or two consonants (the second not being λ, μ, ν, ρ): ἔρριφα (ρίπτω) *I have thrown*; εξήτηκα (ξητέω) *I have sought*; ἔκτικα (κτίζω) *I have founded*.

The conjugation of λέλυκα (perf. ind. act. of λύω) will be found in Appendix 1. An example of a strong perfect is ἔρριφα (ρίπτω *throw*), which is conjugated: ἔρριφα, ἔρριφας, ἔρριφε(v), ἔρριφαμεν, ἔρριφατε, ἔρριφασι(v).

The weak perfect occurs mostly in:

- (a) stems ending in vowels or diphthongs. Here the κ suffix is added to the present stem: κέκλεικα (κλείω). As in the aorist, the final vowel of most contracted verbs is lengthened: δεδήλωκα (δηλόω).
- (b) stems ending in λ and ρ, where the κ suffix must be added to the original stem (i.e. the present stem stripped of any suffix, cf. 11.1/3): ἄγγελκα (ἀγγέλλω, i.e. ἀγγέλ-γω); ἥρκα (αἱρώ, i.e. αἱρ-γω).
- (c) dental stems (6.1/4), where the final dental is lost before the κ suffix: πέπεικα (πείθω); κεκόμικα (κομίζω, stem κομιδ-).

The strong perfect occurs in palatal and labial stems: πέφενγα (φεύγω); γεγραφα (γράφω). Often a final unaspirated consonant is aspirated (i.e. γ/κ > χ; β/π > φ): πέπρᾶχα (πράττω stem πραγ-); τέτριφα (τρίβω *rub* stem τριβ-). In many strong perfects an ε in the present stem is changed to ο: λέλοιπα (λείπω); πέπομφα (πέμπω). A few verbs with stems in other consonants have a strong perfect, e.g. γέγονα (γίγνομαι – note change in voice; the verb has another perfect γεγένημαι, which has the same meaning as γέγονα). For other examples of all types see Principal parts of verbs.

Notes

- 1 The strong perfect of some otherwise transitive verbs has an intransitive sense: ἐγείρω *I wake (somebody) up* (tr.), ἐγρήγορα (on this form see below note 3) *I have woken up* (intr.), i.e. *I am awake*.
- 2 πείθω and πράττω each have both a transitive and an intransitive perfect:
transitive: πεπεικα *I have persuaded*; πέπρᾶχα *I have done*.
intransitive: πέποιθα *I have confidence in (+ dat.)*, i.e. *I trust*; πέπρᾶγα *I have fared*.

Note that *πέποιθα* can be translated by a present tense in English (*I trust*; cf. *ἐγρήγορα* above). A few other verbs (e.g. *ὅλλυμι*, 20.1/1 note 2) follow *πείθω* and *πράττω* in having a transitive weak perfect and an intransitive strong perfect.

- 3 Some verbs which begin with α, ε, ο reduplicate their entire initial syllable in addition to lengthening their original initial vowel:
ἀκηκοα (*ἀκούω* – the only common verb in a vowel stem which has a strong perfect)
ἐγρήγορα (*ἐγείρω* – the reduplicated syllable *ἐγρ-* also contains the ρ of the stem).
- 4 Many perfects are slightly irregular, e.g. *βέβληκα* (*βάλλω*); *κέκληκα* (*καλέω*); *πέπτωκα* (*πίπτω*).

15.1/2 Verbs used with participles

In the sentence *Περικλέστις εἶδον ἐν τῇ ἀγορᾷ βαδίζοντα I saw Pericles walking in the agora* the participle is not used in any of the ways mentioned in 12.1/2, where participles qualify either the finite verb of their clause or the clause itself. Here *βαδίζοντα* gives us further information (*I not only saw Pericles – I saw him walking*; cf. ex. in 12.2.17 l.2) and is called a **supplementary participle**. Participles can only be used in this way with verbs whose meaning permits it (as *όρω* in Greek and *see* in English). Most can be classified according to their meaning. With some the accompanying participle may occur in a case other than the accusative.

- (a) Verbs of knowing and perceiving, e.g. *ἐπίσταμαι* (present tense as for *δύναμαι*, 19.1/3b) *know*; *γιγνώσκω* *recognise*; *όράω* *see*; *αἰσθάνομαι* *perceive*; *πυνθάνομαι* *ascertain*; *ἀκούω* *hear*; *μανθάνω* *learn*:

τῶν στρατιωτῶν τις εἶδε
 Κλεαρχὸν διελαύνοντα.
 ἦκουεν τὸν βοῶντος.

*One of the soldiers saw Clearchus riding through.
 They heard him shouting*
(genitive because *ἀκούω* is followed by the genitive of the person heard – 13.1/2a(iii)).

These verbs can also be followed by a noun clause introduced by *ὅτι* (8.1/3b):

οἱ Δωριεὺς εὖ ἤπιστατο ὅτι
 (αὐτὸς) εὑήσει τὴν
 βασιλείαν.

Dorieus knew well that he (himself) would obtain the kingship.

All such *ὅτι* clauses can, however, be converted to a participial phrase. When the subject of the participle is the same as the subject of the finite verb (as in the converted form of this example), the participle is put into the nominative; the subject itself will only be expressed if emphasis is required (normally some form of *αὐτός*; cf. nominative and infinitive, 8.1/3a): *ὁ Δωριεὺς εὑν ἤπιστατο* (*αὐτὸς*) *εχήσων τὴν βασιλείαν* (the meaning is the same as above).

When the subject of the participle is not the same as that of the finite verb both the participle and its subject are put into the accusative:

ἔμαθε τὴν Χερρόνησον πόλεις ἔνδεκα ἢ δώδεκα ἔχουσαν.

*He learnt that the Chersonese had eleven or twelve cities (= *ὅτι ἡ Χερρόνησος ἔχει* ...).*

Verbs of knowing and learning can also be followed by an infinitive, but in the sense of *know/learn how to* ...: *ἐπίσταμαι νεῖν* *I know how to swim.*

- (b) Verbs of beginning, stopping, continuing, e.g. *ἄρχομαι* (mid.) *begin* (doing something; the middle is more common than the active in this use); *παύω* *stop* (someone doing something); *παύομαι* (mid.) *stop* (doing something oneself); *διατελέω* *continue*. With such verbs in English we have sometimes a participle, sometimes an infinitive.

<i>ὁ ἄνεμος ἐπαύσατο θύῶν.</i>	<i>The wind stopped raging.</i>
<i>μόνοι Θρακῶν διατελοῦντιν ὄντες ἐλεύθεροι.</i>	<i>Alone of the Thracians they continue to be free.</i>
<i>γελῶντας εχθροὺς παύσομεν τῇ νῦν ὁδῷ.</i>	<i>With our present journey we will stop our enemies laughing.</i>

ἄρχομαι regularly takes a participle: *ἄρξομαι διδάσκων* *I shall begin teaching.* However, as with the English *begin*, an infinitive is also found: *ἤρξαντο οἰκοδομεῖν* *they began to build.*

- (c) Verbs of emotion, e.g. *ἥδομαι*, *χαίρω* both *be pleased, take pleasure*; *ἄχθομαι* *be vexed*; *αἰσχύνομαι* *be ashamed*:

<i>ἥδομαι ἀκούων σου φρονίμους λόγους.</i>	<i>I am pleased to hear wise words from you.</i>
<i>οὐκ αἰσχύνῃ εἰς τοιαῦτα ἄγων τοὺς λόγους;</i>	<i>Aren't you ashamed at bringing the argument to such a point? (lit. to such things).</i>

αἰσχύνομαι may also be followed by an infinitive in the sense *be ashamed to do something* (and therefore not do it):

αἰσχύνομαι σε προσβλέπειν I am ashamed to look at you straight in the face.

Verbs of emotion may be followed by *ὅτι* and a finite verb with the same sense as their use with a participle. The first example above could be *ηδομαι ὅτι ἀκούω ...* (lit. *I am pleased that I hear ...*). They are followed by the dative in clauses such as *Πηνελοπείᾳ ἔχθομαι I am annoyed with Penelope.*

- (d) *φαίνομαι seem, be seen, be obvious.* Although *φαίνομαι* with an infinitive has the expected meaning *seem* (to be doing something), with a participle it means the same as *δῆλος/φανερός εἰμι + participle*, viz *I am obviously (doing something)*.

φαίνονται οὐδὲν λέγειν.

They seem to be speaking nonsense (lit. *saying nothing*).

φαίνονται οὐδὲν λέγοντες.

They are obviously speaking nonsense (lit. *they, saying nothing, are obvious*).

- (e) *τυγχάνω chance, happen* (to be doing something, i.e. *by chance I am [doing something]*; there is an etymological connection with *τυχή chance, fortune*). *τυγχάνω* is often used with a participle to express the idea that something has occurred fortuitously.¹

ἔτυχε τότε ἐλθών.

He happened to have come then (lit. *he chanced having come then*).

δηλώσω τὸ πᾶν ὃ παρὰ τοῦδε τυγχάνω μαθών.

I shall reveal the whole [matter] which I happen to have learnt from this man.

- (f) *λανθάνω escape the notice of (+ acc.)* and *φθάνω anticipate, be beforehand* can also be accompanied by a participle agreeing with their subject (in this construction they generally, but not always, have an object). As the main idea is contained in the participle, this will become the finite verb of the clause in an idiomatic translation:

¹ This verb must be distinguished from *γίγνομαι*, which means *happen* in the sense of *at place* (for its range of meanings see 8.1/2).

πάντας λανθάνει δάκρυα λείβων.

He sheds tears without anyone knowing (lit. he [in] shedding tears escapes the notice of all).

Μενέλεως ἡμᾶς ἔλαθε παρών.

Menelaus was present without us knowing (lit. Menelaus [in] being present escaped the notice of us).

ἔφθασαν τὸν χειμῶνα ἀνασπάσαντες τὰς ναῦς.

They hauled up their ships before winter (lit. they [in] hauling up their ships anticipated the winter).

ἔφθασαν οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀφίκομενοι.

The Scythians arrived at the bridge before the Persians (lit. the Scythians [in] arriving at the bridge anticipated the Persians).

The difference here between the present and aorist participle is one of aspect, not of time. A present participle indicates a condition or process (first and second examples), an aorist participle indicates an event (third and fourth examples). Cf. 12.1/1 and, for a similar distinction between the present and aorist infinitive, 4.1/1.

In sentences of this type it is, in fact, immaterial whether λανθάνω/θάνω appear as the finite verb with an accompanying participle (as above), or as the participle (always aorist; the participle here has no temporal force) with an accompanying finite verb. Thus in the first and third examples we could have, with identical meanings: πάντας λαθὼν δάκρυα λείβει (lit. *escaping the notice of all, he sheds tears*); φθασάντες οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀφίκοντο (lit. *the Scythians, anticipating the Persians, arrived at the bridge*).

15.2 Greek reading

- 1 σποδὸν φεύγων εἰς πῦρ ἐμπέπτωκα.
- 2 οὐδεὶς λανθάνει θεοὺς πονηρὰ ποιῶν.
- 3 καρκίνος ὄρθα βαδίζειν οὐ μεμάθηκεν.
- 4# ἅπαντές ἔσμεν εἰς τὸ νουθετεῖν σοφοί,
αὐτοὶ δ' ὀμαρτάνοντες οὐ γιγνάσκομεν.

- 5 εἰ̄ληφεν ἡ παγίς τὸν μῦν.
- 6# ἀνὴρ γὰρ ὅστις ἥδεται λέγων ἀεὶ,
ἔλαθεν ἐαυτὸν τοῖς συνοῦσιν ὃν βαρύν.
- 7 σκορπίους βέβρωκεν.
- 8# ὅστις καθ' ἑτέρου δόλια μηχανεύεται,
αὐτὸς καθ' αὐτοῦ λανθάνει ποιῶν.
- 9 ἔτυχον ἐν τῇ ἀγορᾷ οἱ ὀπλῖται καθεύδοντες.
- 10 Μενῶν δῆλος ἦν ἐπιθυμῶν πλουτεῖν ἰχυρῶς.
- 11 The crucifixion of Jesus
 παρέλαβον οὖν τὸν Ἰησοῦν· καὶ βαστάζων ἐαυτῷ τὸν σταυρὸν
 ἔξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται
 ἐβραϊκὶ Γολγοθα, ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
 ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.
 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν (*placed [it]*)⁵
 ἐπὶ τοῦ σταυροῦ, ΙΗΣΟΥΣ ΟΝ ΝΑΖΩΡΑΙΟΣ ΟΝ ΒΑΣΙΛΕΥΣ
 ΤΩΝ ΙΟΥΔΑΙΩΝ. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν
 τῶν Ἰουδαίων, ὅτι ἐγγὺς ὁ τόπος τῆς πόλεως ὅπου ἐσταύρωθη
 ὁ Ἰησοῦς. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων,
 μὴ γράψε (*do not write*), ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι¹⁰
 ἐκεῖνος εἶπεν, βασιλεὺς εἴμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ
 Πιλάτος, ὁ γέγραφα γέγραφα.
- 12 ἐπτὰ ἡμέρας, ἃς ἐπορεύοντο διὰ τῶν Καρδούχων, πάσας
 μαχόμενοι διετέλεσαν.
- 13 Κλεαρετος, παρακαλέσας τοὺς στρατιώτας, ἤγεν ἐπὶ τὸ
 χωρίον πορευομένον δ' αὐτὸν ἔφθασεν ἡμέρα γενομένη.
- 14 According to Plutarch intellectual pleasures are much
 superior to those of the body and therefore our reactions
 to the former are much more enthusiastic.
 ὁ Ἀρχιμήδης λούνομενος, ὃς φασιν, ἐκ τῆς ὑπερχύσεως
 ἐννοησας τὴν τοῦ στεφάνου μέτρησιν, οἷον ἐκ τίνος κατοχῆς
 ἡ ἐπιπνοίας, ἐξῆλατο βιῶν, εὔρηκα, καὶ τοῦτο πολλακις
 φθεγγόμενος ἐβάδιζεν. οὐδενὸς δ' ἀκηκόαμεν οὔτε
 γαστριμάργου οὗτως περιπαθῶς βιῶντος, βέβρωκα, οὔτε⁵
 ἐρωτικοῦ, πεφίληκα, μυρίων ἀκολάστων γενομένων καὶ
 ὄντων.
- 15# A. γεγάμηκε δήπου. B. τί cù λέγεις; ἀληθινῶς
 γεγάμηκεν, ὃν ἐγὼ ζῶντα περιπατοῦντά τε
 κατέλιπον;
- 16 τὸ δὲ μέγα τεῖχος ἐπαύσαντο οἱ κοδομοῦντες φοβούμενοι μὴ
 οὐχ ἱκανὸν εἴη ἀντέχειν.
- 17# ὅρῳ δὲ τοῖς πολλοῖσιν ἀνθρώποις ἐγὼ
 τίκτουσαν ὅμοιαν τὴν πάροιθ' εὐπραξίαν.

Notes

- 3 ὁρθά acc. n. pl. used adverbially (= ὁρθῶς, cf. 20.1/5).
- 4 εἰς *with respect to*.
- 6 ἀνὴρ ... ὅστις lit. *whatever man* (ὅστις is here the indefinite relative – 10.1/2b note 2) but translate *the man who*; ἔλαθεν gnomic aor.; translate by present; κυνοῦσι dat. pl. m. of the pres. pple of κύνειμι.
- 9 As the subject is plural ἔτυχον must be 3rd pl.
- 10 δῆλος ἡν̄ επιθυμῶν lit. *was obvious desiring*, i.e. *it was obvious/clear that M. desired*.
- 11 *l.3 Γολγοθα* has no accent because it is not a Greek word.
l.4 ἐντεῦθεν καὶ ἐντεῦθεν lit. *from here and from there*, i.e. *on each side*. *ll.7f.* Take πολλοί with τῶν Ιουδαιῶν and ἕγγυς with τῆς πόλεως. *l.9 ἔλεγον* *said* the imperfect is used because the subject is an unspecified number of individuals.
- 13 ἤγεν inceptive imperfect *began to lead*.
- 14 The famous story of Archimedes' discovery of the principle of displacement (when two bodies of the same weight are submerged they will displace the same amount of liquid only if they are of identical composition). Using this he was able to establish that his patron, Hiero of Syracuse, had been cheated by a jeweller who had been commissioned to make a crown of pure gold (the crown did not displace the same volume of water as an amount of gold of exactly equal weight). *ll.4f.* ἐβάδιζεν impf. to express repeated action *went about*; οὐδενὸς ... οὐτε ... οὐτε lit. *of no-one ... neither ... nor* but translate *neither of any ... nor of any ...*; ἀκηκόαμεν royal (or author's) plural. *l.6 ἀκολάστων* the adj. (*unrestrained, licentious*) is here used as a noun (*sensualist*).
- 16 φοβούμενοι μὴ οὐχ ... see 14.1/4c(ii).
- 17 τοῖς πολλοῖς *for the majority* (cf. 8.2.11); ὕβριν is governed by τίκτουσαν, which agrees with εὐπρᾶξιαν; πάροιθ'(ε) is an adv. but translate by an adj. *former*.

15.3 Extra reading

Prometheus Bound (1)

This is the first of two passages from the *Prometheus Bound*, a play which has come down under the name of the first great Attic tragedian, Aeschylus (525–456 BC). Its plot, like that of nearly all tragedies, is taken from mythology.

Prometheus, who belonged to an older but minor order of divinities called Titans, had helped Zeus wrestle supreme control of heaven from his father Cronos. At this stage mankind lived in primitive squalor, but Prometheus took pity on them and gave them fire. This he was obliged to steal from heaven as it had been the exclusive possession of the gods. Zeus, incensed by the theft, ordered that Prometheus be fastened to a rock at the ends of the earth. In the following scene, with which the play opens, Zeus' henchman Κράτος (*Might*), who with his fellow lackey Βία (*Violence*) has escorted Prometheus to the rock, tells Hephaestus, the divine blacksmith, to execute Zeus' command.

KPATOC

χθονὸς μὲν εἰς τηλουρὸν ἥκομεν πέδον,

Σκύθην ἐς οἴμον, ἄβροτον εἰς ἔρημιαν.

“Ηφαιστε, οἵ δε χρῆ μελεῖν επικτολὰς
ἄς τοι πατήρ ἐφείτο (*enjoined on*), τόνδε πρὸς πέτραις
ὑψηλοκρήμοις τὸν λεωργὸν ὄχμασαι
ἀδαμαντίνων δεξιῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γάρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὥπασεν. τοιάσδε τοι
ἀμαρτίας σφε δεῖ θεοῖς δοῦναι (*to give i.e. to pay*) δίκην,
ώς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέρεγιν, φιλανθρώπου δὲ παύεσθαι τρόπου.

5

10

10

15

20

20

25

ΗΦΑΙСΤΟC

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς

ἔχει τέλος δὴ κουδέν εὔποδῶν ἐπι,

εγὼ δ' ἀτολμὸς εἰμι συγγενὴ θεὸν

δῆσαι βίᾳ φάραγγι πρὸς δυνχειμέρῳ.

παντως δ' ἀνάγκῃ τῶδε μοι τόλμαν σχεθεῖν·

εὐωριάζειν γάρ πατρὸς λόγους βαρύ.

τῆς ὄρθοβούλου Θέμιδος αἰτυμῆτα παῖ,

ἄκοντά c' ἄκων δυσιλύτοις χαλκεύμασι

προσπασσαλεύων τῷδ' ἀπανθρωπῷ πάγῳ,

ἴν' οὗτε φωνὴν οὗτε τον μορφὴν βροτῶν

ὄψη, σταθευτὸς δ' ἡλίου φοιβῇ φλογὶ

χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δὲ τοι

η ποικιλεύμων νῦξ ἀποκρύψει φάος

πάχνην θ' ἐφαν ἥλιος σκεδᾶ (*will scatter*) πάλιν·

αἱει δὲ τοῦ παρόντος ἀχθηδῶν κακοῦ

τρύσει c', ὁ λωφήσων γάρ οὐ πέφυκέ πω.

Notes

II.1f. In poetry the demonstrative adjective, as well as the definite article, can be omitted, and in English we would supply

this with πέδον, οῖμον and ἐρημίαν; take Σκύθην with οῖμον and ἄβροτον with ἐρημίδν. l.3 δέ is here used idiomatically in a clause following a vocative and should not be translated; ἐπιστολᾶς is the subject of μέλειν (which governs the dative coi). l.4 πατήρ i.e. Zeus, whom Homer calls *father of gods and men*. l.5 ὥχμασαι aor. inf., to be taken after ἐπιστολᾶς which it explains. l.7 ἄνθος *flower* but here metaphorically *glory, pride*; παντέχνου lit. [required] for all arts because fire was seen as necessary for any technological progress. ll.8f. Θνητοῖς = θνητοῖς (3.1/1 note 3); κλέψας ὥπασεν lit. *having stolen ... he gave [it]*; τοιάσδε ... ὀμορτίας gen. with δίκην (*penalty for such a wrong*); σφε = αὐτὸν, i.e. Prometheus. l.10 ὡς ἀν + subj. expresses purpose (= ἵνα + subj. 14.1/4c(i)). l.11 παύεσθαι is followed by a gen. (φιλανθρώπου ... τρόπου). l.12 σφῶν *for you two* (24.1/4). l.13 κούδεν = καὶ οὐδέν (11.1/5). l.15 δῆσαι aor. inf. act. of δεω *bind*. ll.16f. Supply ἔστι with both ἀναγκῇ and βαρύ. l.19 c' = ce (also in l.27); δυσλύτοις χαλκεύμασι dat. of instrument (11.1/2). l.20 τῷδ(ε) ἀπανθρώπῳ πάγῳ *to this ... the dat.* is governed by the προς- of προσπασσαλεύσω. l.21 ἵν'(α) (+ ind.) *where*; τοῦ = τινός (10.1/1). l.22 ὅψῃ (< ὄράω) lit. *you will see* is appropriate to μορφήν but not to φωνήν although it governs both – trans. *you will perceive*. l.23 χροιάς ἀμειψεις ἄνθος *you will alter* (i.e. *lose*) *the bloom* (lit. *flower*) of [*your*] skin (through constant exposure to the sun Prometheus' skin will become tanned and rough); ἀσμένῳ ... coi *for you [being] glad* dat. of reference (24.1/2e). l.25 θ' i.e. τε. l.27 ὁ λωφῆσων lit. *the [one] going to relieve*; γάρ can be placed after the first phrase rather than the first word; πέφυκε (perf. of φύω is always intransitive) *has been born*.

Unit 1

O 16.1 Grammar

16.1/1 Phrases and clauses of result

Result in English is usually expressed by a subordinate clause of the type (*he was so poor*) *that he couldn't buy food*, although we may omit *that* and say *he was so poor he couldn't buy food*. In Greek the corresponding conjunction, ὥστε *that, so that*, is always expressed. As in English, there is usually an anticipatory word in the main clause such as οὕτως *so, to such an extent*; τοιούτος *of this kind, of such a kind*; τοσούτος *so much*, pl. *so many* (on the declension of the last two see note 1 below).

ὥστε is usually followed by an infinitive, particularly where the result is to be marked as merely contemplated or in prospect and not stressed as a fact (here ὥστε is to be translated *as* – see first example). Where the subject of the infinitive is the same as the subject of the main verb, it is normally not expressed; where it is different, it is in the accusative (just as in the infinitive construction of indirect statement (8.1/3)). If the infinitive is negated, the negative is μή:

οὕτω εκαίος εἶ ὥστε μὴ

δύνασθαι μανθάνειν.

τοσούτην κραυγὴν ἐποίησαν

ὥστε τοὺς ταξιάρχους ἐλθεῖν.

*You are so stupid as not to
be able to understand.*

*They made such a din that
the taxiarchs came (i.e.
such a din as to cause
the taxiarchs to come).*

ὥστε + infinitive may also express an intended result. The distinction between this and a purpose clause can be tenuous: τοῦτο ποιοῦσιν ὥστε μὴ ἀποθανεῖν *they are doing this so as not to die*.

ώστε may also be followed by a finite verb in the indicative (negated by οὐ), but only where there is emphasis on the actual occurrence of the result; so οὕτω σκαίος εἰ ὥστε οὐ δύνασαι μαθάνειν would mean *you are so stupid that you [actually] cannot understand*; ἐπέπειτε χιῶν ἄπλετος ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους *an immense amount of (lit. boundless) snow fell so that it [actually] covered both the weapons and the men.*

Notes

- 1 τοιοῦτος and τοσοῦτος are compounds of οὗτος (9.1/1) and are inflected in the same way, except that the initial τ which οὗτος has in most forms is dropped: τοιοῦτος, τοιαύτη, τοιοῦτο(v); τοσοῦτος, τοσαύτη, τοσοῦτο(v) (unlike τοῦτο, the neuter s. nom. and acc. can end in v).
- 2 ὥστε may be used to introduce an independent sentence, with much the same force as οὖν, i.e. *and so, therefore, consequently*: οὐχ ἤκειν ὥστε οἱ Ἑλληνες ἐφόροντιζον *he had not come; consequently, the Greeks were worried.*
- 3 The English phrase *to such a pitch/point/degree of x* is expressed in Greek by εἰς τὸντο or εἰς τοσοῦτο(v) + genitive (cf. 23.1/1d): εἰς τοσοῦτον ὑβρεως ἡλθον ὥστε ἔπεισον ὅμᾶς ἐλαύνειν αὐτὸν *they reached such a pitch of insolence that they persuaded you to drive him out.*
- 4 ὥστε may also be used in the sense *on the condition that* to express a condition or proviso: ὑπέσχοντο ὥστε ἐκπλεῖν *they made a promise on condition that they should sail away.*
However, *on condition that* is more usually expressed by ἐφ' φ or ἐφ' φτε followed by an infinitive or, less frequently, by a future indicative: ἐποιησαντο εἰρήνην ἐφ' φ τὰ μακρὰ τείχη καθελόντες τοῖς Λακεδαιμονίοις ἐπεσθαι (or ἔψονται) *they made peace on condition that after taking down the long walls they would follow the Spartans.* Both the infinitive and future indicative in conditions of this type are negated by μή.
- 5 For the use of a comparative + ή ὥστε, see 17.1/4c.

16.1/2 Pluperfect indicative active

The Greek pluperfect exists only in the indicative mood. It is normally to be translated by the same tense in English (*I had washed before you came*) but its use is much more restricted (see below).

The pluperfect is a historic tense (4.1/1 note 1) and its active stem is formed from that of the perfect active. Where the latter

contains reduplication (15.1/1), the pluperfect active stem is formed by adding the augment, e.g.

PERFECT ACTIVE STEM	PLUPERFECT ACTIVE STEM
λελυκ- (λύω)	ἐλελυκ-
γεγραφ- (γράφω)	ἐγεγραφ-
πεπομφ- (πέμπω)	ἐπεπομφ-

Where, however, the perfect active stem is already augmented it is also used for the pluperfect without change, e.g. ἤχ- (ἄγω).

The pluperfect active endings are: -η, -ης, -ει(v), -εμεν, -ετε, -εσαν. For the conjugation of ἐλελύκη *I had loosened* see Appendix 1.

The pluperfect is the past version of the perfect and thus expresses a state that existed in the past (cf. 15/1):

Ἐθῶν πρότερον οἱ Πελασγοί τοῖς θεοῖς, ὄνομα δὲ ἐποιοῦντο οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν πω.

Formerly the Pelasgians used to sacrifice to the gods but gave a name to none of them; for they had not yet (*πω*) heard [their names] (i.e. they were in a state of ignorance about the names of the gods).

The pluperfect is relatively uncommon in Greek. In English we often use the pluperfect in subordinate clauses to denote an action which happened two stages back in the past, e.g. *when the soldiers had assembled, Cyrus spoke as follows* (if we regard Cyrus' speaking as one stage back in the past, then the soldiers' assembling, which happened before Cyrus' speaking, is two stages back in the past). Greek, however, normally regards both actions as single past events and uses two aorists: ἐπει οἱ στρατιώται συνῆλθον, Κύρος ἔλεξε τάδε (lit. *when the soldiers assembled ...*, which we can also say in English). It would be possible to regard the soldiers as being in a state of having assembled and so justify a Greek pluperfect, but in subordinate clauses of time and reason (and also relative clauses) this is rarely done.

16.1/3 Perfect and pluperfect indicative middle/passive

In both the perfect and pluperfect the middle and passive voices have the same forms.

Perfect

The stem of the strong perfect active is retained in the middle/passive, but that of the weak perfect active loses its κ. Consequently the distinction between strong and weak perfects is not maintained. As, however, the stem of the perfect middle/passive is not always predictable, the first person perfect indicative middle/passive is included in the principal parts of irregular verbs (7.1/1 note 3 and Principal parts of verbs).

When a perfect middle/passive stem ends in a vowel or diphthong¹ (e.g. λελυ-, νεντκη-) the endings -μαι, -σαι, -ται, -μεθα, -σθε, -νται are added (for the conjugation οιλέλυμαι *I have ransomed* (mid.), *I have been loosened* (pass.) see Appendix 1).

When a perfect middle/passive stem ends in a consonant, a sound change is necessary in certain cases to assimilate the final consonant of the stem to the initial consonant of the ending. With all consonant stems a succession of three consonants in the second and third plural is avoided; in the second plural the c of the ending (-σθε) is dropped, but in the third plural Attic Greek sidesteps the difficulty by using a two-word *exiphrasis* consisting of the perfect middle /passive participle see 16.1/4) and the third plural present of είμι.

Consonant stems are classified in the same way as for the present tense (6.1/4 and 11.1/3):

(a) *Palatal stems*

The final palatal of the stem appears as γ before -μα and -μεθα (and -μένοι of the participle), and as κ before -σαι giving -ξαι) and -ται. In the second pl. κ + σθε > κθε > χθε (the κ is aspirated to assimilate it to θ). From φυλάττω *guard* (perf. mi./pass. stem πεφύλακ-) we have:

S. 1 πεφύλαγμαι	PL. πεφυλάγμεθα
2 πεφύλαξαι	πεφύλαχθε
3 πεφύλακται	πεφυλαγμένοι εἰσί(ν)

When these forms are used as passives they mean *I have been guarded*, *you have been guarded*, etc. When they are used as middles their sense depends on the use of the middle involved in a particular context (8.1/1), i.e. *I have guarded myself* etc., or *I have guarded for myself* etc., or *I have had (something) guarded* etc. The participle used in the third plural varies in gender according to the subject. This applies to all forms of this type.

¹ This occurs only in verbs with a weak perfect active where the κ of the stem is preceded by a vowel or diphthong; the strong perfect ακηκοα (ακονω) has no passive in Classical Greek

(b) Labial stems

The final labial of the stem appears as μ before -μαι and -μεθαι (and -μένοι of the participle), and as π before -παι (giving -ψαι and -ται). In the second pl. π + cθε > πθε > φθε. From κρύπτω *hide* (perf. mid./pass. stem κεκρυπτ-) we have:

S.	1 κέκρυψαι	PL.	κεκρύψμεθα
	2 κέκρυψαι		κεκρύψθε
	3 κέκρυψται		κεκρυψμένοι εἰσί(ν)

The passive meaning is *I have been hidden*, etc.

(c) Dental stems

The final dental of the stem becomes c before all endings. In the second person s. and pl. cc > c. From πείθω *persuade* (perf. mid./pass. stem πεπειθ-) we have:

S.	1 πέπειψαι	PL.	πεπείψμεθα
	2 πέπειψαι		πεπείψθε
	3 πέπειψται		πεπείψμένοι εἰσί(ν)

The passive meaning is *I have been persuaded*, etc.

(d) Stems in λ, μ, ν, ρ

The final consonant of λ and ρ stems remains unchanged. ἀγγέλλω *announce*, σπείρω *sow* (perf. mid./pass. stems ἄγγελ-, ἐσπάρ-; the α of the latter is irregular) have ἄγγελμαι, ἄγγελσαι etc. and ἐσπάρμαι, ἐσπάρσαι etc. The final consonant of ν stems is dropped in some verbs, but in others becomes c before -μαι, -μεθαι, (and -μένοι). From κρίνω *Judge*, φαίνω *Show* (perf. mid./pass. stems κεκρι-, πεφαν-) we have:

S.	1 κέκριμαι	πέφασμαι
	2 κέκρισαι	πέφανςαι
	3 κέκριται	πέφανται
PL.	1 κεκριμέθα	πεφάσμεθα
	2 κέκρισθε	πεφανθε
	3 κεκριμένοι εἰσί(ν)	πεφασμένοι εἰσί(ν)

The passive meaning is *I have been judged*, etc., *I have been shown*, etc.

-η is added to the few μ stems both in the perfect active and in the perfect middle/passive, e.g. νέμω *apportion*, νενέμηκα (act. νενέμημαι (mid./pass.), 3 pl. νενέμηνται.

Pluperfect

The pluperfect indicative middle/passive uses the perfect middle/passive stem except that the syllabic augment is added when the latter is reduplicated, e.g. ἐλελυ- (λῦω), επεονταλ-

(φυλάττω); but ἐσπαρ- (*σπείρω*) is used for both perfect and pluperfect (cf. 16.1/2). The historic middle/passive endings are -μην, -co, -το, -μεθα, -cθε, -vto (cf. 8.1/1f). For the conjugation of ἐλελύμην *I had ransomed* (mid.), *I had been loosened* (pass.) see Appendix 1. With stems ending in a consonant the same sound changes are involved as with the perfect indicative middle/passive, and the perfect middle/passive participle with ήσαν is used for the third plural, e.g.

S. 1	ἐπεφυλάγμην	PL.	ἐπεφυλάγμεθα
2	ἐπεφύλαξο		ἐπεφύλαχθε
3	ἐπεφύλακτο		πεφυλαγμένοι ήσαν

The passive meaning is *I had been guarded* etc.

Note

Third plural endings in -αται (< νται) and -ατο (< ντο) occur in early Attic and other dialects, e.g. πεφυλάχαται (perf. – its passive meaning is *they have been guarded*), ἐπεφυλάχατο (pluperf. – its passive meaning is *they had been guarded*). These endings must be carefully distinguished from third singular endings in -ται and -το.

16.1/4 Other parts of the perfect tense

The perfect infinitives and participles are formed from the same stems as the corresponding indicatives (the reduplication or the temporal/syllabic augment of the perfect indicative stem is not dropped). The infinitive endings are -έναι (act.) and -cθει (mid./pass.; with consonantal stems this ending undergoes the same changes as -cθε). The active participle is a first and third declension adjective (10.1/3) in -ώς, -νία, -ός (see below), and the middle/passive participle is a first and second declension adjective (3.1/3) in -μένος, -μένη, -μένον.¹ In the following table for λύω, φυλάττω, κρύπτω, πειθώ, κρήνω only the masculine forms of the participles are given.

Infinitives

ACTIVE
λελύκεναι
to have loosened

“ΕΟΥΛΑΧΕΝΑΙ
“Ε ΚΡΥΘΕΝΑΙ

MIDDLE/PASSIVE
λελύθαι
mid. *to have ransomed*

πεφυλάχθαι
κεκρύφθαι

Participles

ACTIVE	MIDDLE/PASSIVE
λελυκώς	λελυμένος
having	mid. <i>having ransomed</i>
loosened	pass. <i>having been loosened</i>

πεφυλαχώς	πεφυλαγμένος
κεκρυφώς	κεκρυμμένος

¹ accent of all forms of the perfect middle/passive participle is on the second syllable (at the end (paroxytone, see Appendix 9, b(v))).

πεποιθέναι	πεπεῖθαι	πεποιθώς	πεπειθμένος ¹
πεπεικέναι		πεπεικώς	
κεκρικέναι	κεκρίθαι	κεκρικώς	κεκριμένος

The corresponding forms of the aorist are sometimes to be translated in the same way as those of the perfect, but the meanings and uses of the two tenses are quite distinct. The perfect always expresses a state (on the meaning of the aorist see 4.1/1, 12.1/1).

λελυκώς is declined:

SINGULAR			PLURAL		
M.	F.	N.	M.	F.	N.
N.V. λελυκώς	λελυκυνία	λελυκός	λελυκότες	λελυκυνίαι	λελυκότα
Acc. λελυκότα	λελυκυνίαν	λελυκός	λελυκότας	λελυκυνίσς	λελυκότα
Gen. λελυκότος	λελυκυνίσς	λελυκότος	λελυκότων	λελυκυνίῶν	λελυκότων
Dat. λελυκότι	λελυκυνίᾳ	λελυκότι	λελυκόσι(v)	λελυκυνίαις	λελυκόσι(v)

Notes

- 1 A perfect subjunctive and perfect optative exist but are rare. The active is formed by adding to the active stem the endings -ω, -ης, -η, -ωμεν, -ητε, -ωσι(v) (subj., giving λελύκω etc.) and -οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν (opt., giving λελύκοιμι etc.). There are alternative active forms consisting of the perfect active participle and the appropriate part of εἰμί: λελυκώς ὁ, etc. (subj.); λελυκώς εἴην etc. (opt.). In the middle/passive the subjunctive and optative follow the latter pattern (subj. λελυμένος ὁ etc., opt. λελυμένος εἴην etc.) For tables see Appendix 1.
- 2 Greek has also a future perfect tense, which expresses a future state. For most verbs it exists only in the passive and is not common. Its stem is formed by adding c to the perfect middle/passive stem (e.g. λελύσ-), and to this are added the present middle/passive endings, viz λελύσομαι I shall have been loosened, λελύσῃ (-ει), λελύσεται, λελύσομεθε. λελύσεσθε, λελύσονται. The future perfect occurs mostly with verbs whose perfect has a present meaning (19.1/3.i) and for this reason is not included in Appendix 1.

16.2 Greek reading

- 1 ἐπεὶ δὲ ἐπὶ τὰς εκηνὰς ἥλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια¹ ἤσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον, καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἐνθεν μὲν γάρ ὅρη ἦν ὑπερύψηλα, ἐνθεν δὲ

¹ On the two perfect stems of πειθω see 15.1/1 note 2.

- ποταμὸς τοσοῦτος ὥστε μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους.
- 2 ὁ Διογένης, ἐρωτηθεὶς διὰ τί οἱ ἀθληταὶ ἀναίσθητοι εἰσιν, ἔφη ὅτι κρέας τινας καὶ βοείοις ἀνφοράδομηνται.
- 3 γαμεῖν κεκρικότα δεῖ.
- 4 πάντα τὸν βιον ἐν κινδύνοις διατελοῦμεν ὄντες, ὥστε οἱ περὶ ἀσφαλείας διαλεγόμενοι λεληθαῖν αὐτοὺς τὸν πόλεμον εἰς ἄπαντα τὸν χρόνον κατασκευάζοντες.
- 5 κύνα δέρεις δεδαρμένην.
- 6 οἱ Ποτειδεῖται προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθον ἐν τῷ ἴσθμῳ, καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο. καὶ στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ἤρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν.
- 7 ἐπεὶ οἱ βαρβαροί ἐκ τῆς χώρας ἀπῆλθον, οἱ Ἀθηναῖοι τὴν ἐαυτῶν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο. τῶν γὰρ οἰκιῶν αἱ μὲν πολλαὶ ἐπεπτώκεσσαν, ολίγαι δὲ περιήσαν, ἐν αἷς αὐτοὶ ἐσκήνωσαν οἱ δυνατοὶ τῶν Περσῶν.
- 8 εἰς τηνοντιμένας μαχαίρας ή αἰξ ἥκει.
- 9 καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπεφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὅμιχλη ἐγένετο, ὥστε ἐλαθον ἐγγὺς προσελθόντες.
- 10 ἐπειτα δὲ καὶ πρὸς ἄπαντας τοὺς μετὰ Δημοσθένους ὄμοιογία γίγνεται, ἐφ' ὃτε μὴ ἀποθανεῖν μηδένα, μῆτε βιαίως, μῆτε δεσμοῖς, μῆτε σίτου ἐνδείᾳ.
- 11 Τιριβαζὸς εἶπεν ὅτι σπείασθαι βούλοιτο ἐφ' ὃ μῆτε αὐτὸς τοὺς Ἑλληνας ἀδικεῖν, μήτ' ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὡν δέοιντο. ἕδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.
- 12 οὐδὲ βουλεύεσθαι ἔτι ὥρα, ὡς Κώρατες, ἀλλὰ βεβουλεῦσθαι. μία δὲ βουλή· τῆσδε γάρ τῆς νυκτὸς πάντα ταῦτα δεῖ πεπρᾶθαι.
- 13 οὐτως οὖν οὐ ταῦτόν ἔστι θάρσος τε καὶ ἀνδρεία· ὥστε συμβαίνει τοὺς μὲν ἀνδρείους θαρραλέους είναι, μὴ μέντοι τοὺς γε θαρραλέους ἀνδρείους πάντας θάρσος μὲν γάρ καὶ ἀπὸ τέχνης γίγνεται ἀνθρώποις καὶ ἀπὸ θυμοῦ καὶ ἀπὸ μανίας, ὥσπερ η δύναμις, ἀνδρεία δ' ἀπὸ φύσεως καὶ 5 εὐτροφίας τῶν ψυχῶν γίγνεται.
- 14 οἱ Λακεδαιμόνιοι τὰς σπονδὰς προτέρους λελυκέναι τοὺς Ἀθηναίους ἤγουντο.
- 15 η αἰξ οὐπω τετοκεν.
- 16 Φίλιππος, ὁ πατὴρ τοῦ μεγάλου Ἀλεξάνδρου, φρούριόν τι βουλόμενος λαβεῖν ὄχυρόν, ὡς ἀπήγγειλαν οἱ κατασκοποι

χαλεπὸν εἶναι παντάπασι καὶ ἀνάλωτον, ἡρώτησεν εἰ χαλεπὸν οὕτως ἔστιν ὥστε μηδὲ ὅνον προσελθεῖν χρυσίον κομιζόντα.

Notes

- 1 ἦλθον *had come* (16.1/2); περὶ ... ἤσαν *were busy with; πειρωμένοις τοῦ βάθους* lit. *for [them] testing the depth.*
- 2 ὅτι *here because; ἀνθροδόμηνται < ἀνοικοδομεω.*
- 3 κεκρικότα agrees with ἄνδρα understood, lit. *it is necessary for a man ...*
- 4 εἰc + acc. is used here instead of the plain acc. for emphasis (cf. 7.1/7a).
- 6 ἤριντο < αἱρέομαι *choose* (18.1/4); η ἵππος *the cavalry.*
- 7 αἱ πολλαὶ *the majority, most* (cf. 8.2.11 and 15.2.17); ἐπεπτώκεσαν < πίπτω.
- 8 ἡκονημένᾶς < ἀκονάω.
- 9 ὑπέφαινεν, ἐπορεύοντο inceptive imperfects (*began to ...*).
- 11 βούλοιτο (and later δέοιντο) opt. in reported speech in historic sequence (14.1/4d); μητε ... μητ' introduce the negated conditions (*that neither he ... nor they...*); the subject of λαμβάνειν is ἐκείνοις from the previous phrase but note that it is not negated; ἔδοξε ταῦτα *these things seemed good.*
- 12 οὐδὲ ... ἔτι ὥρα supply ἔτι *nor [is it] still [the] time;* βεβουλεῦνται i.e. *to have finished deliberating.*
- 13 l.1 ταῦτόν *the same [thing];* the subject of ἔτι is θάρπος and ἀνδρεῖσ (with double subjects the verb may agree with only the nearer one).
- 14 Take προτέρους with τοὺς Ἀθηναίους, which is the subject of λελυκέναι.
- 16 ὡς *when; ἔστιν* present tense because in indirect speech Greek always retains the tense of the original direct speech (7.1/3); Philip cynically implies that any fort can be captured if a sufficient bribe is offered to a potential traitor; προσελθεῖν the infinitive here denotes a possible result: *could approach.*

16.3 Extra reading

Heracles

After an attack of madness, Heracles wakes up to find himself tied to a pillar and surrounded by destruction which he himself has unwittingly perpetrated. The passage is from the 'Ηρακλῆς of Euripides (485–406 BC), the third of the great Attic tragedians.

ἔμπνους μέν εἰμι καὶ δέδορχ' ἄπερ με δεῖ,
αἰθέρα τε καὶ γῆν τόξα θ' ἥλιου τάδε.
ώς δ' ἐν κλύδωνι καὶ φρενῶν ταράγματι
πέπτωκα δεινῷ καὶ πνοὰς θερμὰς πνέω
μετάρci', οὐ βεβαια πλευμόνων ἄπο.
ιδού, τί δεσμοῖς ναῦς ὅπως ὠρμισμένος
νεανίαν θώρακα καὶ βραχίονα
πρὸς ἡμιθραύστῳ λαῖνῳ τυκίσματι
ἡμαι, νεκροῖς γείτονας θάκους ἔχων;
πτερωτὰ δ' ἔγχη τόξα τ' ἔσπαρται πέδῳ,
ἀ πρὶν παρασπίζοντ' ἐμοῖς βραχίοσιν
ἔσφεζε πλευρὰς εξ ἐμοῦ τ' ἔσφεζετο.
οὐ που κατῆλθον αὐθίς εἰς "Αἰδουν πάλιν,
Εὐρυсθέως δίσυλον ἐξ "Αἰδουν μολών;
ἄλλ' οὐτε Κισύφειον εισօρῳ πέτρον

5

Πλούτωνά τ' οὐδὲ εκῆπτρα Δήμητρος κόρης.
ἐκ τοι πέπληγμαι· ποῦ ποτ' ὃν ἀμηχανῶ;
ώη, τίς ἐγγὺς ἡ πρόσω φίλων ἐμῶν
δυνγνοιαν ὄστις τὴν ἐμην iásetai;

10

15

Notes

l.1 δέδορχ' (= -κα) the perfect here is virtually an emphatic present *I really see*. ll.3ff. ώς ... exclamatory, lit. *how I have fallen in a terrible wave ... i.e. into what a terrible wave ...*; μετάρci'(α) ... βεβαια n. acc. pl. used adverbially (20.1/5), lit. *how* (ώς l.3) ... *I breathe warm breaths shallowly, not steadily from my lungs* (Heracles is panting but does not know why); ἄπο on the accent of disyllabic prepositions when they follow the word they govern (see note on 11.2.4). ll.6f. Take ναῦς ὅπως together *like a ship*; ὠρμισμένος (< ὄρμίζω) *anchored*; νεανίαν here used adjectivally in the sense *sturdy* (not *youthful*, Heracles being no longer young); θώρακα καὶ βραχίονα lit. *with respect to chest and arm* this use of the accusative (called *accusative of respect*, 20.1/5) is used to clarify verbs and adjectives; here the accusatives tell where (i.e. with respect to what parts of his body) Heracles is anchored (ὠρμισμένος). l.9 ἡμαι (19.1/3b) *I sit*; θάκους trans. by a singular *seat* (the plural is often used for the singular in verse; cf. τόξα in l.10 and εκῆπτρα in l.16). l.10 The *winged weapons* (πτερωτὰ ἔγχη) are arrows; ἔσπαρται 3rd s. perf. ind. pass. of σπειρω. l.11 πρὶν (here an adverb) *previously, formerly*; παρασπίζοντ'(α) governs the following dative, lit. *shielding my arms*. l.12 ἐξ = ὑπό *by*. l.14 Eurystheus was the king of Mycenae for whom Heracles had to complete his twelve labours (one of them, the descent to Hades to bring back Cerberus, is referred to here); Εὐρυсθέως δίσυλον lit. *the double*

course (i.e. the descent and return) of (i.e. prescribed by Eurystheus; μολῶν (aor. pple. of βλώσκω) to be taken with δισυλλογ going [on] the double course (acc. of spatial extent 7.1/7d). ll.15f. Sisyphus was one of the sights of Hades. For his sins on earth he had to push a rock to the top of a hill, but when he reached the summit the rock invariably rolled down and he had to start afresh; οὐτε ... τ'(ε) ... οὐδέ neither ... or (lit. and) ... nor yet (οὐδέ indicates a slight climax). ll.16 The daughter of Demeter was Persephone, who was the wife of Pluto (= Hades). ll.17 ἐκ ... πέπλημαι = ἐκπέπλημαι (tmesis, see note on 12.3.9 l.6); ποῦ etc. lit. wherever being am I helpless? but the emphasis is on ὅν and we must translate wherever am I in my helplessness?

17.1 Grammar

17.1/1 Imperative mood: commands and prohibitions

The imperative mood is used for **commands**. In Greek it exists in the present and aorist tenses (and also the perfect – see note 4). The stem used is the same as that of the corresponding indicative. As well as second person imperatives (which we have in English), Greek also has imperatives in the third person with the meanings given below.

The imperative of λύω is

Present

	ACTIVE	MIDDLE/PASSIVE
S. 2	λῦε <i>loosen!</i>	λύσου mid. <i>ransom!</i>
		pass. <i>be loosened!</i>
3	λύέτω <i>let him loosen!</i>	λύέσθω mid. <i>let him ransom!</i>
		pass. <i>let him be loosened!</i>
PL. 2	λύετε <i>loosen!</i>	λύεσθε mid. <i>ransom!</i>
		pass. <i>be loosened!</i>
3	λύόντων ¹ <i>let them loosen!</i>	λύέσθων mid. <i>let them ransom!</i>
		pass. <i>let them be loosened!</i>

Aorist

	ACTIVE	MIDDLE	PASSIVE
S. 2	λύσον	λύσαι	λύθητι
3	λύσάτω	λύσάσθω	λυθήτω
PL. 2	λύσατε	λύσασθε	λύθητε
3	λύσάντων	λύσάσθων	λυθέντων

¹ Note that λύόντων, λύσάντων, and λυθέντων can also be the gen. pl. of masculine and neuter of the corresponding participles.

The aorist is usually to be translated in the same way as the present but the two are not interchangeable. The difference, as elsewhere, is one of aspect. The present is used for an action which is seen as going on, in the process of happening or being repeated, the aorist for an action which is seen simply as an event. Sometimes this distinction can be brought out in English by using a verbal periphrasis:

κροῦνος (aor.) ἐκείνην τὴν *Swat that fly!*
μυῖαν.

κροῦε (pres.) ἐκείνην τὴν μυῖαν. *Keep swatting that fly!*

Generally the present imperative is used with verbs which in themselves imply continual action, e.g. *πενθεῖτε βραδέως hasten slowly*, while the aorist imperative is used with verbs which usually (but not necessarily) indicate a single act, e.g. *καύνον πῦρ ἐν τῇ έστιᾳ light a fire in the hearth*.

Prohibitions (negative commands) are expressed with μή, e.g. μή πᾶσι πιστεῦε do not trust everyone; μηδεὶς τοῦτο ἀγνοεῖτω let no-one be unaware of this, but if the aorist aspect is appropriate the mood employed is always the subjunctive, not the imperative:

μὴ ἐπὶ δουλείāν ἐκὼν ἔλθῃ. *Do not go willingly to slavery.*

μηδεὶς θαυμάσῃ. *Let no-one be surprised.*

For the other use of this (jussive) subjunctive see 14.1/4a(i).

To express a very strong prohibition οὐ μή and the future indicative is used, e.g.

τί ποιεῖς; οὐ μὴ καταβήσει. *What are you doing? You shall (or must) not come down.*

Notes

- 1 The imperative of the strong aorist has the same endings as the present. From μανθάνω (aor. ἔμαθον) the aor. imp. act is μάθε, μαθέτω, μάθετε, μαθόντων. However, five strong aorist imperatives are irregularly accented on the last syllable in the second person singular: εἰπέ (λέγω), ἔλθέ (ἔρχομαι), εὑρέ (εὑρίσκω), ιδέ (όραω), λαβέ (λαμβάνω).
- 2 The imperative of the root aorist (11.1/1) follows that of the aorist passive except that the ending for the 2nd s. is -θι, not -τι: from ἔγνων (γιγνώσκω) we have γνῶθι, γνώτω, γνώντων.
- 3 The present imperative of contracted verbs is regular but because of contraction, the 2nd s. forms are easily confused:

Active τίμα (τίμαε) ποίει (ποίεε) δήλου (δήλοε)
 Mid./pass. τίμω (τίμάον) ποιοῦ (ποιέον) δηλοῦ (δηλόσον)

The position of the accent can be important for distinguishing between different forms, e.g. ποιεῖ (imp.), ποιεῖ (ind.).

- 4 In addition to the present and aorist there is also a perfect imperative. The perfect imperative active consists of the perfect active participle and the imperative of εἰμί (see below note 6), e.g. λελυκὼς ἴθθι (lit. *be in a state of having loosened*); but the perfect imperative middle/passive has single-word forms, e.g. λέλυκο (lit. *be in a state of having been loosened*). This is rare except in verbs whose perfect has a present meaning (19.1/3a), e.g. μέμνησο *remember!* (< μέμνημαι). For these forms of λῦω see Appendix 1.
- 5 The infinitive is sometimes used instead of the second person imperative, (cf. English *Not to worry*, i.e. *do not worry*): παντως, ὡς Κριτόβουλε, ἀπαληθεύσας πρὸς ἡμᾶς *at any rate, Critobulus, tell the truth to us.*
- 6 The imperative of εἰμί is ἴθθι *be!*, ἔστω, ἔστε, ἔστων (or ὄντων). ἴθθι is also the 2nd s. imperative active of οἶδα (19.1/3a), with the meaning *know!*
- 7 Some imperatives have a fixed use:
 χαιρέ, χαιρετε *Hello or goodbye* (χαίρω *rejoice*)
 ἔρρε, ἔρρετε *be damned! go to hell!* ἔρρετω *let him/her/it be damned!* (ἔρρω *go to one's harm*)
 ἔγε, ἔγετε; φέρε, φέρετε *Come on! come now!* (by way of encouragement).

17.1/2 Comparison of adjectives and adverbs

Adjectives (and adverbs) have three degrees: positive *bad, sick, wonderful*; comparative *worse, sicker, more wonderful*; superlative *worst, sickest, most wonderful*. To give the three degrees of an adjective is to compare it. Some adjectives in English are compared regularly (*sick, wonderful*), some irregularly (*bad*). The same applies in Greek. By far the greater number of adjectives are compared by the addition of suffixes, and of these Greek has two sets:

(a) Comparative in -τερος, superlative in -τατος

In this type both the comparative in -τερος (f. -τερα, n. -τερον) and the superlative in -τατος (f. -τατη, n. -τατον) are first and second declension adjectives (3.1/3). All regularly compared adjectives belong here. The way in which -τερος and -τατος are

attached to the stem of an adjective depends on the class of its positive form:

- (i) First and second declension adjectives (3.1/3) add **-οτερος**,
-οτατοс if the last syllable of their stem is long, but **-ωτεροс**,
-ωταтатоc if this is short (the stem is obtained by subtracting
-oc from the nom. m. s., e.g. **σοφόс**, stem **σοφ-**). A syllable is
long if it contains either a long vowel, or a diphthong, or a
short vowel followed by two consonants (the second not
being λ, μ, ν, or ρ); a syllable is short if it contains a short
vowel followed by a single consonant (for further details
see Appendix 9). Examples are:

POSITIVE	STEM	COMPARATIVE	SUPERLATIVE
σοφόс	σοφ-	σοφώτεροс	σοφώтатоc
<i>wise</i>		<i>wiser</i>	<i>wisest</i>
δίκαιοс	δικαι-	δικαιότεροс	διкаиотатоc
<i>just</i>		<i>more just</i>	<i>most just</i>
έρημοс	έρημ-	έρημότεροс	έрηмόтатоc
<i>desolate</i>		<i>more desolate</i>	<i>most desolate</i>

Some 1st and 2nd declension adjectives belong to class (b) below. A few others belong to class (a) but are irregular, e.g. φίλοс *dear*, compar. φιλαίτεροс, supl. φιλαітатоc or φілітатоc.

- (ii) Third declension adjectives (10.1/4) with a stem in **ov** add **-εctεροс**, **-εctатоc**, e.g. ἄφρων (stem ἄφρον-) *stupid*, ἄφρονέctεροс *more stupid*, ἄφρονέctатоc *most stupid*. Those with a stem in **ec** add **-τεροс**, **-татоc**, e.g. ἀληθήс (stem ἀληθεс-) *true*, ἀληθέctεροс, ἀληθέctатоc.
- (iii) First and third declension adjectives (10.1/3) in **-ειc** follow χαριεіc, *charming*, χаріеctεроc, χаріеctатоc. Some in **-υc** follow γλυкұc, *sweet*, γлыкұtεроc, γлыкұtатоc but most are irregular (see below).

(b) Comparative in **-(τ)ων**, superlative in **-ιctοс**

This group, which is much smaller, contains irregular adjectives from all classes. The stem of the positive form is sometimes changed for the other degrees of comparison. The following are the most common examples:

POSITIVE		COMPARATIVE	SUPERLATIVE
άγαθοс	<i>good</i>	άμείνων	άριctοc
		βελτίων	βέlticтoс
		κρείttων	κράтиctoс
αісхрóс	<i>ugly</i>	αісхíων	αісхicтoс
άльгевнóс	<i>painful</i>	άльгítων	ାлгicтoс
έχθρос	<i>hostile</i>	έχθtων	éxthicтoс

ηδύς	<i>sweet</i>	ηδέων	ηδίστος
κακός	<i>bad</i>	κακέων	κακίστος
καλός	<i>beautiful</i>	καλλίτων	κάλλιστος
μέγας	<i>great</i>	μεγέτων	μέγιστος
ολίγος	<i>small, few</i>	ἐλάττων	ἐλάχιστος
πολύς	<i>much</i>	πλειών	πλεῖστος
ράδιος	<i>easy</i>	ράφων	ράφιστος
ταχύς	<i>swift</i>	θαττών	τάχιστος

Two adjectives (*ἀγαθός* and *κακός*) are compared in more than one way; *κρείττων*, *κράτιστος* (from *ἀγαθος*) can also mean *stronger, strongest* (cf. *κράτος power*).

Comparatives in this class are declined as third declension adjectives in ov (10.1/4a), but with some very important alternative forms (we can ignore the vocative, which is rare), e.g.

SINGULAR		PLURAL	
M. & F.	N.	M. & F.	N.
Nom. μείζων	μείζον	μείζονες/μείζους	μείζονα/μείζω
Acc. μείζονα/μείζω	μείζον	μείζονας/μείζους	μείζονα/μείζω
Gen. μείζονος		μείζονων	
Dat. μείζονι		μείζονι(ν)	

The alternatives are contracted versions of forms without ν (*μείζω* < *μείζονα*). The acc. pl. *μείζους* (< *μείζονας*) has an irregular contraction (o + α normally produces ω, as in the singular). It is important to note that the forms in -ouς may be nom. pl. as well as acc. pl. πλειών *larger, (pl.) more* has a stem πλει- before ω/ου but πλει- or πλε- before ο (but always πλέον):

SINGULAR		PLURAL	
M. & F.	N.	M. & F.	N.
Nom. πλειών	πλέον	πλειόνες	πλείονα
		πλέονες	πλέονα
Acc.	πλείονα	πλείον	πλείον
	πλέονα	πλείονας	πλείονα
	πλείω	πλείονυς	πλείω
Gen.	πλείονος		πλειόνων
Dat.	πλείονος		πλειόνων
	πλείονι	πλείονι(ν)	πλειόνι(ν)
	πλέονι		πλεονι(ν)

Adverbs formed from adjectives (e.g. *σοφῶς wisely*) have as their comparative the neuter singular nom./acc. of the comparative of the adjective (*σοφώτερον more wisely*), and as their superlative

the neuter plural nom./acc. of the superlative (софотатα *most* *wisely*). Of the few adverbs not formed from adjectives we may note μάλα *very*, μᾶλλον *more*, μάλιστα *most*.

Notes

- 1 The meaning of some adjectives (e.g. πᾶς *all*) precludes a comparative or superlative.
- 2 The adverbs μᾶλλον *more* and μάλιστα *most* are sometimes used to compare adjectives: μᾶλλον φίλος *more dear, dearer*; μάλιστα φίλος *most dear, dearest*.
- 3 ἥπτων *lesser, weaker, inferior* has no positive. Its superlative (*ἥκιστος*) is only common as an adverb, *ἥκιστα least of all, not at all*.

17.1/3 Meaning of the comparative and superlative

Comparatives and superlatives in Greek are not always to be understood in the sense *more X* and *most X*. A comparative adjective is sometimes used where no comparison is expressed, and indicates a higher degree than the positive. English here uses *rather* or *too* (cf. also 17.1/4):

οἱ Κῦρος ἦν πολυλογώτερος.
αἱ ἐμαι διατριβαι ὅμιν
βαρύτεραι γεγόνατι καὶ
επιφθονώτεραι.

Cyrus was rather talkative.
*My discourses have
become too burdensome
and odious for you.*

Likewise, the superlative (without the definite article) is often used to express a very high degree:

καὶ ποτὲ ὄντος πάγου
δεινοτάτου Σωκράτης
έξηλθεν ἡμάτιον ἔχων.

*And once when there was
a very terrible frost
Socrates went out
wearing (lit. having)
[only] a cloak.*

As in English, a superlative adjective is preceded by the definite article when it means *the most X*: οἱ δεινότατος πάγος *the most terrible frost*. The article is omitted, however, when a superlative adjective is used as a predicate, e.g. οἱ Σωκράτης σοφωτατος πάντων ἐστιν *Socrates is wisest of all* (cf. 5.3).

17.1/4 Constructions involving the comparative and superlative

- (a) In comparisons in English a comparative adjective or adverb is followed by *than*. In Greek ἢ *than* (which may elsewhere mean *or*) is used in the same way.

ἐν τοῖς ὥχλοις πιθανότεροι οἱ ἀπαιδευτοὶ η̄ οἱ πεπαιδευμένοι.
Among crowds the uneducated [are] more persuasive than the educated (lit. the having been educated [people]).

τὸ μὴ εἶναι κρείττον η̄ τὸ ζῆν κακῶς.
Not existing [is] better than living badly.

η̄ is here a conjunction and what follows must be in the same case as what precedes. Whereas in English we can nowadays say *Socrates is wiser than me*, in Greek we must have Σωκράτης σοφώτερός ἐστιν η̄ ἔγώ; the first member of the comparison (Σωκράτης) is nominative and therefore the second member must also be nominative (hence ἔγώ).

There is, however, another construction, the genitive of comparison, in which the second member of the comparison is put into the genitive and η̄ is omitted:

οἱ χρῦσοὶς κρείττων μῆριών λόγων βροτοῖς.
For mortals gold [is] stronger than countless words.

οὐδὲν ιωπῆς ἐστι χρησιμώτερον.
Nothing is more useful than silence.

- (b) A comparative may be accompanied by a dative of measure of difference: κεφαλῇ ἐλάττων *shorter by a head*; μείζων πολλῷ *greater by much*, i.e. *much greater*.
- (c) In sentences of the type *he is too weak to help ...* Greek uses a comparative adjective followed by η̄ ὥστε and an infinitive (ὥστε here introduces a phrase of result – 16.1/1): μεῖζόν ἐστι τὸ κακὸν η̄ ὥστε φέρειν *the evil is too great to bear* (lit. *greater than so as to ...*).
- (d) A superlative adjective or adverb is preceded by ὡς or ὅτι (both used here adverbially) for expressions such as ὡς (ὅτι) πλείστοι *as many as possible*; ὡς (ὅτι) ταχίστα *as quickly as possible*.

17.1/5 Active verbs used in a passive sense

The verb ἀποκτείνω does not occur in the passive. Instead, Greek uses the active forms of ἀποθνήσκω (literally *die*, but in this context *be killed*): οἱ αἰχμάλωτοι ἀπέθανον ὑπὸ τῶν βαρβάρων *the captives were killed by the barbarians*. The passive sense of ἀπέθανον is here made clear by the agent construction ὑπὸ + gen. (11.1/2). Some indication of this sort is normally present.

Similarly, φεύγω (literally *flee*) and ἐκπίπτω (literally *fall out*) are used as the passive of ἐκβάλλω *banish, send into exile*:

ἐκ Νάξου ἔφυγον πλουσιοί
τινες ὑπὸ τοῦ δῆμου.

Some wealthy men were exiled from Naxos by the people.

ἐκ γὰρ τῆς ἄλλης Ἑλλάδος
οἱ πολέμῳ ἢ στάσει
ἐκπίπτοντες παρ’ Αθηναίους
οἱ δυνατώτατοι ἀνεχόρουν.

For when the most influential men were driven out of the rest of Greece by war or sedition, they used to withdraw to the Athenians (lit. those exiled by war ..., the most influential, ... used to ...).

εὖ/κακῶς λέγω (+ acc.) *speak well/badly of* has the passive εὖ/κακῶς ἀκούω *be well/badly spoken of* (lit. *hear well/badly*):

ἐμὲ κακῶς ἀκούσαντα ὑπὸ¹
σοῦ μεγάλη ἔδακε λύπη.

I was deeply grieved when you spoke badly of me (lit. great grief bit me being badly spoken of by you).

Likewise, εὖ/κακῶς ποιέω (+ acc.) *treat well/badly* has the passive εὖ/κακῶς πάσχω *be treated well/badly* (lit. *suffer well/badly*): οὐκ ἀεικὲς κακῶς πάσχειν ὑπὸ ἐχθρῶν [it is] not shameful to be badly treated by enemies.

17.2 Greek reading

- 1 A large number of pithy maxims current in antiquity were said to be inscribed on the columns of the temple of Apollo at Delphi. The following is a selection from surviving lists (the columns themselves no longer exist). The most famous are (v) and (x).

(i) ἀδικούμενος διαλλάττον. (ii) ἀλλοτρίων ἀπέχουν. (iii)
βραδέως ἐγχείρει. (iv) γαμεῖν μέλλε. (v) γνῶθι σεαυτόν. (vi)
γονέας αἰδούν. (vii) φρόνει θηντά. (viii) ἐπὶ νεκρῷ μη γελά.
(ix) καιρὸν γνῶθι. (x) μηδὲν ἄγαν. (xi) πίνων μὴ πολλα
λάλει. (xii) πλούτει δικαίως. (xiii) τυχὴν νόμιζε. (xiv)
ὑβριζόμενος τιμωροῦ. (xv) υἱοῖς μὴ καταρᾶ.

- 2# γυμναζε παῖδας· ἀνδρας οὐ γάρ γυμνάσεις.
3 φοβερωτερόν ἔστι στρατόπεδον ἐλάφων ἥγουμένου λέοντος ἢ
στρατόπεδον λεόντων ἥγουμένου ἐλάφουν.

- 4# φοβοῦ τὸ γῆρας· οὐ γὰρ ἔρχεται μόνον.
 5# καλῶς ἀκουειν μᾶλλον ἡ πλούτειν θέλει.
 6# ρόδον παρελθών μηκετί ζῆτει πάλιν.
 7 δύο ὥτα ἔχομεν, στόμα δὲ ἔν, ἵνα πλειώ μὲν ἀκούωμεν, ἢττω δὲ λέγωμεν.

8 Shorter proverbs

(i) ὁξύτερον οἱ γείτονες βλέπουσι τῶν ἀλωπέκων. (ii) πεζῇ βαδίζων μὴ φοβοῦ τὰ κύματα. (iii) φαγέτω με λέων καὶ μη ἀλωπήξ. (iv) ἴσθι καὶ λέων ὅπου χρή καὶ πίθηκος ἐν μέρει. (v) ἦν τις ἔμαξε μᾶζαν, ταύτην καὶ ἐσθίετω. (vi) στρατηγοῦ παρόντος πᾶσα ἄρχῃ παυσάσθω. (vii) ὁ πλεόνων ἐρῶν καὶ τῶν παρόντων ἀποστερεῖται. (viii) εἰτίον εἰς ἀμίδα μὴ ἐμβάλλειν. (ix) ξένος ὃν ἀκολούθει τοῖς ἐπιχωρίοις νόμοις. (x) τὸν φίλον κακῶς μὴ λέγε, μηδὲ εὐ τὸν ἔχθρον. (xi) μὴ καταφρονήσῃς τοῦ πένητος εὐτυχῶν. (xii) μὴ κρινετε ἵνα μη κριθῆτε. (xiii) αἱ δεύτεραι πῶς φροντίδες σοφώτεραι. (xiv) οἱ πλεῖστοι κακοί. (xv) αἱ τὰ πέρυσι βελτίω.

- 9# ἀστίδι μὲν Καίων τις ἀγάλλεται, ἦν παρὰ θάμνῳ,
 ἔντος ἀμώμητον, κάλλιπον (= κατέλιπον) οὐκ ἔθέλων:
 αὐτὸς δὲ ἔξεφυγον θανάτου τέλος· ἀστίς ἐκείνη
 ἐρρέτω ἔξαντις κτησομαι οὐ κακιῷ.

- 0 ὁ βασίλειος πῆχυς τοῦ μετρίου ἐστὶ πηχέως μείζων τρισὶ δακτύλοις.
 .1 The Spartans (οἱ Λάκωνες/Λακεδαιμόνιοι) were men of few words (hence our *laconic*) and had a reputation for a blunt, dry humour. Most of the following stories are about Spartan kings.

- (i) Εὐδαμίδας ἱδὼν ἐν Ἀκαδαμείᾳ Ξενοκράτῃ ἥδη πρεσβύτερον μετὰ τῶν μαθητῶν φιλοσοφοῦντα καὶ πυθόμενος ὅτι τὴν ἀρετὴν ζῆτει, πότε οὖν, εἶπεν, αὐτῇ χρήσεται;
- (ii) Ἀργείου δέ τινος λέγοντος, ὃς φαυλότεροι γίγνονται κατὰ τὰς ἀποδημίας οἱ Λάκωνες, ἀλλ' οὐχ ὑμεῖς γε, ἔφη, εἰς τὴν Σπάρτην ἐλθόντες χείρονες ἀλλὰ βελτίονες γίγνεσθε.
- (iii) Ἄγις πρὸς ἄνθρωπον πονηρὸν ἐρωτῶντα τίς ἄριστος εἴη Σπαρτιάτης, εἶπεν, ὁ οἵ αὐτοιότατος.
- (iv) Ἄνταλκίδας, σοφιστοῦ μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, τίς γὰρ αὐτόν, ἔφη, ψεγει;
- (v) Θεαρίδας ξίφος ἀκονῶν ἡρωτήθη, εἰ ὁξὺ ἐστιν, καὶ εἶπεν, ὁξύτερον διαβολῆς.
- (vi) Ἀρχέλαος, ἀδολέσχουν κουρέως ἐρωτήσαντος αὐτόν, πῶς σε κειρώ, ὃ βασιλεῦ; ιωπῶν, ἔφη.

- 12 ὁ Ἀριστοτέλης ἀκούσας ὑπό τίνος λοιδορεῖσθαι, ἀπόντα με.
 ἔφη, καὶ μαστιγούντω.
- 13 οἱ σοφισταί, τάλλα σοφοὶ ὄντες, τοῦτο ἄτοπον ἐργάζονται
 πράγμα· φάσκοντες γὰρ ἀρετῆς διδάσκαλοι εἶναι πολλακίς
 κατηγορούντες τῶν μαθητῶν ὡς ἀδικοῦντες σφάς, τοὺς μισθους
 ἀποστερούντες καίπερ εὐ παθόντες ὑπ’ αὐτῶν.
- 14 πολλὴ ἔχθρα καὶ μίcos ἀλλήλων τοῖς πολίταις ἐγγίγνεται.
 δι’ ἀ ἔγωγε μάλα φοβοῦμαι αἱ τι μεῖζον ἢ ὥστε φέρειν
 κακὸν τῇ πόλει συμβῆ.
- 15 οἱ Λακεδαιμόνιοι ἐπρεσβεύοντο πρὸς τοὺς Ἀθηναίους
 ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μέγιστη πρόφασις
 εἴη τοῦ πολεμεῖν, ἦν (= ἔαν) μή τι εἰσακουώσιν.
- 16 Κλεανδρος ἐτυράννευσε μὲν Γέλας ἐπτὰ ἔτη, ἀπέθανε δὲ
 ὑπὸ Σαβύλλου ἀνδρὸς Γελώφου.
- 17# Ἐλπίς καὶ σὺ Τύχη, μέγα χαιρετε· τὸν λιμέν' ηὔρον·
 οὐδὲν ἐμοὶ χ' ὑμῖν παιζετε τοὺς μετ' ἐμέ.

Notes

- (ii) ἀπέχομαι is followed by the gen. (20.1/4). (x) Supply an imperative such as ποίει. (xiii) νομίζω + acc. believe in. (xiv) τιμωροῦ < τιμωρέου. (xv) καταρῷ < καταράου.
- γάρ is here placed third word in its clause (cf. 15.3 l.27).
- ἥγουμένου λέοντος and ἥγουμένου ἐλάφου are both genitive absolutes (12.1/2b).
- (iv) ἴσθι is here the 2nd s. imp. of εἰμί (17.1/1 note 6). (v) ἦν ... μάζαν lit. which bread (ἦν is here the relative adjective, 9.1/2 note 3); ἔμαξε < μάττω. (vi) ἄρχη as an abstract noun can mean *magistracy* but is used here concretely in the sense *office*. (vii) Both ἔραω desire (13.1/2a(ii)) and ἀποστερομαι be deprived of (20.1/4) are followed by the genitive, cf. ἀπέχου in 1(ii) above. (viii) ἐμβάλλειν infinitive for imperative (17.1/1 note 5). (xv) Supply ἦν.
- A poem of Archilochus (7th cent. BC), the earliest figure in Greek literature about whom we have any reliable information. l.2 ἔντος ἀμώμητον is in apposition to ἦν in the previous line *which, a blameless weapon, ...* l.3 θανάτου τέλος [the] doom of death (a Homeric phrase). l.4 κακίω f. acc. s. to agree with ἀστίδα understood.
- The royal cubit was that used by the Persians, the other was standard in the Greek world.
- (i) πιθόμενος ascertaining; Xenocrates was looking for virtue in the sense that he was investigating its nature from a philosophical point of view. (ii) This story is also about Eudamidas, who is the subject of ἔφη; γε emphasises ὑμεῖς. (iii) ἄριστος ... Σπαρτιάτης [the] best Spartan the article is

- not used with a predicate (5.1/3). (iv) For a down-to-earth Spartan, praising Heracles would have seemed as superfluous as praising motherhood; γάρ here introduces an ironical question “Well, who ...?” (vi) κείρω aor. subj. in a deliberative question (14.1/4a(ii)) “How am I to cut ...?”
- 12 After ἀκούσας we have the infinitive construction for reported speech (8.1/3a), lit. *having heard [himself] to be abused ...; απόντα < ἀπειμι.*
- 13 τάλλα (= τὰ ἄλλα) adverbial accusative (20.1/5), *in other respects*; τοῦτο refers to what follows but the meaning is not *this extraordinary thing* (there is no definite article with ἄτοπον ... πρᾶγμα), but *an extraordinary thing [viz] this*; γάρ explains what precedes, but we would omit it in English; σοῦς i.e. the sophists (9.1/4a); both ἀποστέρουντες and παθόντες agree with the subject of ἀδικοῦντι (3 pl. pres. ind. act., not a pple.), i.e. the students; αὐτῶν also refers back to the sophists and is used instead of σφῶν for variety.
- 14 μίσος ἀλλήλων *hatred of each other* (9.1/4b) i.e. *mutual hatred*.
- 15 ἐπρεσβεύοντο impf. to express repeated action (4.1/1); ποιούμενοι *making* the middle of ποιέω is used with nouns to indicate the involvement of the subject, cf. πόλεμον ποιεῖσθαι *to wage war*; εἰρήνην ποιεῖσθαι *to keep peace* but πόλεμον ποιεῖν *to cause a war* (but not necessarily be involved in it); εἰρήνην ποιεῖν *to impose peace* (on belligerents); ὅπως (= ἵνα) + opt. to express purpose after a historic tense (14.1/4c(i)).
- 16 Γέλας Doric gen. s. of Γέλα.
- 17 χαίρετε (17.1/1 note 7) is qualified by μέγα (here an adverb), lit. *farewell greatly* (the author is pleased to be rid of them); χ' ὑμῖν elision for καὶ ὑμῖν (English idiom reverses the order, *you and me*) – the clause means *there is nothing for (i.e. between) you and me*; ποιέστε (here imp.) + acc. *play with*.

17.3 Extra reading

Prometheus Bound (2)

Prometheus has revealed that he alone can save Zeus from a marriage which will rob him of his divine kingship. In the scene below, Hermes, the messenger of the gods, has come to force Prometheus to disclose his secret. Shortly after, the play ends with Prometheus persisting in his refusal.

ΕΡΜΗΣ

ce τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἔξαμαρτόντ' εἰς θεοὺς ἐφημέροις
πορόντα τιμάς, τὸν πυρὸς κλέπτην λέγω·
πατῆρ ἄνωγες' σ' οὐστίνας κομπεῖς γάμους
αὐδᾶν, πρὸς ὃν τ' ἐκεῖνος ἐκπίπτει κράτους·
καὶ τοῦτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ' αὐθ' ἔκαστα φράζε, μηδέ μοι διπλᾶς
όδούς, Προμηθεῦ, προσβάλῃς. ὥρᾶς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

5

ΠΡΟΜΗΘΕΥΣ

σεμνότομός γε καὶ φρονήματος πλέως
οἱ μῦθος ἔστιν, ὃς θεῶν υπηρέτου.
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναιεῖν ἀπενθῆ πέργαμ· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ηθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἰσχιστα καὶ τάχιστα. μη τί coi δοκῶ
ταρβεῖν υποπτήσσειν τε τοὺς νέοὺς θεούς;
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. cù δὲ
κέλευθον ἥπερ ἡλθες ἐγκόνει πάλιν·
πεύσῃ γὰρ οὐδὲν ὃν ἀνιστορεῖς ἐμέ.

10

15

20

Notes

1.1 Hermes' words are aggressive and rude. This shows itself in the omission of the verb governing *cé* (*καλῶ I am addressing*), trans. *you there, the clever one ...* ll.2f. τὸν ἔξαμαρτόντ'(α) ... πορόντα lit. *the one who offended ... [by] giving* (πορόντα aor. pple. of a defective verb which only exists in the aor. and perf. and is listed under the aor. ind. ἐπορον); take ἐφημέροις with πορόντα *giving ... to mortals*; λέγω *I mean*. 1.4 πατῆρ i.e. Zeus; ἄνωγε *orders* from ἄνωγα a verb perfect in form but present in meaning (cf. 19.1/3a); οὐστίνας (indirect interrogative, 10.1/2b) ... γάμους plural for singular. 1.5 πρὸς (= ὑπό) ὃν *by which*; ἐκπίπτει for vividness the present is used for the future in prophecies; κράτους (gen.) is governed by ἐκ-. 1.6 Understand φράζε from the next line; καὶ ... μέντοι *and indeed, and what is more*; μηδέν adverbial acc. (20.1/5) *in no way*. ll.7f. αὐθ' (= αὐτά) *ἔκαστα* i.e. *each thing, every detail*; μηδέ ... προσβάλῃ negative command (17.1/1). 1.9 τοῖς τοιούτοις lit. *by such things* (i.e. *behaviour*). 1.10 πλέως 13.1/1a. 1.11 ὃς for *[the talk]* of a lackey, on this restrictive use of ὃς see 21.1/1a(vi). 1.12 νέον is n. acc. s. used adverbially (20.1/5) and to be taken with κρατεῖτε, lit. *you rule newly*, i.e. *you have only just come to power*; δοκεῖτε *you think, expect*; δὴ adds a note of sarcasm

indeed. l.14 δισσοὺς (= διππούς the non-Attic form is used in Tragedy) τύραννοὺς Uranus, the first king of the gods, had been dethroned by his son Cronus, who in turn was dethroned by Zeus (Prometheus sarcastically calls them τύραννοι). l.15 Supply ἐκπίποντα from ἐκπειόντας in the previous line; ἐπόψουμαι < ἐφοράω. l.16 μή ... οὐδείς δοκῶ is a question expecting a negative answer (10.1/2a), lit. *surely I do not seem to you* (μή here = surely not); τί (the accent is from the enclitic οὐ, see Appendix 8, d(ix)) acc. s. n. of the indefinite τίς, here used as an adverbial acc. (20.1/5) *to some extent*. l.18 ἐλλείπω takes the gen. *I lack much* (πολλοῦ, i.e. of such behaviour), *in fact* (κοί) *all* (lit. *the whole*, i.e. of such behaviour) – Prometheus is strongly emphasizing that he is not frightened of the new rulers of heaven. l.19 κέλευθον acc. of space traversed *along the road*, after ἐγκόνει (2nd s. pres. imp. of ἐγκονέω); ἥνπερ (< ὅσπερ, i.e. ὃ + περ) is an emphatic form of the relative. l.20 ὃν = τούτων ἡ of those things which the relative pronoun has been attracted into the case of the antecedent, and the latter then omitted (9.1/2 note 2).



18.1 Grammar

18.1/1 -μι verbs

-μι verbs fall into two groups:

- (a) The suffixless class, where the endings of the present and imperfect are added directly to the stem without any suffix or link vowel, e.g. εἰ-μί (3.1/6) and φη-μί (7.1/2). There are nine other common verbs in this class:

δίδωμι *give* and τίθημι *put, place* (18.1/2)

εἰμι *I shall go* (18.1/3; distinguish from εἰμί *I am*)

ἴστημι *make to stand* (19.1/1)

ἔλημι *let go, send forth* (20.1/2)

δύναμαι *be able* and ἐπίσταμαι *know* (19.1/3b; the only common deponents of this type)

πίμπλημι *fill* and πίμπρημι *burn* (19.1/1 note 2)

From another such verb, ἤμι *say* (obsolescent in Attic) Plato often uses the forms ἦν *I said*, ἤ *he/she said* (13.3(i) l.7; both forms were originally imperfect).

- (b) The -νῦμι class, where the stem of the present and imperfect has a νυ suffix (20.1/1).

Both classes differ from -ω verbs in the present and imperfect; of class (a) δίδωμι, τίθημι, ίστημι, ᔁημι also differ in the aorist active and middle (ίστημι in the perfect and pluperfect as well). Elsewhere -μι verbs take the same suffixes and endings as -ω verbs.

18.1/2 δίδωμι *give*, τίθημι *put, place*

179

unit
18

These two -μι verbs are closely parallel. In nearly all their forms an ο/ω in δίδωμι corresponds to an ε/η in τίθημι; and also οι to ει in optative forms, and ου to ει in forms other than those of the optative; the only exceptions are the 1st s. impf. act. (έδιδουν/έτιθην), the present and aorist subjunctive (see note 1) and the perfect mid./pass. (δέδομαι etc. but τέθειμαι etc.). Both verbs form their present stem by reduplication with iota (cf. γιγνώσκω); as in the perfect tense (15.1/1), an aspirated consonant is reduplicated with the corresponding non-aspirate, hence τιθη- (not θιθη-). In both, the aorist active is weak in the singular, with κ (not c) added to the long-vowel form of the root (δω-/θη-); in the plural the endings are added directly to the short-vowel form of the root (δο-/θε-; this is really a type of root aorist).

Their principal parts are:

PRES.	FUT.	AOR. ACT	PERF. ACT	PERF. MID./PASS	AOR. PASS
δίδωμι	δάσω	ἔδωκα	δέδωκα	δέδομαι	έδόθην
τίθημι	θήσω	ἔθηκα	τέθηκα	κείμαι (note 4) (τέθειμαι)	έτεθην

The future, perfect (act. and mid./pass.), and aorist passive are regular (see above 18.1/1). The present, imperfect, and aorist active forms, which require the greatest attention and should be mastered first, are set out here. The middle and passive forms are easily recognized from their endings (for full tables see Appendix 5)

PRESENT		AORIST	
INDICATIVE			
S.	1 δίδωμι	τίθημι	ἔδωκα
	2 δίδως	τίθης	ἔδωκας
	3 δίδωσι(v)	τίθησι(v)	ἔδωκε(v)
PL.	1 δίδομεν	τίθεμεν	ἔδομεν
	2 δίδοτε	τίθετε	ἔδοτε
	3 διδόσαι(v)	τίθεσαι(v)	ἔθεσαν
INFINITIVE			
	διδόναι	τιθέναι	δούναι
			θεῖναι
PARTICIPLE			
	διδούντος	τιθείστος	δούντος
	διδούντα, -όντης	τιθείσα, -έντης	δούντα, δούνης
	διδόντος	τιθέντος	θείσα, θείης

IMPERATIVE

S.	2 δίδουν	τίθει	δός	θές
	3 διδότω	τιθέτω	δότω	θέτω
PL.	2 δίδοτε	τιθέτε	δότε	θέτε
	3 διδόντων	τιθέντων	δόντων	θέντων

SUBJUNCTIVE (see note 1)

S.	1 διδῷ	πιθῶ	δῷ	θῷ
	2 διδῆς, etc.	πιθῆς, etc.	δῆς, etc.	θῆς, etc.

OPTATIVE

S.	1 διδοίην	πιθείην	δοίην	θείην
	2 διδοίης	πιθείης	δοίης	θείης
	3 διδοίη	πιθείη	δοίη	θείη
PL.	1 διδοῖμεν	πιθεῖμεν	δοίμεν	θείμεν
	2 διδοῖτε	πιθεῖτε	δοίτε	θεῖτε
	3 διδοῖεν	πιθεῖεν	δοίεν	θεῖεν

IMPERFECT ACTIVE

ἐδίδονυν, ἐδίδονυ, ἐδίδον, ἐδίδομεν, ἐδίδοτε, ἐδίδοσαν
ἐπίθην, ἐπίθει, ἐπίθει, ἐπίθεμεν, ἐπίθετε, ἐπίθεσαν

Notes

- 1 The present and aorist subjunctive active of δίδωμι have the endings -ῶ, -ῆς, -ῷ, -ῷμεν, -ῷτε, -ῷτι(v) (cf. 14.1/2 note 2). τίθημι has the regular endings (-ῶ, -ῆς, -ῇ etc.) but in both verbs the first syllable of the subjunctive endings has a circumflex as a result of contraction (διδῷ < διδόω, πιθῶ < πιθέω).
- 2 The present and imperfect active of δίδωμι can also mean *offer*.
- 3 The aorist active also has weak forms for the 3rd pl.: ἔδωκαν (= ἔδοσαν), ἔθηκαν (= ἔθεσαν); weak forms may also occur in the 1st and 2nd pl. (ἔδωκαμεν etc.) but are rare.
- 4 The present tense of the deponent κείμαι *lie* (19.1/3b) is generally used instead of the perfect passive of τίθημι in the sense *to have been put, placed, established*, e.g. οἱ νόμοι οἱ ὑπὸ τῶν βασιλέων κείμενοι (= τεθειμένοι) *the laws established by the kings*. Likewise ἔκειμην, the imperfect of κείμαται, is used for the pluperfect passive of τίθημι.

18.1/3 εἰμι / I shall come/go

In Attic Greek prose the verb ἔρχομαι *come/go* occurs only in the present indicative. The remainder of its present tense (subjunctive, optative, imperative, infinitive, participle), and its future and imperfect are supplied by εἰμι which, though present

in form, has in the indicative the future meaning *I shall come/go* (to be distinguished from εἰμί *I am*):

PRESENT	IND.	SUBJ.	OPT.	IMP.	INF.	PPLE.
	ἔρχομαι	ἴω	ἴοιμι	ἴθι	ἱέναι	ιών
	<i>I come/go</i>					
FUTURE	εἰμι	—	ἴοιμι	—	ἱέναι	ιών
	<i>I shall come/go</i>					
IMPERFECT	ἥγα					
	<i>I was coming-going, used to come/go</i>					

For a complete table of forms see Appendix 3. Note that ιοιμι, ιέναι and ιών can be either present or future (the context will normally show which tense is meant). The aorist of ἔρχομαι is ἥλθον (7.1/1 note 2), and the perfect ἐλήλυθα.

18.1/4 Other verbs with principal parts from different roots

The English verb *to be* is a combination of separate and etymologically distinct words (*be*, *am*, *was*, etc.). We have already seen the same in Greek with αἱρέω, λέγω, ὄράω, φέρω (7.1/1 note 2) as well as ἔρχομαι; other examples are ἔσθιω *eat*, πωλέω *sell*, ὠνέομαι *buy* (see Principal parts of verbs; the principal parts of all eight should now be learnt).

A particularly troublesome set is that associated with αἱρέω *take, capture*, whose passive is normally supplied by another verb, ἀλίσκομαι *be captured*, and whose middle αἱροῦμαι has the special sense *choose*. When used as a passive αἱροῦμαι normally means *be chosen*. These variations can be set out as follows:

PRESENT	FUTURE	AORIST	PERFECT
αἱρέω	αἱρήσω	εἷλον (stem ἐλ-)	ἥρηκα
ἀλίσκομαι (pass.)	I am taken, am being captured	ἐάλων	ἐάλωκα
αἱροῦμαι (mid.)	I choose αἱρήσομαι	εἰλόμην	ἥρημαι
αἱροῦμαι (pass.)	I am being αἱρεθήσομαι	ἥρεθην	ἥρημαι
	<i>chosen</i>		

The moods, infinitives and participles of εἷλον *I took, captured* (stem ἐλ-, cf. 7.1/1 note 2) and of the root aorist ἐάλων *I was taken, was captured* are as follows:

IND.	SUBJ.	OPT.	IMP.	INF.	PPLE.
εἰλον	ἔλω	ἔλοιμι	ἔλε	έλειν	ἔλων
ἐάλων	ἀλῶ	ἀλοίην	ἄλωθι	ἄλωναι	ἄλοις

ἐάλων is exactly parallel to ἔγνων (11.1/1), e.g. ind. εἴλων, ἐάλων, ἐάλω etc.

Notes

- 1 Most compounds of λέγω have the meaning *pick up, gather, e.g. ἐκλέγω pick out, συλλέγω collect, καταλέγω pick, choose* (and also *recount*). These compounds have principal parts from the stem λεγ- only, e.g. ἐκλέγω, ἐκλέξω, ἐξέλεξα, etc.
- 2 The alternative principal parts of λέγω (ἐρῶ, εἰπον etc.) are however, used in the compounds of ἀγορεύω *speak in public*, e.g. ἀπαγορεύω *forbid* (fut. ἀπερῶ, aor. ἀπεῖπον, προαγορεύω *proclaim*.

18.1/5 Conditional sentences

Conditional sentences contain at least one main clause and one adverbial clause of condition; the latter is introduced by *ei if*. They fall into two clearly defined categories which, in both English and Greek, are distinguished by the form of the main clause:

Category 1

In the main clause English has the auxiliary verb *would* or *should* (or occasionally *could*), and Greek has the particle *ἂν* (see below). An English example is: *I would be sorry if you were not to persist with Greek.*

Category 2

In the main clause English does not have the auxiliary *would* or *should*, and Greek does not have the particle *ἂν*. An English example is: *I am sorry if you find Greek verbs difficult.*

There is a clear distinction between the two categories. The first is used in cases where something could have happened in the past, could be happening now, or could happen in the future. The cases covered by the second are also hypothetical (as all conditional sentences must be), but here, by not using *would* or *should* in English or *ἂν* in Greek, we express ourselves in a more positive and confident way.

Conditional clauses of both categories refer either to the future, present, or past. *οὐ* is used to negate main clauses¹ but the

¹ Unless these are in the form of a command (17.1/1) or wish (21.1/1).

an auxiliary verb (generally *would* or *should*), e.g. *I would have liked to see you.* ἂν, however, which expresses potentiality in Greek, is an adverbial particle and modifies the verb to which it is attached: οὐκ ἐγένετο means *it did not happen*; οὐκ ἐγένετο means *it would not have happened*.

Notes

- 1 The meaning of εἰ ... ἔπραττε/ἔπράξας depends on what follows, i.e. on whether it is in a category 1 or category 2 sentence.
- 2 The conjunction ἔτιν of the future time-frame of category 2 is a contraction of εἰ + ἄν (cf. ὅταν < ὅτε + ἄν, 14.1/4c(iii)). It may also be written as ἄν (to be distinguished from the particle ἄν – the latter has a short vowel) or ἦν in some dialects.
- 3 It is possible to combine certain time references within one sentence:

εἰ τοῦτο ἔπράξας,
ἐκινδύνευες ἄν.

If you had done that, you would [now] be in danger.

εἰ τοῦτο ἔπράξας,
κινδύνεύεις.

If you did that, you are in danger.

- 4 In category 2 sentences with a future reference εἰ + fut. ind. is substituted for ἔτιν + subj. where a threat or warning is implied:

ἀποκτενεῖς εἴ με γῆς ἔξω
βαλεῖς.

You will kill [me] if you throw me out of the country.

18.1/6 ἄκρος, μέσος, ἔξχατος

These three adjectives vary in meaning according to whether they are used in the attributive or predicative position (3.1/3b):

τὸ ἄκρον ὅπος *the high mountain*

ἄκρον τὸ ὅπος *the top of the mountain*

τὸ μέσον ὅπος *the middle mountain*

μέσον τὸ ὅπος *the middle of the mountain*

τὸ ἔξχατον ὅπος *the furthest mountain*

ἔξχατον τὸ ὅπος *the furthest part of the mountain*

For the predicative position we may also have τὸ ὅπος ἄκρον etc.

18.2 Greek reading

185

Επικ.
6

- 1 Κυμαῖός τις μέλι ἐπώλει, γευσαμένου δέ τινος καὶ εἰπόντος, πάνυ καλὸν ἔστιν, εἰ μὴ γαρ, ἔφη, μῆν ἐνέπεσεν εἰς αὐτὸ οὐκ ἀν ἐπώλουν.
- 2 Λάκαινά τις πρὸς τὸν νιὸν λέγοντα μικρὸν ἔχειν τὸ ξίφος εἶπε, καὶ βῆμα πρόσθες.
- 3 **Proverbs**
(i) ἐὰν ἡ λεοντῆ μὴ ἐξίκηται, τὴν ἀλωπεκῆν πρόσαψον. (ii) κυνὶ δίδως ἄχυρα, ὅνῳ δὲ ὄστα. (iii) ἐπ' ἄκρᾳ τῇ γλώττῃ τὸ φιλεῖν ἔχεις. (iv) ἀν (= ἐὰν) τοὺς φίλους μισῶμεν, τὶ ποιήσομεν τοὺς μισοῦντας; (v) εἰ τυρὸν εἶχον, οὐκ ἀν ἐδεούμην ὄψουν. (vi) # φίλον δι' ὄργην ἐν κακοῖς μὴ προδῷς. (vii) # τὸ κέρδος ηδὺ, καν ἀπὸ ψευδῶν ἵη. (viii) δος τι καὶ λαβέ τι. (ix) # πλάνη βίον τίθεις σωφρονέστερον. (x) αἰχρὸν εὐεργέτας προδοῦναι. (xi) ἐὰν ἔχωμεν χρήματα, ἔξομεν φίλους. (xii) ἵτω τὰ πράγματα ὅπῃ τῷ θεῷ φίλον.
- 4 # εἰς Τόδον εἰ πλεῖν δεῖ, τις Ὄλυμπικὸν ἥλθεν ἐρωτῶν
τὸν μάντιν, καὶ πῶς πλεύσεται ἀσφαλέως:
χὼ μάντις, πρῶτον μὲν, ἔφη, καινὴν ἔχε τὴν ναῦν,
καὶ μὴ χειμῶνος, τοῦ δὲ θερούς ανάγου·
ταῦτα γαρ ἦν ποιῆι, ἥξεις κάκεῖσε καὶ ὁδε,
ἡν μὴ πειρατὴς ἐν πελάγει σε λάβῃ.
- 5 γέρων ποτὲ ξύλα κόψας καὶ ταῦτα φέρων πολλὴν ὄδον ἐβάδιζε. διὰ δὲ τὸν κόπον ἀποθέμενος τὸ φορτίον τὸν Θάνατον ἐπεκαλεῖτο. τοῦ δε Θανάτου φανεντος καὶ πυνθανομένου διὰ τίνα αἰτίαν ἐπεκαλεῖτο, ὁ γέρων ἔφη, ἵνα τὸ φορτίον τοῦτο ἄρας ἐτιθῆς μοι.
- 6 # ἄπαν διδόμενον δῶρον, ἀν καὶ μικρὸν ἦ,
μέγιστόν ἔστιν, ἀν μετ' εὐνοίας δοθῆ.
- 7 ὄφις, ἦν μὴ φαγῆ ὄφιν, δράκων οὐ γενήσεται.
- 8 # γῆς ἐπεβήν γυμνός, γυμνός θ' ὑπὸ γαῖαν ἀπειμι·
καὶ τί μάτην μοχθῶ, γυμνὸν ὄρῶν τὸ τέλος;
- 9 **More stories about Diogenes**
(i) Θαυμάζοντός τινος τὰ ἐν Σαμοθράκῃ ἀναθήματα ἔφη,
πολλῷ ἀν ἦν πλείω εἰ καὶ οἱ μὴ ισθεντες ἀνετίθεσαν.
(ii) εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας,
μικρὰν δὲ τὴν πόλιν, ἄνδρες Μύνδιοι, ἔφη, κλείσατε
τὰς πύλας μὴ ἡ πόλις ύμῶν ἐξέλθῃ.
(iii) δύσκολον ἦτει· τοῦ δὲ εἰπόντος, έαν με πείσης, ἔφη, εἰ
ce ἐδύναμην πείσαι, ἐπεισα ἀν ce απάγξασθαι.
(iv) λύχνον μεθ' ἡμέραν ἄψας περιήει λεγών, ἀνθρωπὸν
ζητῶ.
- 10 In order to lure the Syracusan army away from Syracuse,
the Athenians sent an agent who persuaded the Syrians

that they could surprise the Athenians at a neighbouring city, Catana. The ruse was totally successful. The passage is from Thucydides' account of the disastrous Athenian expedition to Sicily (415–413 BC).

οἱ δὲ στρατηγοὶ τῶν Συρακοσίων ἐπίστευσαν τῷ ἀνθρώπῳ πολλῷ ἀπειρικεπτότερον, καὶ εὐθὺς ἡμέραν ἔνθεμενοι ἦ παρέσονται ἀπέστειλαν αὐτὸν, καὶ αὐτοὶ προεῖπον πανδῆμει πᾶσιν ἔξιεναι Συρακοσίοις. ἐπει δὲ ἐτοῦμα αὐτοῖς τὰ τῆς παρασκευῆς ἦν καὶ αἱ ἡμέραι ἐν αἷς ἔνθεντο ἥξειν ἐγγὺς 5 ἦσαν, πορευόμενοι ἐπὶ Κατάνης ηὔλισαντο ἐπὶ τῷ Συμαίθῳ ποταμῷ. οἱ δὲ Ἀθηναῖοι, ὃς ἤσθοντο αὐτοὺς προσιοντας, ἀναλαβόντες τὸ στράτευμα ἄπαν τὸ ἑαυτῶν καὶ ἐπιβιβάσαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα ὑπὸ νύκτα ἐπλεον 10 ἐπὶ τὰς Συρακουσας.

10

Notes

- 1 γάρ yes, for Greek has no word which corresponds exactly to the English yes and often the assent of a speaker is implied by particles (24.1/1).
- 2 μικρόν is in the predicative position (3.1/3b), i.e. *that he had his sword short*, i.e. *that the sword he had was short*; καὶ is adverbial (*as well*) but need not be translated; πρόθες < προστίθημι.
- 3 (i) πρόσωπον < προσάπτω. (ii) ποιέω + two accusatives *do [something] to/with* (22.1/2f(iii)). (vii) καὶν = καὶ ἔστιν; ψευδῶν < ψεῦδος. (ix) τίθητι here *render* (xi) ἔξομεν < ἔχω. (xii) ἵτω 3rd s. imp. of ἔρχομαι (18.1/3 and Appendix 3); τῷ θεῷ φίλον (n. s.) sc. ἐστί it is dear to God.
- 4 I.1 εἰ if would be first word of its clause in prose. I.2 πλεύσεται lit. *he will sail*, but translate *he would sail*, because Greek retains the original tense in reported (indirect) speech (8.1/3 and 10.1/2b); ἀσφαλέως, i.e. ἀσφαλῶς the uncontracted form is Ionic (on Ionic forms in poetry see 1.3). I.3 χῶ = καὶ οὐ; καινὴν predicative as in 2 above, lit. *have the ship [which you sail in] new*, i.e. *get a new ship*. I.4 χειμῶνος ... θέρους gen. of time within which (7.1/7c). I.5 ἦν = ἔστι (also in next line and in 7 below); κάκεῖσε (=καὶ ἔκεῖσε) καὶ ὠδε lit. *both thither and hither*, i.e. *both there and back*.
- 5 ἀποθέμενος aor. mid. pple. of ἀποτίθημι; φανέντος gen. m. s. of the aor. pple. of φαίνομαι; πυνθανομένου asking; ἄρτις nom. m. s. of the aor. act. pple. of αἴρω; ἐπιθῆς 2nd s. aor. subj. act. of ἐπιτίθημι.

- 6 In both lines ἂν = εὖν; ἔτν (or εὶ) καὶ normally *although* but here obviously *even if* (which is usually καὶ εὶ/ἔτν); δοθῆ 3rd s. aor. subj. pass. of δίδωμι.
- 7 φάγη 3rd s. aor. subj. act. of ἔεθίω.
- 8 θ' i.e. τε.
- 9 (i) Samothrace, an island in the northern Aegean, was notorious for shipwrecks; the subject of ἔφη (and in (ii) and (iii)) is Diogenes; πολλῷ dat. of measure of difference (17.1/4b); take καὶ also with what follows; οἱ μὴ ωθέντες (aor. pass. pple. of ϕέω) the negative μὴ is used because Diogenes is referring to a general class (12.1/2a(vi)); ἀνετίθεσαν had dedicated the imperfect, not the aorist, is used because the verb refers to repeated action in the past. (ii) μεγάλας ... μτκρῶν both adjectives are predicative as in 2 above; μὴ introducing a negative purpose clause (14.1/4c(ii)). (iii) τοῦ refers to the δύσκολος; ἀπαγξασθαι aor. inf. of ἀπαγχομαι (iv) περιήει 3rd s. impf. of περιέρχομαι (18.1/3); μεθ' ἡμέρᾶν after day/[break] i.e. by day, cf. ἄμα τῇ ἡμέρᾳ.
- 10 I.2 πολλῷ (dat. of measure of difference, 17.1/4b) is to be taken with the following word. I.3 παρέσονται (< πάρειμι) on the future see note on πλεύσεται in 4 I.2 above (cf. ηξειν in I.5). II.4f. Take πάσιν ... Συρακοσίοις with προεῖπον (< προαγορεύω, 18.1/4 note 2)f.; τὰ τῆς παρασκευῆς lit. *the [things] of their preparation* but trans. *their preparations*. I.6 ηὐλίσαντο < αὐλίζομαι. I.9 τὰ πλοῖα is acc. after ἐπί.

18.3 Extra reading

The sea, the sea!

The *Anabasis* of Xenophon (7.2.12) tells how an army of Greek mercenaries, after becoming embroiled in a dispute between rivals for the Persian throne, had to make their way back from Persia to Greece. The following passage describes their elation when, after many months of hardship, they finally reached the Black Sea.

καὶ ἀφίκουνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν Θάλατταν, κραυγὴ πολλὴ ἐγένετο. ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὄπιςθοφύλακες ὥηθησαν ἐμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· ἐπειδὴ δὲ η βοή πλείων τε ἐγίγνετο καὶ ἐγγύτερον καὶ 5 οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας καὶ πολλῷ

μείζων ἐγίγνετο ἡ βοὴ ὥσφ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μεῖζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς εφ' ἵππον καὶ τοὺς ἵππεας ἀναλαβόν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα θάλαττα, καὶ παρεγγυώντων. ἐνθα δὴ ἔθεον 10 παντες καὶ οἱ ὄπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο παντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἄλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες.

Notes

I.1 ἀφικνοῦνται vivid present (see note on 7.2.13 *I.9f.*; cf. ἀκούουσι in *I.9*). *I.4* φήθησαν < οἴματι. *I.6f.* οἱ ἀεὶ ἐπιόντες (< ἐπέρχομαι) *those who kept coming up* refers to the different groups who went up the hill, but *τοὺς ἀεὶ βοῶντας those who kept shouting* refers to the ever-increasing group that could see the sea; δρόμῳ at a run is redundant after ἔθεον (inceptive imperfect began to run 4.1/1 footnote). *II.7f* ὥσφ etc. lit. by how much they became more [numerous]; on ὥσφ see 21.1/3; ἐδόκει ... τῷ Ξενοφῶντι lit. it seemed to Xenophon; μεῖζόν τι something more serious. *I.9* παρεβοήθει and the imperfects in the following lines are inceptive (see above on ἔθεον). *I.11* ἡλαύνετο has τὸ ὑποζύγια and οἱ ἵπποι as its subjects but it agrees with the nearer one, τὰ ὑποζύγια, which as a neuter plural takes a singular verb (3.1/1 note 2; for another example of a double subject see 16.2.13 *I.1*).

19.1 Grammar

19.1/1 ἴστημι and its compounds

ἴστημι *make to stand, set up* was originally cíctāmi with a present stem of the same formation as δίδωμι and τίθημι (i.e. reduplication with iota and no suffix). At an early stage in the history of Greek the initial sigma developed into a rough breathing; the resulting ἴστημι (the form in most dialects) became ἴστημι in Attic with the regular change of σ > η.¹ Consequently, where the alternation δω/δο occurs in δίδωμι and θη/θε in τίθημι we have στη/στα in ἴστημι; the alternation φη/φα in φημι (7.1/2) has the same explanation (the original form of the first person singular is φᾶμι).

The present and imperfect of ἴστημι are almost completely parallel to δίδωμι and τίθημι. In the active we have:

PRESENT

	IND.	IMP.	SUBJ.	OPT.
S.	1 ἴστημι		ἴστω	ἰστάην
	2 ἴστης	ἴστη	ἴστης	ἰστάης
	3 ἴστησι(v)	ἴστάτω	ἴστῃ	ἰστάῃ
PL.	1 ἴσταμεν		ἴστωμεν	ἰστάμεν
	2 ἴστατε	ἴστατε	ἴστητε	ἰστάτε
	3 ἴστασι(v)	ἴστάντων	ἴστωσι(v)	ἰστάσεν

INFINITIVE

ἰστάναι

PARTICIPLE

ἰστάς, ἴστασα, ἴσταν; gen. ἴστάντος, ἴστάσης, ἴστάντος

IMPERFECT

ἴστην, ἴστης, ἴστη, ἴσταμεν, ἴστατε, ἴστασαν

¹ This change, which occurs when σ is not preceded by a vowel or ρ, is one of the more striking differences between Attic and most other dialects.

The future *στήω* *I shall make to stand, shall set up* is also parallel, but we meet a divergence in the aorist. *ἴστημι* has two sets of forms (cf. the two aorists of *φύω*, 11.1/1):

- (a) A weak aorist *ἔστησα*, which is transitive and means *I made to stand, set up*.
- (b) A root aorist *ἔστην* (conjugated as *ἔβην*, 11.1/1), which is intransitive and means *I stood*.

Examples of these two aorists are:

έγχος ἔστησε πρὸς κίονα.

He stood his spear against a pillar (transitive).

'Αλκμήνης τόκος ἔστη σιωπῇ.

The son of Alcmene stood in silence (intransitive).

The two aorists have identical forms in the 3rd pl. indicative active *ἔστησαν* (*ἔστη-*-*σαν* from *ἔστησα*; *ἔστη-*-*σαν* from *ἔστην*). Where this form occurs, only the context will show whether it is transitive or intransitive.

ἴστημι is also irregular in its perfect and pluperfect. Both tenses have a *κ* suffix in the singular of the indicative but elsewhere a stem without *κ* (*ἔστα-*) is normally used (see below). Because these tenses are intransitive (see below) they occur only in the active voice:

PERFECT

	IND.	IMP.	SUBJ.	OPT.
S.	1 <i>ἔστηκα</i>		<i>ἔστω</i>	<i>ἔσταιν</i>
	2 <i>ἔστηκας</i>	<i>ἔσταθι</i>	<i>ἔστης</i>	<i>ἔσταιν</i>
	3 <i>ἔστηκε(v)</i>	<i>ἔστάτω</i>	<i>ἔστη</i>	<i>ἔσταιν</i>
PL.	1 <i>ἔσταμεν</i>		<i>ἔστῶμεν</i>	<i>ἔσταιμεν</i>
	2 <i>ἔστατε</i>	<i>ἔστατε</i>	<i>ἔστητε</i>	<i>ἔσταιτε</i>
	3 <i>ἔστάσι(v)</i>	<i>ἔστάντων</i>	<i>ἔστῶσι(v)</i>	<i>ἔσταιεν</i>

INFINITIVE *ἔσταναι*

PARTICIPLES *ἔστώς*, *ἔστωσα*, *ἔστος* gen. *ἔστωτος*, *ἔστώσης*, *ἔστωτος*

PLUPERFECT *εἰστῆκη*, *εἰστήκης*, *εἰστήκει(v)*, *ἔσταμεν*, *ἔστατε*, *ἔστασαν*

Except for the imperative, forms with the stem *ἔστα-* have alternatives in *ἔστη-* (e.g. 3rd pl. ind. *ἔστήκασι(v)*, inf. *ἔστηκέναι*) but these are less common.

The first syllable of the perfect stem was originally *εστ-* with reduplication of *c*, but, as in the present stem, the initial *c* developed into a rough breathing, giving *ἐστ-*. Because *ἐ* is in fact the reduplication it is kept in all forms of the perfect (16.1/4). The initial *ειστ-* of the singular of the pluperfect was originally *ἐεστ-* with the syllabic augment and reduplication (quite irregularly the augment does not occur in the plural and hence the 1st and 2nd pl. forms are identical with those of the perfect).

Both perfect and pluperfect are intransitive and they are used as a present and imperfect tense respectively: ἔστηκα *I am standing* and είστηκην *I was standing*. The future perfect ἔστηξω *I shall stand* (cf. 16.1/4 note 2) is also intransitive.

We may summarize these forms as follows:

	Transitive		Intransitive
PRESENT	ἴστημι <i>I am making to stand</i>	PERFECT	ἔστηκα <i>I am standing</i>
FUTURE	στήσω <i>I shall make to stand</i>	FUT. PERF.	ἔστηξω <i>I shall stand</i>
IMPERFECT	ἴστην <i>I was making to stand</i>	PLUPERFECT	είστηκην <i>I was standing</i>
WEAK AORIST	ἔστησα <i>I made to stand</i>	ROOT AORIST	ἔστην <i>I stood</i>

A comprehensive table of ἴστημι is given in Appendix 5. The present middle ἴστημαι is intransitive and literally means *I am in the process of making myself stand*, i.e. it represents a present act as opposed to the perfect, which represents a present state (*I am in a standing position*). The imperfect middle (ἴσταμαι) and future middle (στήσομαι) are also intransitive but the weak aorist middle (ἔστησαμαι) is transitive and means *I made (something) stand for myself*.

ἴστημι has many compounds and these retain the same distinctions between transitive and intransitive tenses. Among the most common are:

	Transitive tenses	Intransitive tenses
ἀνίστημι	raise up; restore; cause to	rise up; be expelled; migrate
(άνα up)	migrate, expel, uproot	
ἀφίστημι	remove; cause to revolt	go away from; revolt
(ἀπό away)		
καθίστημι	set down; put in a certain state; appoint;	settle down; come into a certain state; be appointed; be established
(κατά down)	establish (laws etc.)	

The middle voice of compounds of ἴστημι follows the pattern of the simple verb: οἱ βάρβαροι ἀφίστανται *the barbarians are in [the act of] revolt* (cf. οἱ βάρβαροι ἀφεστάσιν (perfect) *the barbarians are in [a state of] revolt*).

Examples of the above compounds are:

ἀνεστησαν καὶ Αἰγινῆσ τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγινῆς Ἀθηναῖοι.

In this same summer the Athenians also expelled the Aeginetans from Aegina.

Βοιωτοὶ οἱ νῦν ἔξηκοστῷ ἔτει
μετὰ Ἱλίου ἄλωσιν ἐξ Ἀρνης
ἀναστάντες ὑπὸ Θεσσαλῶν τὴν
Βοιωτίāν φκισαν.

εἰ τοὺς ἔνυμάχους αὐτῶν
ἀφίσταναι πειρᾶσόμεθα,
δεῖγει καὶ τούτοις ναυὶ¹
βοηθεῖν τὸ πλέον οὗτοι
νησιώταῖς.

πρῶτοι ἀπ' αὐτῶν Μῆδοι
ῆρξαντο ἀφίστασθαι.

κατέστησε τύραννον εἶναι
παῖδα τὸν ἐαυτοῦ.
ἐς φόβον καταστάντων
διαφθειρονται πολλοὶ²
Χαονῶν.

In the sixtieth year after
the capture of Troy the
present Boeotians, after
being expelled from Arne
by the Thessalians,
colonised Boeotia.

If we try (lit. shall try) to
make their allies revolt,
we shall have to come to
their assistance as well
with a fleet because they
are for the most part
islanders (lit. it will be
necessary to assist them
also with ships, being
[for] the greater [part]
islanders).

The Medes were the first
to start to revolt from
them (lit. the Medes first
started ...).

He appointed his own son
to be tyrant.
When they were reduced
to a state of panic many
of the Chaonians were
killed (vivid present).

Notes

- To distinguish the different forms of *ictημι* it is essential to remember that:
 - ict-* occurs in all forms of the present and imperfect but nowhere else.
 - ēct-* occurs only in the aorist indicative.
 - ēct-* occurs in all forms of the perfect and in the pluperfect plural but nowhere else.
 - eict-* occurs only in the pluperfect singular.
- πίμπλημι *fill* and πίμπρημι *burn* (tr.) follow *ictημι* in the present and imperfect, e.g. the pres. ind. act. of the first is: πίμπλημι, πίμπλης, πίμπλησι(ν), πίμπλαμεν, πίμπλατε, πίμπλάσι(ν).

19.1/2 Potential clauses

193

εγιν
είτε

Potential clauses express an action or state which has or had the potentiality of happening: *I wouldn't like to meet him on a dark night; Alcibiades would have been a disaster at our last party.* In Greek the construction is the same as for main clauses in category 1 conditional sentences (18.1/5; for the only complication see note 1 below); and the same is true in English, which uses *would* or *could* (although other auxiliaries such as *might* are also possible). As with conditional sentences (18.1/5) we have three time-frames:

- Future The optative (present or aorist as appropriate) with ἄν: τοῦτο οὐκ ἀν γένοιτο *that would not happen.*
- Present The imperfect indicative with ἄν: τοῦτο οὐκ ἀν ἐγίγνετο *that would not be happening or happen [now – to make a distinction between future and present English may need to add an adverb].*
- Past The aorist indicative with ἄν: τοῦτο οὐκ ἀν ἐγένετο *that would not have happened.*

Notes

- 1 A future potential can be used as a form of politeness to make a statement or request less blunt, e.g. βουλοίμην ἄν *I should like* (cf. βούλομαι *I want*). ἐβούλομην ἄν *I could wish* (*sc.* that something were now the case) is also frequently used with a past reference *I could have wished*; this is a relic of older use.
- 2 In a particular context it is sometimes possible to translate a present or future potential by *can*, instead of *could/would*; the above examples would then be translated *that can not happen/be happening.*

19.1/3 Oddities in verbs

(a) Perfects with a present meaning

As we have seen (15.1.1), the perfect expresses a state in the present resulting from an action in the past. The perfect of some Greek verbs is best expressed in English by the present tense of verbs which in themselves indicate a state. The most common examples are:

δέδοικα *I am afraid* (lit. *I have become alarmed*) from δείδω *be alarmed.* The aorist ἐδείκα is common and has the meaning *I was afraid.*

ἔγνωκα *I know* (lit. *I have recognized*) from γνωσκω *recognise*. οἱκα *I resemble, I seem* exists only in a few forms outside the perfect. Poetical forms in εἰκ- occur in the infinitive (εἰκέναι, otherwise οἰκέναι) and participle (εἰκώς, εἰκυῖα, εἰκός, otherwise οἰκώς etc.).

κέκτημαι,¹ lit. *I have acquired or I am in a state of having acquired* (< κτάομαι *acquire*), is normally to be translated by *I possess, own* (plpf. ἐκεκτήμην *I possessed, owned*; fut. perf. κεκτήσομαι *I shall possess, own*).

μέμνημαι *I remember* (lit. *I have reminded myself*) from μιμνήσκομαι *remind oneself*. The aorist passive ἔμνήθην means *I remembered* (ex. at 12.3.9 l.2).

οἶδα *I know* exists only in the perfect, pluperfect, and future – see Appendix 3.

τέθνηκα *I am dead* (lit. *I have died*) from ἀποθνήσκω *die* (the perfect is exceptional in never having the prefix ἀπ-, whereas the other tenses of the uncompounded verb are normally restricted to poetry). As with the perfect of ἴστημι (19.1/1) shorter forms occur, e.g. inf. τεθνάναι (for τεθνηκεναι), pple. τεθνεώς (for τεθνηκώς), opt. τεθναίην.

(b) Eccentric -μαι verbs

A few deponents end in -ομαι, not -ομαί, because they belong to the -μι class of verbs (18.1/1; cf. ἴσταμαι pres. mid./pass. of ἴστημι, 19.1/1). The only common examples are δύναμαι *be able* and ἐπίσταμαι *know how to, understand* (both passive deponents with a middle future – see Principal parts of verbs; we have already met some forms, e.g. 10.3 l.4f.). These differ from -ω verbs only in the present and imperfect. In these tenses δύναμαι is conjugated:

PRESENT

INDICATIVE δύναμαι, δύνασαι, δύναται, δυνάμεθα, δύνασθε, δύνανται

INFINITIVE δύνασθαι PARTICIPLE δυνάμενος, -η, -ον

IMPERFECT

ἐδύναμην, ἐδύνω (< -ασο), ἐδύνατο, ἐδύναμεθα, ἐδύνασθε, ἐδύναντο.

For ἐδύν- we may also have ἡδύν-. The other moods of the present, where they occur, follow ἴστημι (19.1/1). The forms of ἐπίσταμαι are parallel.

Two similar verbs are κεῖμαι *lie, be laid down* and κάθημαι *be seated, sit*² which, because they both describe a continual action, exist only in the present, imperfect, and future. κεῖμαι is conjugated:

¹ This reduplication is an exception to the rule given at 15.1/1 (we would have expected εκτη-).

² κάθημαι is used in prose but the uncompounded verb, ἡμαι, is found in verse (e.g. 16.3 l.9).

PRESENT

INDICATIVE κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται

INFINITIVE κείσθαι PARTICIPLE κείμενος, -η, -ον

IMPERFECT ἐκείμην, ἐκείσθη, ἐκείμεθα, ἐκείσθε, ἐκείντο

FUTURE INDICATIVE κείσομαι, κείσῃ, etc.

The forms of κάθημαι follow the same pattern. The other moods of the present of both verbs are rare. On the use of κείμαι for the perfect passive of τίθημι see 18.1/2 note 4.

19.2 Greek reading

1 λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει,
καὶ ποταμοῦ ρῷ ἀπεικάζων τὰ ὄντα λέγει ὡς δἰς εἰς τὸν
αὐτὸν ποταμὸν οὐκ ἀνέβαίης.

2# νῆφε καὶ μέμνης (= -co) απίστειν ἄρθρα ταῦτα τῶν φρενῶν.

3 Πύρρων οὐδὲν ἔφη διαφέρειν ζῆν ή τεθνάναι. εἰπόντος δέ
τινος, τί οὖν οὐκ ἀποθνήσκεις; ὅτι, ἔφη, οὐδὲν διαφέρει.

4# δοκεῖτε πηδᾶν τὰδικήματ' εἰς θεοὺς
πτεροῖσι, κάπειτ' ἐν Διὸς δέλτον πτυχαῖς
γράφειν τιν' αὐτά, Ζῆνα δ' εἰσορῶντά νιν
θνητοῖς δικάζειν; οὐδ' ο πᾶς ἀν οὐρανός,
Διὸς γράφοντος τὰς βροτῶν ὄμαρτιας,
ἔξαρκεσειν οὐδ' ἐκεῖνος ἀν σκοπῶν
πεμπειν ἐκάστῳ ζημιάν· ἀλλ' ή Δίκη
ἐνταῦθα πούντιν ἐγγύς, εἰ βούλεεθ' ὄραν.

5

5 Proverbs and famous sayings

(i) εἴαν δύνη ὁδεῦναι, μη πλεύσης. (ii) τοῖς σεαυτοῦ πτεροῖς
εάλως. (iii) ἐκ παντος ἔχουν Ἐρμῆς οὐκ ἀν γένοιτο. (iv)
ὑδωρ πίνων οὐδὲν ἀν τέκοις σοφόν. (v)# ὁ χρῆσιμος εἰδώς, οὐχ
ο πολλ' εἰδώς, σοφός. (vi)# θεοῦ διδούντος οὐκ ἀν ἐκφύγοις
κακά. (vii) πάντες ἄνθρωποι τοῦ εἰδέναι ὄρεγονται φύσει.
(viii) ὅταν εὐπλοῆς, μάλιστα μέμνησο ζάλης. (ix) δός μοι ποῦ
στῶ καὶ κινήσω την γῆν. (x) πολυμαθίη (= -ία) νόον ἔχειν οὐ
διδάσκει. Ἡσίοδον γαρ ἀν ἐδίδαξε καὶ Πυθαγόρην (= -αν).
(xi) τὸ φύσει πεφυκός οὐ μεθίσταται. (xii)# κουφως φέρειν
δεῖ τὰς παρεστώντας τύχας. (xiii) ἀθυμούντες ἄνδρες οὕπω
τροπαῖον ἔστησαν. (xiv) ἄνθρωπος ὃν μέμνησο. (xv) πάγην
ἰστάς ἐν πάγῃ ληφθῆσῃ. (xvi) πόρρω ἐστῶς ο θεὸς ειγγύθεν
βλέπει. (xvii) ἐπὶ ξυροῦ ἴσταται.

6# ὡς τοῖς κακῶς πράσσουσιν ἥδυ καὶ βραχὺν
χρόνον λαθέσθαι τῶν παρεστώντων κακῶν.

7 One of the most famous Spartan kings was Leonidas, who
died with three hundred Spartan soldiers at Thermopylae

in an attempt to defend the pass against the invading Persians (480 BC). The following are stories about him:

- (i) Λεωνίδας πρός τινα εἰπόντα, πλὴν τοῦ βασιλεύειν ἡμῶν οὐδὲν διαφέρεις, ἀλλ’ οὐκ ἄν, ἔφη, εἰ μὴ βελτίων ὑμῶν ἦν, ἐβασίλευον.
- (ii) γενόμενος ἐν Θερμοπύλαις πρός τινα εἰπόντα, ἀπὸ τῶν οἵτε υμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔξεστιν, οὐκοῦν, ἔφη, χαριεν, εἰ υπὸ σκιᾶ αὐτοῖς μαχούμεθα.
- (iii) Ξέρξου δὲ γράψαντος αὐτῷ, ἔξεστί coi μη θεομαχοῦντι, μετ’ ἐμοῦ δὲ ταττομένῳ, τῆς Ἑλλάδος μοναρχεῖν, ἀντέγραψεν, εἰ τὰ καλὰ τοῦ βίου ἐγίγνωσκες, ἀπέστης ἄν τῆς τῶν ἀλλοτρίων ἐπιθυμίας ἐμοὶ δὲ κρείττων ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν ὁμοφύλων.
- (iv) πάλιν δὲ τοῦ Ξέρξου γράψαντος, πέμψον τὰ ὅπλα, ἀντέγραψε, μολὼν λαβε.

The following epitaph for Leonidas and his men was written by Simonides:

(v) # ὁ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε κείμεθα, τοῖς κείνων ρήμασι πειθόμενοι.

- 8 The normal way of publishing an official document in the Greek world was to cut the text on stone (usually marble) and display it in a prominent place. Many thousands of such inscriptions have survived. The following is an extract from the record of the Athenian settlement with the Euboean city of Chalcis after the Euboean revolt from the Athenian empire in 446 BC, and it gives the wording of the oath to be sworn by all adult males in Chalcis.

οὐκ ἀποστῆσομαι ἀπὸ τοῦ δῆμου τοῦ Ἀθηναίων οὔτε τέχνῃ οὔτε μηχανῇ οὐδεμιᾷ οὐδὲ ἔπει οὐδὲ ἔργῳ, οὐδὲ τῷ ἀφισταμένῳ πείσομαι, καὶ ἔαν ἀφιστῇ τις, κατερώ Ἀθηναῖος, καὶ τὸν φόρον ὑποτελῶ Ἀθηναῖοις ὃν ἀν πείθω Ἀθηναίους, καὶ ξύμμαχος ἔσομαι οἷος ἀν δύνωμαι ἄριστος 5 καὶ δικαιότατος, καὶ τῷ δῆμῳ τῷ Ἀθηναίων βοηθήσω καὶ ἀμυνῶ, ἔαν τις ἀδικῇ τὸν δῆμον τὸν Ἀθηναίων, καὶ πείσομαι τῷ δῆμῳ τῷ Ἀθηναίων.

Notes

- 1 τὰ ὄντα neuter pl., lit. *the being [things]*, i.e. *existing things*; ὡς = ὅτι (8.1/3b)
- 2 ταῦτα is subject and ἄρθρα predicate.
- 3 οὐδὲν ἔφη cf. οὐ φημί (8.1/3a note 4); οὐδέν *in no respect, not at all* (20.1/5); ζῆν and τεθνάναι (19.1/3a) are the subjects of διαφέρειν; εἰπόντος ... τινος gen. absolute (12.1/2b).

- 4 I.1 δοκεῖτε do you think; τάδικήματ'(α) (= τὰ ἀδ-) is the subject of πηδᾶν. I.3 τιν'(α) someone is the subject of γραφεῖν and αὐτά the object; νιν an obsolete pronoun used solely in verse; it exists only in this form, which can function as the accusative of either the singular or plural of any gender of the 3rd person unemphatic pronoun (i.e. it can mean him, her, it, them); here it is the equivalent of αὐτά (acc.), i.e. the ἀδικηματα. I.4 Take ἄν with ἔξαρκέσειν. I.6 ἔξαρκέσειν (< ἔξαρκέω – the ε is not lengthened, cf. 5.1/2 note 2) is to be supplied after οὐδ'. I.8 πούντιν crasis (11.1/5) for πού ἔστιν; βούλεεθ' i.e. βούλεεθε.
- 5 (i) δύνῃ 2nd s. pres. subj. of δύναμαι (the subjunctive is required after ἔστιν – 14.1/4c(iii)). (ii) ἐάλως < ἀλίσκομαι (18.1/4). (iii) Not the god himself but a statue of him. (iv) ὃδωρ πτῶν is the equivalent of a conditional clause (if you drink water – 12.1/2a(iv)); τέκοις 2nd s. aor. opt. act. of τίκτω. (v) εἰδώς < οἶδα (19.1/3a and Appendix 3). (vii) τοῦ εἰδέναι articular infinitive (5.1/3 – other examples below in 7(i) and (iii)); ὥρεγματι is followed by the genitive (13.1/2a(ii)). (viii) μεμνησο cf. 17.1/1 note 4. (ix) δός 2nd s. aor. imp. act. of δίδωμι; στῶ (1st s. intr. aor. subj. of ἵστημι) deliberative subjunctive in indirect speech (14.1/4a(ii)), where I am to stand. (x) Written in Ionic (1.3); γάρ for [otherwise]. (xi) πεφύκος < φύω. (xii) παρεστάωςας f. perf. pple. of παρίστημι. (xiii) ἔστησαν gnomic aor. (see note on 5.2.10). (xiv) μεμνημαι is followed, where appropriate, by a participle, not an infinitive (cf. 15.1/2a). (xv) ληφθήσῃ 2nd s. fut. ind. pass. of λαμβάνω.
- 6 παρεστάτων n. perf. pple. of παρίστημι.
- 7 (i) Take ἡμῶν with διαφέρεις, not with βασιλεύειν. (ii) οὐδέ not even; ἔξεστιν (also in (iii)) an impersonal verb meaning it is possible (21.1/4a); χαριεῖν sc. ἔσται. (iii) Take ταττομένῳ (mid. of ταττω, drawing yourself up (with me)) with cor; τοῦ μοναρχεῖν gen. of comparison (17.1/4a). (iv) μολῶν aor. pple. of βλώσκω. (v) ξεῖν'(ε) = ξένε; ἀγγέλλειν infinitive used as imperative (17.1/1 note 5); κείνων = ἔκείνων.
- 8 II.1f. The first negative, οὐκ, is reinforced by οὐτε ... οὐτε ... οὐδεμιᾶ and οὐδ' ... οὐδέ, lit. I will not ... neither in no ... nor, etc. but trans. I will not ... either in any ... or, etc. (οὐδεμιᾶ goes with both τέχνη and μηχανῆ); the fut. mid. ἀποστήσομαι (< ἀφίστημι) is intransitive; τοῦ δῆμου τοῦ Ἀθηναίων the people, [i.e.] the [people] of [the] Athenians a regular formula in inscriptions, trans. the people of

Athens; ἔπει dat. s. of ἔπος. ll.3f. πείσομαι fut. of πείθομαι, not πάσχω; ἀφιετῇ 3rd s. pres. subj. act., this is a transitive tense (19.1/1) but the verb here has no object expressed – lit. *causes [others] to revolt*, i.e. *tries to stir up revolt*; κατερῶ < καταγορεύω (18.1/4 note 2); ὑποτελῶ fut. (5.1/2 note 2); τὸν φόρον ... ὃν ἂν πείθω Ἀθηναίοις lit. *the tribute whatever I persuade the Athenians*, i.e. *whatever tribute I persuade the Athenians* (sc. is appropriate). ll.5ff. οἵος of *what sort* (21.1/3) is given a general reference (*of whatever sort*) because it is followed by ἀν and the subj. (14.1/4c(iii)), lit. *of whatever sort best and most just I am able [to be]*; The phrase ὃ δῆμος ὁ Ἀθηναῖοις is repeated to avoid any misunderstanding whatsoever.

20.1 Grammar

20.1/1 Verbs in -νῦμι

The -νῦμι class (18.1/1) constitutes the more numerous subdivision of -μι verbs but presents no especial difficulty. All forms of the present and imperfect contain the suffix νῦ or νῦ; the present indicative, infinitive and participle, and the imperfect have endings without the o/e characteristic of -ω verbs (cf. 2.1/5 note 3), but the present subjunctive and optative have the same endings as λῦω. The other tenses, which do not keep the νῦ/νῦ suffix, are formed in the same way as those of -ω verbs. An example is δείκνυμι *show*, which has the principal parts δείκνυμι, fut. δείξω, aor. act. ἔδειχα, perf. act. δέδειχα, perf. mid./pass. δέδειγματι, aor. pass. ἔδειχθην. The present and imperfect of this verb are given in full in Appendix 6.

Notes

- 1 A number of verbs in this class end in -ννῦμι rather than -νῦμι, e.g. κεράννυμι *mix*, σκεδάννυμι *scatter*, κρεμάννυμι *hang* (tr.; the intransitive meaning of this verb is supplied by the passive κρέμαμαι, which is conjugated like ἴσταμαι (19.1/1)).
- 2 ὄλλυμι (originally ὄλ-νῦμι) *destroy, ruin, lose* (fut. ὄλῶ) has two aorist and two perfects. The weak forms of both are transitive and the strong intransitive (cf. 15.1/1 note 2):

AORIST	(weak)	ἄλεσα	<i>I destroyed/ruined/lost</i>
	(strong)	ἄλόμην	<i>I perished</i> (middle voice, not active!)
PERFECT	(weak)	όλώλεκα	<i>I have destroyed/ruined/lost</i>
	(strong)	όλωλα	<i>I have perished, am ruined or lost</i>

ἄλλυμι in its uncompounded form occurs only in verse. In prose we find the compound ἀπόλλυμι, which has the same meaning. Cf. the use of θνήκω in verse but ἀποθνήκω in prose (19.1/3a).

20.1/2 ἔημι and its compounds

ἔημι *let go, send forth* is another -μι verb of group (a) (18.1/1). Its present stem was originally *cucη-* (root *cη/cε*; cf. δίδωμι and τίθημι) but with the change of the initial sigma to a rough breathing (cf. ἴστημι 19.1/1) and the loss of intervocal sigma (cf. 6.1/1c) this was reduced to *ἲη-* (root *ἢ/έ*).

The principal parts of ἔημι are: pres. ἔημι, fut. ἔησω, aor. act ἤκα, perf. act. εἶκα, perf. pass. εἴμαι, aor. pass. εἴθην.

As will be seen from Appendix 5 its present and imperfect tenses are exactly parallel to those of τίθημι except in the 3rd pl. pres. ind. act., where contraction has taken place (*τᾶci < ἵεᾶci*). The parallelism extends to nearly every other form, although it is obscured in some cases by contraction. Note that the sing. aor. act. ind. has a κ suffix as in τίθημι.

Almost all forms of ἔημι, except those of the present and imperfect, exist only in compounds. The following are the most common:

ἀφῆμι	<i>send forth; discharge; let go</i>
ἐφῆμι	<i>send; set on, send against; (mid.) aim at, desire</i>
μεθῆμι	<i>let go, release; give up</i>
παρῆμι	<i>pass over; let pass</i>

Examples of each of these compounds are:

πρέπει *coi τὴν ὄργὴν ἀφέναι* *It is fitting for you to vent your anger on the man who harmed you.*
εἰc τὸν βλαψαντά cε.

ἐὰν ἐλών τίς τινα ἀκουσίουν
 φόνου καὶ σαφῶς ἐπιδείξας
 μη̄ καθαρόν, μετὰ ταῦτα
 αἰδέσηται καὶ ἀφῇ, οὐκέτ’
 ἐκβαλεῖν κύριος τὸν αὐτὸν
 ἔστιν.

If anyone convicts a man of involuntary homicide and clearly shows him to be polluted (lit. not pure), and then feels pity for him and releases him, he no longer has the power to cast the same person into exile.

ἐφῆκε *τὴν ἵππον ἐπὶ τοὺς*
 "Ελληνας.

He sent the cavalry against the Greeks.

οὐ γὰρ τοῖς ἔθνεσιν ἔχθει
ἐπίσαιν, ἀλλὰ τῶν ἐν τῇ
Σικελίᾳ ἀγαθῶν ἐφτέμενοι.

έλευθέραν δέ με, ὃς ἔλευθέρα
θάνω, πρὸς θεῶν μεθέντες
κτείνατε.

εἰ μεθήσει τὴν ἀρχήν, ἄλλος
τις ἀντ’ αὐτοῦ τυραννος
καταστήσεται.

μὴ τοίνυν γιγνώσκοντές γε
παρῷμεν αὐτὸ ἄρρητον.

χρὴ, ήμᾶς κατασκόπους μὴ
πεμπειν μηδὲ διαμέλλειν
καιρὸν παρτέντας.

*For they will not attack
the races because of
hatred but because they
are aiming at the good
things of Sicily.*

*In the name of the gods,
release me [to be] free,
so that I may die free,
and [then] kill me (a
woman is speaking).*

*If he gives up his power,
someone else will set
himself up as tyrant in
his stead.*

*Let us not then, since we
know [it], pass it over
unmentioned.*

*We ought not to send
inspectors or to delay,
letting an opportunity
pass.*

20.1/3 Genitive of price or value

The genitive is used to express price or value with verbs and adjectives denoting buying, selling, valuing, and the like:

ὅταν δέη ἀργυρίου πριασθαι
ἢ ἀποδόσθαι ἵππον ...

τούτῳ δ' ἔστιν ὁ τῶν
ἀγαλισκομένων χρημάτων
πάντων Φίλιππος ὠνεῖται.

A. πόσου διδάσκει;

B. πέντε μνῶν.

ήμᾶς οὐδενὸς λόγου ἀξιοῖ.

ειτερὰ καὶ ὄλιγου ἀξια ἀνερωτᾷ.

*Whenever it is necessary to
buy or sell a horse for
money ...*

*This is what Philip is
buying with all the
money which is being
spent.*

A. *What is his fee for
teaching? (lit. for how
much does he teach?)*

B. *Five minae (lit. for five
minae).*

*He thinks us of no
account.*

*He asks petty, insignificant
questions (lit. things
small and worth little).*

To value highly/little/not at all etc. is commonly expressed by ποιεῖσθαι and a genitive governed by περὶ: περὶ πολλοῦ (πλέονος, πλείστου) / ὀλίγου (ἐλάττονος, ἐλαχίστου)/ οὐδενὸς ποιεῖσθαι. Examples are:

τὰ πλείστου ἄξια περὶ¹
ἐλαχίστου ποιεῖται, τὰ δὲ
φυσλότερα περὶ πλέονος.

ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ
θεοῦ περὶ πλείστου ποιεῖσθαι.

οὗτος ἄπαντας τοὺς πολῖτας
περὶ οὐδενὸς ἐποιήσατο.

He values least what is
worth most, and [values]
more highly what is
more trivial.

It seemed essential to value
most highly the god's
[word].

He valued all the citizens
at nothing.

20.1/4 Genitive of separation

The genitive is used with verbs and adjectives denoting separation, cessation, prevention, hindrance, difference, etc. It is common with verbs compounded with ἀπό and ἐκ:

ἀπέχει τῶν Ἐπιπολῶν ἕξ ἡ
ἐπὶ τὰ σταδίους.
ἔπαυσαν αὐτὸν τῆς στρατηγίας.
ἐκώλυσον τῆς πορείας αὐτόν.

ἐψηφίσασθε ὅμεῖς αὐτὸν
εἴργεσθαι τῆς ἀγορᾶς καὶ
τῶν ἱερῶν.
οὐδὲν διοίσεις Χαιρεφῶντος.
ἔργων πονηρῶν χεῖρ' ἐλευθέραν
ἔχε.

It is six or seven stades
distant from Epipolae.
They deposed him from
his generalship.
They prevented him from
passing (lit. from the
passage).

You voted that he be
excluded from the agora
and the temples.
You will be no different
from Chaerephon.

Keep your hand free from
wicked deeds.

20.1/5 Accusative of respect or specification

The accusative may be used with a verb (usually intransitive) or an adjective to denote a thing with respect to which that verb or adjective is limited. A literal translation may be obtained by employing the words *with respect to* before the noun involved, but, to produce an idiomatic translation, it will often be necessary to recast the expression somewhat in English:

τὰς γνάθους ἀλγήσετε.

You will have a pain with
respect to your jaws, i.e.
you'll have sore jaws.

πόδας ὥκὺς Ἀχιλλεύς.

τυφλὸς τά τ' ὥτα τὸν τε νοῦν
τά τ' ὄμματ' εῖ.

τεῖχος πεντήκοντα μὲν πήχεων
τὸ εὖρος, ὑψος δὲ διακοσίων
πήχεων.

λέξον ὅστις εἰ γένος.

*Swift-footed (lit. swift with respect to feet) Achilles.
You are blind both in (lit. with respect to) ears and mind and eyes.*

A wall fifty cubits wide and two hundred cubits high (lit. of fifty cubits with respect to the width, and of two hundred with respect to height).

Tell [me] who you are by race.

Under this heading may also be included the so-called adverbial accusatives, e.g. οὐδέν *in no respect, not at all*; τι *to some extent*; τί *why (lit. with respect to what?)*; πολύ *much, by far*; τὰ ἄλλα, τὰλλα *in other respects*; τοῦτον τὸν τρόπον *in this way*; τίνα τρόπον...; *in what way..? how..?* Examples of these have already occurred. We have also met the neuter accusative (both singular and plural) of adjectives employed in this way, e.g. ὁρθὰ βαδίζειν *to walk straight* (15.2.3, see also 16.3 l.5, 17.3 l.12). Adjectives so used are the equivalent of adverbs.

20.2 Greek reading

- 1 νεανίας τίς ποτε νοσήσας εἶπε τῷ ιατρῷ οὕτως ἀλγεῖν ὥστε μὴ δύνασθαι μήτε καθῆσθαι μήτε κείσθαι μήτε ἔσταναι· ὃ δὲ ιατρός, ω̄ φίλε, ἔφη, οὐδὲν ἄλλο σοι λοιπόν ἔστιν η̄ κρέμασθαι.
- 2# τίς δ' οἱδεν εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν,
τὸ ζῆν δὲ θνήσκειν ἔστι; πλὴν ὅμως βροτῶν νοοῦσιν οἱ βλέποντες, οἱ δ' ὄλωλότες οὐδὲν νοοῦσιν οὐδὲ κέκτηνται κακά.
- 3 Proverbs and famous sayings
 - (i) δραχμῆς μὲν τὸν ηὔλει, τετταρων δὲ παιύεται. (ii) ή κάμηλος επιθυμητασα κεράτων και τα ὥτα προσαπώλεσεν. (iii)# οὐκ ἔστιν ὅστις πάντ' ἀνήρ εὐδαιμονεῖ. (iv) πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν. (v) ἀφεις τὰ φανερὰ μὴ δίωκε τὰ ἀφανῆ. (vi) χρόνος δίκαιον ἀνδρὰ δείκνυσιν μογος. (vii) ἐλέφαντος διαφερεις οὐδέν. (viii)# ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός. (ix)# πολλῶν ιατρῶν εἴσοδός μ' ἀπώλεσεν. (x) λέων εἰ τὴν τρίχα, ὄνος δὲ τὸν βίον.

- 4# Απ ερις ποσε
 τοῦ γρυποῦ Νίκωνος ὥρῳ τὴν ρίνα, Μένιππε,
 αὐτὸς δ' οὖν μακρὰν φαίνεται εἶναι ἔτι·
 ἀλλ' ἡξει, μείνωμεν οὐμας· εἰ γάρ πολὺ, πέντε
 τῆς ρίνὸς σταδίους, οἴομαι, οὐκ ἀπέχει.
 ἀλλ' αὐτὴ μέν, ὄρᾶς, προπορεύεται· ἦν δ' ἐπὶ βουνὸν
 ὑψηλὸν στῶμεν, καντὸν ἐσοφόμεθα. 5
- 5# τὴν κεφαλὴν βάπτων τις ἀπώλεσε τὰς τρίχας αὐτάς,
 καὶ δασὺς ὥν λίαν φόνον ἅπας γέγονεν.
- 6 έπὶ τούτῳ Κλεάνωρ ἀνέστη καὶ ἐλέξεν ὥδε· ἀλλ' ὥρατε μέν,
 ὡς ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὥρατε δὲ
 τὴν Τισσαφέρνους ἀπιστίαν, ὅστις, λέγων ὡς γείτων τε εἰη
 τῆς Ἑλλάδας καὶ περὶ πλείστου ἀν ποιήσαι το cῶσαι ἡμᾶς,
 καὶ ἐπὶ τούτοις αὐτὸς οὐμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, 5
 αὐτὸς ἔξαπατήσας συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία
 ξένιον ηδέσθη, ἀλλὰ Κλεαρχῷ καὶ οὐμοτράπεζος γενόμενος
 αὐτοῖς τούτοις ἔξαπατήσας τοὺς ἄνδρας ἀπολωλεκεν.
- 7 ἀλλ', ω Σωκράτες, πειθόμενος τοῖς νόμοις μήτε παῖδας περὶ⁵
 πλειόνος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ
 δικαίου, ἵνα εἰς "Αἰδου ἐλθὼν ἔχῃς πάντα ταῦτα
 ἀπολογήσασθαι τοῖς ἐκεὶ ἄρχουσιν.
- 8 ο Σωκράτης φανερὸς ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ
 τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐ πεφυκότων ἐφιέμενος.
- 9# γραμματικοῦ θυγάτηρ ἔτεκεν φιλοτητὶ μιγεῖσα
 παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον.
- 10# Ζεὺς γάρ τὰ μὲν μέγιστα φροντίζει βροτῶν,
 τὰ μικρὰ δ' ἄλλοις δαίμοσιν παρεὶς εἴᾳ.
- 11 οἱ δ' ἐν τῇ Χίῳ μετὰ τοῦ Ἐτεονίκου στρατιῶται ὄντες, ἔως
 μὲν θέρος ἦν, ἀπό τε τῆς ὥρας ἐτρέφοντο καὶ ἐργαζόμενοι
 μισθοῦ κατά τὴν χώραν· ἐπει δὲ χειμῶν ἐγένετο καὶ τροφὴν
 οὐκ εἶχον γυμνοί τε ἦσαν καὶ ἀνυπόδητοι, συνίσταντο
 ἀλλήλοις ως τῇ Χίῳ ἐπιθησόμενοι. 5
- 12# Polymnestor, who has been blinded by Hecuba, screams
 for vengeance but is restrained by Agamemnon.
- ΠΟ. ὅμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;
 σημηνον, εἰπὲ ποὺ 'cθ', ἵν' ἀρπάσας χεροῖν
 διασπάσωμαι καὶ καθαιμάξω χρόα.
- ΑΓ. οὗτος, τί πάσχεις; ΠΟ. προς θεῶν σε λίσσομαι,
 μέθες μ' ἐφείναι τῇδε μαργῶσαν χέρα. 5
- ΑΓ. ἵσχ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
 λεγ', ως ἀκούσας σοῦ τε τῆςδε τ' ἐν μέρει
 κρινω δικαίως ἀνθ' ὅτου πάσχεις τάδε.

Notes

- 1 vocēcāc *having fallen sick* not *having been sick* as is shown by the context (technically called an **ingressive aorist**); μή δύνασθαι ... lit. *not to be able neither to ... nor to*, i.e. *not to be able either to ... or to*.
- 2 l.1 τοῦθ' (τοῦτο) is the subject of the first clause after εἰ (supply ἐστί from the next line). l.2 πλὴν ὅμως *except however* (lit. *except nevertheless*). l.3 οἱ βλεποντες sc. *the light of day*, a regular expression for *the living*; οἱ ὄλωλότες (20.1/1 note 2) i.e. *the dead*.
- 3 (i) ηὔλει *inceptive imperfect* (4.1/1 footnote) *started to play the pipe*. (ii) καὶ adv. *also*. (iii) Lit. *there is not whatever man ...*, i.e. *there is no man who ...* (on ὅctic, which is here used adjectivally, see 10.1/2b note 2). (v) μή negates the whole sentence, i.e. ὀφείς (aor. pple. of ὀφῆμι) and δίωκε. (x) εἰ (< εἰμι) *you are*.
- 4 l.2 δ' οὐν̄ (13.1/3c(ii)) introduces a contrast *but/however* (οὐν̄ does not have its normal meaning here). ll.3f. μείνωμεν jussive subj. (14.1/4a(i)); with εἰ γὰρ πολὺ supply ἀπέχει from next line, lit. *for [even] if he is far away*; πέντε στάδιον̄ acc. of spatial extent (7.1/7d); τῆς ρῖνος from his nose gen. of separation (20.1/4). l.5 ἥν = ἔᾶν (18.1/5 note 2), which is followed by the subj. l.6 στῶμεν intr. aor. subj. of ἰετημι (19.1/1); καύτόν (= καὶ αὐτόν) *him too*.
- 5 The participle ὃν has a concessive force *though being* (we might have expected an accompanying καίπερ (12.1/2a(iii)) but cf. λέγων, ὄμοςας, δούς in the next passage, which are used in the same way); take λίταν with δαεύς (this unusual word order is dictated by metre).
- 6 l.1 ἀνέστη < ἀνιετημι. l.3 The indefinite relative ὅctic (10.1/2 note 2) is also used to introduce an adjectival clause which gives a **reason**, trans. *since he*; εἴη opt. in indirect speech in historic sequence (14.1/4d). l.5 ομοσῆς < ὅμνημι. l.6 οὐδέ *not even*; l.7 ηδέσθη < αἰδέομαι; Κλεύρῳ dat. with ομοτράπεζος (to share a meal automatically involved permanent ties of friendship and a violation of these was an offence against Ζεὺς ξένιος); καὶ *actually*; αὐτοῖς τούτοις (instrumental dat., 11.1/2) *by these very means*.
- 7 μήτε ἄλλο μηδέν *nor anything else* (7.1/6); πρό lit. *in preference to* but trans. *than*; εἰc is used with the gen. to mean *to the place/house of – the house of Hades* is the Underworld, to which all souls (*ψυχαί*) went after death; ἔχης you *may be able* (ἔχω + an infinitive means *be able*).

- 8 φανερὸς ἦν + pple. lit. *was clear(ly)* ... (cf. 15.2.10); εἰ πεφύκότων must be taken with both phrases beginning with τῶν; εὖ πεφύκέναι (< φύω, the pple. is used here) means to be well endowed by nature, to be naturally sound; τὰ σώματα and τὰς ψυχάς are acc. of respect (20.1/5), but trans. in body ... in soul and trans. πρός (lit. towards) by with respect to.
- 9 μιγεῖσα f. aor. pass. pple. of μειγγῦμι; the lady gave birth to triplets, whose gender reflected her father's professional interests.
- 10 παρείσ aor. act. pple. of παρτῆμι.
- 11 ὥρα [produce off] the season; γυμνοί lit. naked but here to be understood simply as badly clothed.
- 12 l.1 ή γάρ introduces a surprised question is she really ...? (ἥ = ἀρα). l.2 'cθ' i.e. ἔστι; χεροῖν is dat. dual (24.1/4), lit. with two hands. l.3 καθαμαρξώ aor. subj. (as is διασπάσωμαι) after ἵνα (14.1/4c(i)); χρόα acc. s. of χρώς. l.4 The nom. οὐτος (which does not, in any case, have a voc.) expresses an impatient demand for the attention of the person addressed (here Polymnestor), trans. you there! or what's this?; τι πάσχεις lit. what are you suffering?, i.e. what's wrong with you?. l.5 μέθεις 2nd s. aor. imp. act. of μεθῆμι; εφεῖναι aor. inf. of ἐφῆμι; l.6 τὸ βάρβαρον the barbarous [element], i.e. savagery. l.7f. ὃς (here = ἵνα) introduces a purpose clause (22.1/1b(ii)), and consequently κρήνω is subjunctive.

21.1 Grammar

21.1/1 Wishes

Like potential clauses (19.1/2) and conditional sentences (18.1/5), wishes can have reference to the present, past or future. The negative used in wishes is always μη.

- (a) Wishes for the future are expressed by the optative (present or aorist, according to the aspect involved – 14.1/1) and may be introduced by εἴθε or εἰ γάρ (if only ... !):

ὅμιν θεοὶ δοῖεν ἐκπέρσαι
Πριάμου πόλιν.

*May the gods grant that
you sack (lit. give to you
to sack) the city of
Priam.*

εἴθε γράψειεν ὡς χρή.

*I wish that he would
write as he should (lit.
would that he would
write as is necessary or
if only he would ...).*

- (b) Wishes for the present are expressed by the imperfect indicative and must be introduced by εἴθε or εἰ γάρ:

εἰ γάρ τοσαύτην δύναμιν
εἶχον.

*I wish I had so much
power (lit. would that I
had ... or if only I
had ...).*

εἴθ' εἶχες βελτίους φρένας.

*I wish you had better
thoughts.*

- (c) Wishes for the past are expressed by the aorist indicative, also with an obligatory εἴθε/εἰ γάρ:

εἰθ' εὗρομέν σε, ω̄ "Αδμητε,
μὴ λυπούμενον.
εἴθε τοι, ω̄ Περίκλεις, τότε
συνεγενόμην.

*I wish we had not found
you grieving, Admetus.
I wish I had been with you
then, Pericles.*

In the nature of things only wishes for the future can be fulfilled (and then not always). Wishes for the present and past are futile protests against what is happening or has happened.

Note

A present or past wish may also be expressed by ὥφελον (the aorist of ὀφείλω *owe, be obliged to*), which has the meaning *ought*. It is followed by a present or aorist infinitive, depending on whether the wish is for the present or past. εἴθε/εἰ γάρ is optional:

ώφελε Κῦρος ζῆν.

*I wish Cyrus were alive
(lit. Cyrus ought to be
alive).*

μήποτ' ὥφελον λιπεῖν τὴν
Σκύρον.

*I wish I had never left
Scyrus (lit. I ought never
to have left ...).*

21.1/2 Further temporal conjunctions (ἕως, μέχρι, πρίν)

Each of these three words has more than one use, but all can be employed as subordinating conjunctions with the meaning *until*. ἕως and μέχρι both take the same construction as certain other temporal conjunctions (ὅτε, ἐπειδόν etc., see 14.1/4c(iii))). They are followed by the indicative when the clause they introduce refers to a definite event:

πάντα ἔποιουν μέχρι σκότος
ἔγένετο.

*They were doing these
things until darkness fell
(lit. happened).*

When the reference is to something anticipated (but we do not know if it eventuates or not), the indefinite construction is used (14.1/4c(iii)):

περιμένετε ἕως ἂν ἔλθω.

*Wait until I come (or for
me to come);*

ἔδοξεν αὐτοῖς προϊέναι ἕως
Κῦροφ συμμείξειαν.

*They decided (lit. it
seemed good to them,
21.1/4a) to advance
until they should meet
Cyrus.*

With these conjunctions the indefinite construction can also refer to repeated action:

περιεμένομεν ἐκάστοτε ἔως
ἀνοιχθείη τὸ δεσμωτήριον.

*On each occasion we used
to wait until the prison
opened.*

πρὶν has a wider range of constructions:

- (a) When the main verb is **affirmative**, πρὶν is followed by an infinitive (usually aorist) and has the meaning *before*:

ἐπὶ τὸ ἄκρον ἀνέβη
Χειρίσοφος πρὶν τινὰ
αἰσθέσθαι τῶν πολεμιών.
λέγεται Ἀλκιβιάδης, πρὶν
εἴκοσιν ἑτῶν εἶναι,
Περικλεῖ διαλεχθῆναι
περὶ νόμων.

*Cheirisophus went up to
the peak before any of
the enemy noticed.*
*Alcibiades is said to have
conversed with Pericles
about laws before he
was twenty years old (lit.
of twenty years).*

The rules governing the case of the subject of the infinitive are exactly the same as in the infinitive construction in indirect statement (8.1/3a); in the first example above, the subject (*τινά*) of the infinitive is not the same as the subject of the main verb and so is in the accusative.

- (b) When the main verb is **negated** and πρὶν can be translated by *until* or *before*, it has the same construction as ἔως and μέχρι:

οὐκ ἦν γένος ἀθανάτων πρὶν
Ἐρως ξυνέμειξεν ἄπαντα.
μὴ ἀπέλθετε πρὶν ἂν μου
ἀκούσητε.

*There was not a race of
immortals until (or
before) Love mixed
everything together.*

*Do not go away before (or
until) you hear me.*

- (c) When the main verb is **negated** and πρὶν must be translated by *before*, it has the same construction as in (a):

οὐδὲ πρὶν ντκηθῆναι ἐθάρρει
οἱ στρατηγός.

*Not even before being
defeated was the general
confident (πρὶν cannot
here be translated by
until).*

Notes

1 ἔως (and occasionally μέχρι) with the indicative can also mean *while, as long as*:

Κλέαρχος, ἕως πόλεμος ἦν
τοῖς Λακεδαιμονίοις πρὸς
τοὺς Ἀθηναίους,
παρέμενεν.

*As long as the Spartans
were at war (lit. there
was war for the
Spartans) with the
Athenians, Clearchus
remained loyal.*

- 2 μέχρι may also function as a preposition (+ gen.) with the meaning *until*, *up to*, *as far as* (with reference to time or space): μέχρι τοῦ γόνατος *up to the knee*; μέχρι τούτου *up to this [time]*.
- 3 πρὶν can also be used as an adverb meaning *before*, *formerly*: ἐν τῷ πρὶν χρόνῳ *in the previous time*.
- 4 οὐ is used to negate the indicative in the subordinate clauses described above, μή to negate the indefinite construction and also the infinitive after πρὶν.

21.1/3 Further demonstrative and relative adjectives/pronouns

Greek possesses two series of adjectives, each containing a demonstrative, relative (and exclamatory), and interrogative form. One series, with the element -οc-, refers to **quantity**, the other, with the element -οi-, refers to **quality**:

DEMONSTRATIVE	RELATIVE/EXCLAMATORY	INTERROGATIVE
τοοῦτος, τοόσδε so	ὅσος <i>as much/many as</i> ; πόσος <i>how big?</i> pl. <i>much/many</i> <i>how much/many!</i>	
τοιοῦτος, τοίοσδε of	οἵος <i>of what sort</i> ; ποῖος <i>of what sort?</i> <i>this sort, such</i> <i>what a ... !</i>	

The relative/exclamatory and interrogative forms are first and second declension adjectives (3.1/3). On the declension of τοοῦτος, τοιοῦτος see 16.1/1 note 1. τοόσδε and τοίοσδε are compounds of τοc/τοi + οc (declined as καλός, 3.1/3) + δε. All can function as pronouns as well as adjectives.

We have already dealt with the interrogatives (10.1/2) and the use of τοοῦτος and τοιοῦτος to anticipate an adverbial clause or phrase of result (16.1/1). We must also note that:

- (a) τοιοῦτος is used with reference to what precedes in a narrative, τοίοσδε with reference to what follows. This is the principal use of the latter, e.g. οἱ μὲν τοιαῦτα εἶπον, οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο *they said this (lit. such things as precede) and the Athenians replied as follows (lit. such things as follow)*. οὗτος and ὅδε are used in the same way (9.1/1 note 1).

(b) τοιόδε, like τοιόδε, can refer to what follows but is generally the equivalent of τοιοῦτο.

(c) ὅσο and οἷο can introduce exclamations:

ὅσα πράγματα ἔχεις.

*How much trouble (lit.
how many things) you
have!*

οἵα δράσεῖς οἵα λαγχάνει
κακά.

*After what deeds what
sufferings are his! (lit.
what things having
done what evil things he
obtains!).*

(d) πάντες ὅσοι is used in the sense *all who* (lit. *all as many as*) instead of the expected πάντες οἵ:

πάντας ἔχθαιρω θεοὺς ὅσοι
κακοῦσι μ' ἐκδίκως.

*I hate all the gods who
unjustly wrong me.*

Very often ὅσο is used by itself in this sense:

οἱ Καδμεῖοι ὅσους κακοὺς
εὗρον ...

*All the Cadmeans whom I
found wicked ... (lit. the
Cadmeans as many as I
found ...).*

(e) τοιοῦτος/ὅσο and τοιοῦτος/οἷο are used in sentences where ὅσο and οἷο introduce a comparison. As English does not have relatives of this sort some change is needed in translation:

οἷος ὁ πατήρ ἔειτιν, τοιοῦτος
καὶ ὁ γιός.

*Like father, like son (lit. of
what sort the father is,
of that sort [is] the son
too).*

ἔχετε τοιούτους στρατιώτας
ὅσους οἱ Πέρσαι.

*You have as many soldiers
as the Persians (sc. have;
lit. you have so many
soldiers as many as the
Persians).*

The relatives alone, without the corresponding demonstratives, may be used in this way:

οὐδὲ μοι ἡ δύναμις ἔειτιν οἴσα
πάρος ἦν.

*I have not the same
strength as I previously
had (lit. there is not
to me the strength of
what sort (= of the sort
which) there was
previously).*

Notes

- 1 In verse τόκος and τοῖος often occur as the equivalents of τοκοῦτος and τοιοῦτος respectively.
- 2 οἶος τ' εἰμί *I am able* is a stereotyped formula (example in 13.3(ii) l.3); τε here is purely idiomatic and is not to be translated, and οἶος has no relative force.

21.1/4 Further impersonal verbs

Impersonal verbs have no real subject. In English they are given a grammatical subject *it*, which is purely idiomatic and does not refer to anything. In Greek impersonal verbs are simply put in the 3rd singular. We have already met δεῖ and χρή *it is necessary*, which are followed by an infinitive whose subject, if expressed, is put into the accusative (examples at 3.2.12(x), 5.2.15 etc.). Other impersonals can be classified as follows:

(a) Impersonals followed by the dative and infinitive

δοκεῖ	<i>it seems good</i>	πρέπει	<i>it is fitting</i>
ἔξεστι	<i>it is allowed/possible</i>	προσήκει	<i>it concerns/is fitting</i>
λανθατελεῖ	<i>it is profitable</i>	сυμφέρει	<i>it is expedient</i>
πάρεστι	<i>it is possible</i>		

Examples of ἔξεστι occur at 9.2.7 and 19.2.7(ii). Of the others we may cite:

ταῦτα πρέπει μᾶλλον βαρβάροις *It is more fitting for barbarians than Greeks to do these things.*
ποιεῖν ή Ἑλλησιν.

οὐ σοι προσήκει φωνεῖν. *You have no business speaking (lit. it does not concern you to speak).*

δοκεῖ is usually to be translated by *think, intend, decide*, e.g. ὡς ἐμοὶ δοκεῖ *as I think* (lit. *as it seems good to me*); δοκεῖ αὐτῷ ἀπίειν *he intends to leave*; ἔδοξε τοῖς Ἀθηναίοις μάχεσθαι *the Athenians decided to fight* (another example at 14.2.18 l.3).

Some of the above verbs can be used personally, sometimes with a different meaning, e.g. πάρειμι *I am present*.

(b) Impersonals followed by the dative of the person involved and the genitive of the thing

μέτεστι μοι τούτου *there is a share to me of this, i.e. I have a share in this*

μέλει μοι τούτου *there is a concern to me of this, i.e. I am concerned about this*

μεταμέλει μοι τούτου *there is repentance to me of this, i.e. I repent of this*

Examples are:

τοῖς θεοῖς δίκης μέλει.

The gods are concerned with justice.

τί τοῦδε σοὶ μέτεστι πρᾶγματος;

What concern (lit. share) have you in this business?

ἵμιν μεταμελησάτω τῶν
πεπρᾶγμένων.

Repent of your deeds! (lit. let there be repentance [3rd s. aor. imp. act.] to you of the things done).

(c) Weather impersonals

The various verbs for expressing weather conditions, as *ὕει it is raining*, *νείφει it is snowing*, are not strictly impersonals because Zeus, in his capacity as sky god, is their understood subject. We should, however, translate them by the impersonal English expression.

Notes

- 1 ἔεστι (always so accented) is often used in the sense of ἔξεστι (examples at 9.2.13 l.5 and 11.2.10 l.4). For other cases of this accentuation see Appendix 8, d(x).
- 2 πάρα, μέτα (note accent!) are often used for πάρεστι, μέτεστι respectively.
- 3 When the impersonal δεῖ means *there is need of* it takes the same construction as class (b) (example in 13.2.21); in the sense *it is necessary* it is always followed by the infinitive.

21.1/5 Accusative absolute

The participle of an impersonal verb stands in the accusative, in the neuter singular, in circumstances where other verbs would be placed in the genitive absolute (cf. 12.1/2b); it has no subject. Such accusative absolutes are δέον *it being necessary*; ἔξον, παρόν, παρέχον *it being possible*; μέλον *it being a care*; προσῆκον, πρέπον *it being fitting*; δόξαν *it having been decided*. Examples are:

ἔξον εἰρήνην ἔχειν, αἱρεῖται
πολεμεῖν.

Although he can live in peace (lit. it being possible to have peace), he chooses to make war.

δῆλον γὰρ ὅτι οἰсθα, μέλον
γέ σοι.

For it [is] clear that you know, since you are interested [in the subject] (lit. it being a care to you).

ευνδόξαν τῷ πατρὶ καὶ τῇ μητρί, Since his father and
γαμεῖ τὴν Κυαξάρου mother approved (lit. it
θυγατέρα. having seemed good also
to ...) he married (vivid
present) the daughter of
Cyaxares.

The accusative absolute is also found with expressions consisting of a neuter adjective and ὅν, such as ἀδύνατον ὅν *it being impossible*, αἰσχρὸν ὅν *it being disgraceful*, ἄδηλον ὅν *it being unclear*, e.g.

παρεκελεύοντο ἀλλήλοις
κραυγῇ οὐκ ὀλίγῃ χρώμενοι,
ἀδύνατον ὅν ἐν νυκτὶ ἀλλῳ
τῷ σημῆναι.

They encouraged each other with (lit. using) no little shouting, since it was impossible (lit. it being impossible) by night to signal by any other [means].

21.2 Greek reading

- 1 Σπαρτιάτης τις εἰς Ἀθήνας ἐλθὼν καὶ ἴδων ἐν ἀποχωρήσει θακοῦντας ἐπὶ δίφρων ἀνθρώπους, μὴ μοι γένοιτο, εἴπεν, ἐνταῦθα καθίσαι ὅθεν οὐκ ἔστιν ἔξαναστῆναι πρεσβυτέρῳ.
- 2 Proverbs
 - (i) πρὶν τὸν ἰχθὺς ἐλέιν τὴν ἄλμην κυκῆς. (ii) οὐ μέλει τῇ χελώνῃ μυιῶν. (iii) ἀεί με τοιούτοι πολεμιοι διώκοιεν. (iv) προσήκει τοῖς τέκνοις ἐντὸς θυρῶν λοιδορεῖσθαι. (v) οἶος ὁ τρόπος τοιούτος ὁ λόγος. (vi) # μηδένα νομίζετε εύτυχεῖν πρὶν ἂν θάνῃ. (vii) # οἰστερ η δεσποίνα τοία χῃ κύνων. (viii) # νεω δὲ σιγάν μᾶλλον η λαλεῖν πρέπει. (ix) ω οΐα κεφαλή, καὶ ἐγκέφαλον οὐκ ἔχει. (x) # μέτεστι τοῖς δουλοῖς ιν δεσποτῶν νόσου. (xi) # μὴ μοι γένοιθ' ἀ βούλομ', ἀλλ' ἀ συμφέρει. (xii) "Αἰδου πρωκτῷ περιπέσοις. (xiii) # εἰθ' ἦν ἄφωνον σπερμα δυστήνων βροτῶν.
 - 3# ὄστις δὲ θνητῶν θάνατον ὄρρωδει λίαν,
μᾶρος πέφυκε· τῇ τύχῃ τῶνδε μέλει.
ὅταν δ' ὁ καιρὸς τοῦ θανεῖν ἐλθὼν τύχῃ,
οὐδ' ἀν πρὸς αὐλὰς Ζηνὸς ἐκφίγοι μολὼν.
 - 4 ὄσοι γαμοῦντι γένει κρείττους γάμους οὐκ ἐπίστανται γαμεῖν.
 - 5 οἴω τις ἀν τὸ πλεῖστον τῆς ἡμέρας συνῇ, τοιοῦτον ἀνάγκη γενέσθαι καὶ αὐτὸν τοὺς τρόπους.

- 6 ἀναστὰς αὐθὶς Θώραξ ὁ Βοιώτιος, ὃς περὶ στρατηγίας
 Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἔξελθοιεν ἐκ τοῦ Πόντου,
 ἐσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ εὐδαίμονα,
 ὥστε ἔξειναι τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ
 ἀπιέναι οἴκαδε. γελοῖον δὲ εἶναι, ἐν τῇ Ἑλλάδι οὕςης 5
 χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ Βαρβάρων μαστεύειν. ἐως
 δ' ἄν, ἔφη, ἐκεῖ γενησθε, κάγὼ ὑπισχνοῦμαι ύμῖν τὸν μισθόν.
- 7 Διογένης ίδων ποτε γυναῖκας ἀπ' ἐλάας ἀπηγχονισμένας,
 εἴθε γάρ, ἔφη, πάντα τὰ δένδρα τοιούτον καρπὸν ἦνεγκεν.
- 8# ὅστις δὲ πράσσει πολλά, μὴ πράσσειν παρόν,
 μῶρος, παρὸν ζῆν ἡδέως ἀπράγμονα.
- 9 βουλευομένοις τοῖς στρατιωταῖς ἕδοξεν ἀποκρίνασθαι τάδε·
 καὶ ἐλεξε Χειρίσοφος· ήμιν δοκεῖ, εἰ μέν τις ἐᾶ· ημᾶς
 ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἀν δυνώμεθα
 αἰνεῖστατα· ἦν δὲ τις ημᾶς τῆς ὁδοῦ ἀποκωλυῃ, διαπολεμεῖν
 τούτῳ ὡς ἀν δυνώμεθα κράτιστα.
- 10# Prometheus laments his lot.
 ή δυσπετῶς ἀν τοὺς ἐμοὺς ἄθλους φέροις,
 ὅτῳ θανεῖν μὲν ἐστίν οὐ πεπρωμένον·
 αὐτῇ γάρ ἦν ὁν πημάτων ἀπαλλαγή·
 νῦν δ' οὐδέν εστί τέρμα μοι προκειμενον
 μόχθων πρὶν ἀν Ζεὺς ἐκπέσῃ τυραννίδος. 5
- 11 καὶ ὁ Κύρος ἀκούσας τοῦ Γωβρύα τοιαῦτα τοιάδε πρὸς
 αὐτὸν ἐλεξεν.
- 12# Medea resolves to murder her children.
 είεν τί δράσεις, θυμέ; βούλευσαι καλῶς
 πρὶν ἔξαμαρτεῖν καὶ τὰ προσφιλέστατα
 ἔχθιστα θέσθαι. ποι ποτ' ἔξῆγας τάλας;
 κατισχε λῆμα καὶ σθένος θεοστυγές.
 καὶ πρὸς τι ταῦτα δύρομαι, ψυχὴν ἐμὴν
 ὄρῶς' ἔρημον καὶ παρημελημένην 5
 πρὸς ὃν ἔχρην ἥκιστα; μαλθακοὶ δὲ δὴ
 τοιαῦτα γιγνομεσθα πάσχοντες κακά;
 οὐ μη προδώσεις, θυμέ, σαυτὸν ἐν κακοῖς.
 οἵμοι δέδοκται· παῖδες, ἐκτὸς ὄμμάτων
 ἀπέλθετ· ἥδη γάρ με φοίνιον νέα
 δέδυκε λύσσα θυμὸν. ὁ χέρες χέρες,
 πρὸς οὖν ἔργον ἔξοπλιζομεσθα· φεῦ
 τάλαινα τόλμης, ἡ πολὺν πόνον βραχεῖ
 διαφθεροῦντα τὸν ἐμὸν ἔρχομαι χρόνῳ. 10
- 13 εἰς Λακεδαιμόνα παραγενόμενος τις καὶ τὴν πρὸς τοὺς
 πρεσβύτας τῶν νέων τιμὴν θεασάμενος, εν Σπάρτῃ μόνῃ,
 εἴπε, λυσιτελεῖ γηράσκειν. 15

14# ἐχρήν γὰρ ἡμᾶς σύλλογον ποιουμένους,
τὸν φύντα θρηνεῖν εἰς ὅς ἔρχεται κακά,
τὸν δ' αὐθανόντα καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Notes

- 1 The Spartans, as well as living in a primitive simplicity where a public toilet would have been unheard of, prided themselves on old-fashioned virtues such as respect for people older than oneself (cf. 13 below); ἔστιν = ἔξεστιν; ἔξαναστηναι intr. aor. inf. of ἔξανίστημι.
- 2 (i) The brine is to boil the fish. (iv) Take τέκνοις with λοιδορεῖσθαι, not with προσήκει. (v) Supply ἔστι with οὗτος and with τοιοῦτος (cf. (vii) below). (vii) χῆ = καὶ ἡ. (ix) οὕτι exclamatory. (x) Take δεσποτῶν with νόσου, and νόσου with μέτεστι. (xi) γένοιθ' = γένοιτο; βούλομ' = βούλομαι (2.1/6b note); εὑμέρει is not here impersonal but has ᾧ as its subject.
- 3 *I.2 τῶνδε neuter these things. I.3 ἐλθὼν τύχῃ* (3rd s. aor. subj. of τυγχάνω) *chances to come* (15.1/2e).
- 4 γένει *in race* (dat. of respect, 23.1/2m).
- 5 *сυνῇ* 3rd s. pres. subj. of σύνειμι, which takes a dative (here οἴω); ἀνάγκη sc. ἔστι; τοὺς τρόπους acc. of respect (20.1/5) with τοιοῦτον.
- 6 After ἔφη in I.2 we have a passage of indirect speech, but the last sentence of the passage is in direct speech with an extra ἔφη inserted (cf. 8.1/3a and 7.1/2 note 3). I.2 εἰ ἔξελθοιεν represents in historic sequence ἔαν ἔξελθωσι of the original direct speech (14.1/4c(iii)). I.3 ἔσεσθαι αὐτοῖς lit. *there to be going to be for them*, i.e. *they would have*. I.4 τῷ ... μὴ βούλομενῳ the negative is μὴ because a general class is meant (12.1/2a(vi)), trans. *anyone who did not [so] wish*. I.7. ἐκεῖ γένησθε i.e. *you get there*.
- 7 ἀπηγχονιζέντες f. acc. pl. of the perf. pass. pple. of ἀπαγχονίζω; εἴθε + aor. expresses a wish for the past (21.1/1c).
- 8 The old Athenian aristocratic ideal was a life of leisure. In both lines παρόν is an acc. absolute (21.1/5). I.1 μὴ negates πράσσειν.
- 9 ἀπιένται < ἀπέρχομαι (18.1/3); ὃς ... ἀσινέτατα lit. *in whatever way* (ὃς ἄν) *we can most harmlessly*, i.e. *doing the least possible harm*.

- 10 *l.2 ὅτῳ* the relative *ὅτις* can be used to introduce an adjectival clause which gives a **reason** (cf. note on 20.2.6 *l.3*). *l.3 αὐτῇ* *this* refers to what has just been mentioned (i.e. death), but is attracted into the gender of *ἀπαλλαγή*. *ll.4f.* *νῦν δ'(ε)* *but as it is*; take *μόχθων* with *τέρμα*; *ἐκπίπτω* is here acting as the pass. of *ἐκβάλλω* *throw out* (cf. 17.1/5); *τυραννίδος* gen. of separation (20.1/4).
- 11 Take *τοιάντα* with *ἄκουσας*, *τοιάδε* with *ἔλεξεν*; *Γωβρύδες* (1st declension) has the non-Attic gen. s. *Γωβρύδη*.
- 12 *l.1 βούλευσαι* 2nd s. aor. imp. mid. of *βουλευω*. *l.3 θέσθαι* (< *τίθημι*) here *make*; *ἔξῆγας* 2nd s. aor. ind. act. of *ἔξαγω*; *τάλας* (10.1/3 note 2) is voc. (Medea is still addressing her θῦμός). *l.5 πρὸς τὶ* lit. *with a view to what*, i.e. *why*. *l.6 ἔρημον* is f. and agrees with *ψυχὴν* (*ἔρημος* is one of the few two termination adjectives (3.1/3) which are not compounds); *παρημελημένην* perf. pass. pple. of *παραμελέω*. *ll.7f.* *πρὸς ὃν* i.e. *πρὸς (= ὃν)* *τούτων οὐ* (9.1/2 note 2); *δὲ δή* here introduces an emphatic question *And so ...?* *Then ... ?*; when a woman is using the royal plural, as with *γιγνόμεσθα* (= -*μεθα*, cf. 8.2.9 and *ἔξοπλιζομεσθα* in *l.13* below), she refers to herself with masculine pl. adjectives and participles, hence *μαλθακοί* and *πάσχοντες*; take *τοιάντα ... κακά* after *πάσχοντες*. *l.9 οὐ μή + fut. ind.* expresses a strong prohibition (17.1/1). *l.10 δέδοκται* *it is decided* (i.e. *by me*, lit. *it is in a state of seeming good [to me]*) the impers. *δοκεῖ* (21.1/4a) is mid./pass. in the perfect; *παῖδες* voc. *ll.11f.* *ἀπέλθετ'(ε)* 2nd pl. aor. imp.; *με ... δέδυκε* ... θῦμόν lit. *has entered me [with respect to] my heart*, i.e. *has entered my heart* (acc. of respect 20.1/5). *l.14 τόλμη* gen. of cause (23.1/1k(ii)) with *τάλαινα* *wretched [that I am] because of my daring*, Medea is talking about herself; *πόνον* i.e. the labour of bearing and raising her children. *l.15 διαφθερούσα* fut. pple. to express purpose (12.1/2a(v)).
- 14 *l.1 ἐχρῆν = ἐχρῆν* *ἃν* a common idiom which means *it should be necessary*, not *it was necessary*, because it expresses something which should be happening now (present potential, 19.1/2), trans. *we should ... l.2 κακά* is acc. of respect (20.1/5) after *θρηνεῖν* and the antecedent of *εἰς ὅς'(α)* *ἔρχεται*, lit. *with respect to the troubles to how many he is coming*, i.e. *for all the troubles he is coming to* (21.1/3d). *ll.3f.* *δ'(ε)* *αὖ and in turn*; *πόνων*, *δόμων* gen. of separation (20.1/4); *δόμων* is also an example of the plural used for the singular, *from [his, i.e. the dead man's] house*.

21.3 Extra reading

Love poetry

Love poetry had a long history in Greek. The first example below is from Mimnermus (seventh century BC) but the others are much later (2 and 3 are attributed to Plato, whether correctly or not we have no means of telling; the authors of 4 and 5 are unknown). All are written in elegiacs (Appendix 9), the metre most associated with this genre.

- 1 τίς δὲ βίος, τί δὲ τερπνὸν ἀτέρ χρυσῆς Ἀφροδίτης;
τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι,
κρυπταδίη φιλότης καὶ μείλιχα δῶρα καὶ εὐνή,
οἵ τ' ἥβης ἄνθεα γίγνεται ἀρπαλεῖα
ἀνδράσιν ἡδὲ γυναιξίν· ἐπεὶ δὲ ὁδυνηρὸν ἐπέλθῃ
γῆρας, οἵ τ' αἰσχρὸν ὄμῶς καὶ κακὸν ἄνδρα τιθεῖ,
αἰεῖ μιν φρένας ἀμφὶ κακαῖ τείρουντι μέριμναι
οὐδὲ αὐγὰς προσορῶν τέρπεται ἡλιού,
ἄλλ' ἔχθρὸς μὲν παισίν, ἀτιμαστος δὲ γυναιξίν·
οὐτως ἀργαλέον γῆρας ἔθηκε θεός.
- 2 ἀστέρας εἰσαθρεῖς αστὴρ ἐμός· εἴθε γενοίμην
οὐρανός, ὃς πολλοῖς ὄμμασιν εἰς σέ βλεπω.
- 3 ἀστὴρ πρὶν μὲν ἔλαμπες ενὶ ζωοῖσιν Ἐδος·
νῦν δὲ θανὼν λάμπεις Ἐσπερος ἐν φθιμένοις.
- 4 πέμπω σοι μύρον ἡδύ, μύρῳ παρέχων χάριν, οὐ σοι·
αυτῇ γάρ μυρίσαι καὶ τὸ μύρον δύνασαι.
- 5 Ἡοῦς ἄγγελε, χαῖρε, Φαεσφόρε, καὶ ταχὺς ἔλθοις
Ἐσπερος, ἣν ἀπαγεις, λάθριος αὐθὶς ἄγων.

5

10

Notes

- 1 All deviations from Attic in this poem are Ionic (1.3). *l.2* τεθναίην the shorter form of the perf. opt. of θνητικώ (19.1/3a) – the opt. is used here to express a wish for the future (21.1/1a); *ταῦτα* (referring to the nouns in *l.3*) is the subject of *μέλοι*, which is not impersonal here and should be translated as though ind. (the verb has been assimilated to the mood of *τεθναίην*). *l.3* κρυπταδίη = -ία. *l.4* οἵ(α) ... γίγνεται lit. of *what sort are*, i.e. *the sorts of things which*; *ἄνθεα* = *ἄνθη* (< *ἄνθος*). *l.5* ἐπεὶ ... ἐπέλθῃ in this indefinite construction Attic would require *ἄν* (14.1/4c(iii)). *l.6* αἰσχρὸν and *κακόν* (here *lowly, base*) are predicative after *ἄνδρα τιθεῖ* (= *τιθησι*), *makes a man both* (*όμῶς*) *ugly and base* – note here that we have *όμῶς*, not *όμως nevertheless*. *l.7* φρένας ἀμφὶ = ἀμφὶ φρένας.

- 2 l.1 ἀστὴρ ἐμός is in apposition to *you*, the subject of εἰσαθρεῖς. l.2 ὁς = ἵνα (βλέπω is subj., 14.1/4c(i)).
- 3 l.1 πρίν here an adverb *formerly*; ἀστὴρ ... Ἔως *the Morning Star*. l.2 Ἐκπέρος *the Evening Star*; the Greeks knew that both were in fact the planet Venus (see 5 below), which makes the poet's fanciful identification of his lover with them all the more appropriate.
- 4 l.1 παρεχων χάριν *doing a favour*. l.2 καὶ even (*μύρον* has a very strong scent).
- 5 The poet, who supposes that the planet Venus in its guise as the Morning Star is taking away his girlfriend, expresses the wish that it return quickly as the Evening Star and bring her back. l.1 Ἡοῦς gen. of Ἡός. l.2 Ἐκπέρος i.e. [as] *the Evening Star*; ἦν ἀπάγει ... σῆμων *bringing [the girl] whom you are [now] leading away*.

22.1 Grammar

22.1/1 Summary of the uses of ὡς

ὡς, originally an adverb of manner meaning *in which way, how*, came to have various uses as an adverb or as a conjunction. It may also occur as a preposition.

(a) ὡς as an adverb

(i) ὡς with participles and prepositional phrases

We have already seen how ὡς is used with participles of cause (12.1/2a(ii)) and purpose (12.1/2a(v)), reflecting the attitude (thought, opinion, intention, hope) of the subject of the participle without any implication of the belief or opinion of the writer or speaker. In this use, which also occurs with phrases introduced by a preposition, ὡς expresses an alleged reason or assumed motive, and may be translated *as if, in the opinion that, under the impression that, with the (avowed) intention of*, etc.:

εὐλλαμβάνει Κῦρον ὡς
ἀποκτενῶν.

ἀγανακτοῦσιν ὡς μεγάλων
τινῶν ἀπεστεριμένοι.

ἀνήγοντο ὡς ἐπὶ ναυμαχίσν.

*He seized (vivid present)
Cyrus with the intention
of putting him to death.*

*They are annoyed in the
belief that they have been
deprived of some great
[benefits].*

*They put out to sea with
the intention of fighting
(lit. as for a sea-battle).*

ἀπέπλεον ω̄ς εἰς τὰς Ἀθήνας. *They sailed away as if for Athens.*

(ii) **ω̄ς exclamatory**

ω̄ς *how ... !* is used in exclamations with adjectives, adverbs and verbs:

ω̄ς ἀστεῖος ο̄ ἄνθρωπος.
ω̄ς ἀδεῶς καὶ γενναῖος
ἔτελεύτη.

ω̄ς μ' ἀπώλειας, γύναι.

*How charming the man is!
How fearlessly and nobly
he died!*
*How you have destroyed
me, woman!*

(iii) **ω̄ς with positive adverbs**

ω̄ς may be used to emphasize positive adverbs: ω̄ς ἀληθῶς *in very truth*; ω̄ς ἔτέρως *quite otherwise*; ω̄ς αὐτῶς (*often written ωσάντως*) *in the same way, just so*.

Note too the common idiom where ω̄ς is added to the adverbs θαυμασίως and θαυμαστῶς (*lit. marvellously, wonderfully*) to express emphasis:

νῦν δὲ θαυμασίως ω̄ς
ἄθλιος γέγονεν.
εὖ λέγει θαυμαστῶς ω̄ς
σφόδρα.

*But now he has become
prodigiously wretched.*
*He speaks marvellously
well (*lit. he speaks well
marvellously very*).*

(iv) **ω̄ς with superlative adjectives and adverbs (see 17.1/4d)**

(v) **ω̄ς ἕκαστος/ἕκατερος**

ω̄ς is often combined with ἕκαστος (or ἕκατερος) in the sense *each by himself, each severally or individually*:

ἄλλοι παριόντες ἐγκλήματα
ἐποιοῦντο ω̄ς ἕκαστοι.

παυσάμενοι τῆς μάχης ω̄ς
ἕκατεροι ἡσυχάσαντες τὴν
νύκτα ἐν φυλακῇ ἤσαν.

*Others came forward and
made their separate
complaints (*lit. each
[group] by themselves*).*

*They ceased from fighting
and on either side (*lit.
each side by themselves*)
remained quiet [*but*] on
guard for the night.*

(vi) **ω̄ς restrictive**

ω̄ς may also be used to limit the validity of a statement, with the meaning *for*:

ἢν οὐδὲ ἀδύνατος, ω̄ς
Λακεδαιμόνιος, εἰπεῖν.

*He was not a bad speaker
(*lit. not unable to speak*)
either, for a Spartan (*or
considering that he was
a Spartan*).*

- μακρὰ ὡς γέροντι ὁδός.
A long road, for an old man.
- φρονεῖ ὡς γυνὴ μέγα.
She has proud thoughts (lit. thinks big), for a woman.

Restrictive *ὡς* is also found with the infinitive in certain idiomatic expressions which stand independent of the overall grammatical construction and which express some limitation or qualification of the sentence as a whole. This use is particularly common in the phrase *ὡς ἔπος εἰπεῖν* (or *ὡς εἰπεῖν*) *so to speak*, which usually modifies a sweeping statement with *πᾶς* or *οὐδείς* (or the like); occasionally it apologizes for a metaphor:

- ἀληθές γε ὡς ἔπος εἰπεῖν
οὐδὲν εἰρηκάσιν.
They have spoken virtually no word of truth (lit. nothing true so to speak).
- Ἴππολυτος οὐκέτ' ἐστίν, ὡς
εἰπεῖν ἔπος.
Hippolytus is as good as dead (lit. is no longer alive, so to speak).
- ἴδιωται ὡς εἰπεῖν
*χειροτέχναις
ἀνταγωνισάμενοι.
*Laymen, as it were, pitted against craftsmen (the metaphorical use of *ἀνταγωνισάμενοι* is toned down).**

(vii) *ὡς* with numerals

ὡς is used with numerals in the sense *about, nearly*:

- διέσχον ἀλλήλων βασιλεύς
*τε καὶ οἱ Ἕλληνες ὡς
τριάκοντα στάδια.
*The King and the Greeks were about thirty stades distant from each other.**

ὡς is similarly used in the common phrase *ὡς ἐπὶ τὸ πολὺ* *for the most part* (lit. *nearly so far as regards the much*).

(b) *ὡς* as a conjunction

(i) *in indirect speech, that* (see 8.1/3b)

(ii) *in purpose clauses, in order that* (see 14.1/4c(i))

Purpose clauses are generally introduced by *ἵνα* or *ὅπως*, but *ὡς* may also be used, especially in poetry and in Xenophon:

- διανοεῖται τὴν γέφυραν
λῦναι ὡς μὴ διαβῆτε.
He intends to break up the bridge in order that you may not cross.

(iii) in clauses of reason, *as, since, because*

Causal clauses are regularly introduced by ὅτι, διότι *because, as, ἐπει*, ἐπειδὴ *since*, but may also be introduced by ὡς. As in its use with the participle (see a(i) above), ὡς sometimes carries the implication that the reason given is the subjective opinion of the person described:

$\ddot{\epsilon}\pi\epsilon i\tau a \delta\acute{e} \xi\acute{u}m\beta a\acute{s}i\acute{v}$ ποιη\c{s}am\acute{e}voi pr\acute{o}s t\acute{o}n Περδίκk\acute{a}n, \w{a}s a\acute{n}tou\acute{s}c κat\acute{e}p\acute{e}i\c{s}ygen \n{h} Pot\acute{e}idai\acute{a}, \acute{a}pa\acute{n}i\c{s}ta\acute{n}ta\acute{v} e\acute{k} t\acute{h}c Mak\acute{e}doni\acute{a}c.	<i>Then, when they had made an agreement with Perdiccas because (in their opinion) [the situation in] Potidaea was pressing them, they withdrew (vivid present) from Macedonia.</i>
--	---

(iv) in temporal clauses, *when, after*

ὡς may be used like ἐπει (cf. 14.1/4c(iii)):

$\ddot{\omega}s \ddot{\chi}\acute{c}th\acute{e}t\acute{o} K\acute{u}p\acute{o}n$ pe\acute{p}tak\acute{o}ta \acute{e}\acute{f}h\acute{u}g\acute{e}v.	<i>When he perceived that Cyrus had fallen, he fled.</i>
--	--

ὡς τάχιστα may be used for ἐπειδὴ τάχιστα in the sense *as soon as*:

$\ddot{\omega}s t\acute{a}ch\acute{i}st\acute{a} \ddot{\eta}k\acute{o}mev e\acute{i}c$ Mak\acute{e}doni\acute{a}n, cunet\acute{a}\zeta am\acute{e}v t\acute{o}n p\acute{r}ec\acute{b}ut\acute{a}to\acute{v} p\acute{r}aw\acute{a}to\acute{v} l\acute{e}gyein.	<i>As soon as we had come to Macedonia, we arranged for the eldest man to speak first.</i>
--	--

(v) ὡς in clauses of manner

ὡς may be used to introduce adverbial clauses of manner in the sense *as, according as, in which way*, often coupled with οὕτω(c) *thus, so* in the principal clause. In such clauses the verb in the subordinate clause will be in the indicative mood if the action is marked as a fact:

$\ddot{\epsilon}k\acute{e}l\acute{e}v\acute{e}s t\acute{o}v\acute{o} "E\acute{l}l\acute{e}gnac, \ddot{\omega}s$ n\acute{o}moc a\acute{n}tou\acute{s}c \n{h}n e\acute{i}c mu\acute{c}h\acute{e}n, o\acute{u}tw\acute{o} ta\acute{x}h\acute{h}n\acute{v}ai.	<i>He ordered the Greeks to be drawn up as was their custom for battle (lit. as was their custom, so ... to be drawn up).</i>
---	---

But if the action has a future reference or is indefinite, the mood of the verb will follow the rules for indefinite clauses (cf. 14.1/4c(iii)), i.e. subjunctive with ἄν in primary sequence, optative without ἄν in historic sequence:

$\ddot{\tau}\acute{o} p\acute{e}r\acute{a}s \ddot{\omega}s \ddot{\alpha}n \ddot{\o} d\acute{a}i\acute{m}ovn$ bo\acute{u}l\acute{e}t\acute{h}\acute{h} pi\acute{a}nt\acute{a}v \gamma\acute{u}gn\acute{e}tai.	<i>The end of all things comes about in whatever way the deity wishes.</i>
---	--

ξυνετίθεσαν ὡς ἔκαστον
τι ξυμβαίνοι.

*They put [them] together
as each [piece] fitted.*

The verb in the *ὡς* clause is often omitted, e.g. εἴθε πάντες
ce φιλοῖεν ὡς ἐγώ *would that all loved you as I* (sc. do).
Other examples occur at 13.2.6 and 15. *ὡς* is likewise
frequently used to introduce clauses which are parenthetical:
*ὡς οὖτε as it seems; ὡς ἐγωματ (= ἐγώ οἶμαι) as I think; ὡς
ἔμοι δοκεῖ in my opinion* (lit. *as it seems to me*).

(c) **ὡς as a preposition**

ὡς as a preposition governs the accusative case and has the
sense *to, towards*. It is used only with persons:

ὡς Περδίκκαν ἔπεμψαν *Both sides sent
ἀμφότεροι πρέσβεις.* *ambassadors to
Perdiccas.*

22.1/2 Uses of cases (1) – accusative

Apart from its use as the case of the direct object of transitive
verbs (2.1/3c) and after certain prepositions (2.1/3f; 3.1/5a), the
accusative can function in a number of ways, some of which
require rephrasing to be turned into normal English.

- (a) *Accusative and infinitive* (see 8.1/3a, and cf. 16.1/1)
- (b) *Accusative to express time how long* (see 7.1/7a)
- (c) *Accusative to express spatial extent* (see 7.1/7d)
- (d) *Accusative of respect or specification* (see 20.1/5)
- (e) *Accusative absolute* (see 21.1/5)
- (f) *Verbs taking two accusatives*

These occur in Greek as in English (*we chose him leader; they
asked us our opinion*) and can be divided into two categories:

- (i) Verbs of making, considering, naming, choosing,
appointing, etc. (factitive verbs), which take a direct object
and an object complement (also called a predicate):

οἱ Θετταλοὶ καὶ οἱ Θηβαῖοι *The Thessalians and
φίλον, εὑεργέτην, εωτῆρα Thebans considered
τὸν Φίλιππον ἤγουντο.* *Philip (direct object) a
friend, benefactor and
saviour (object
complement).*

τρεῖς τῶν ἐμῶν ἔχθρῶν
νεκροὺς θήσω.

*I shall make three of my
enemies corpses.*

When such expressions are put into the passive, both accusatives become nominative:

Λασθένης φίλος ὠνομάζετο Φιλίππου. *Lasthenes was called the friend of Philip.*

- (ii) Verbs of asking for (*αἰτέω*), teaching (*διδάσκω*), concealing (*κρύπτω*), depriving (*ἀποκτείνω*), taking away (*ἀφαιρέομαι*), and a few others, which may take two accusatives (one accusative of the person and the other of the thing involved). The construction of the corresponding verbs in English is not always the same:

ο πόλεμος ἀείμνηστον
παιδεῖαν αὐτοὺς ἐπαιδευεν. *The war taught them a lesson never to be forgotten.*

ἀποστερεῖ με τὴν τιμήν. *He takes the honour from me.*

τὴν θυγατέρα ἔκρυψε τὸν θάνατον τοῦ ἀνδρός.
He concealed her husband's death from his daughter.

When such expressions are put into the passive, the thing involved remains in the accusative (retained accusative):

**ἐκεῖνοι ἵππους
ἀπετέρονται.** *Those men have been
deprived of their horses.*

οὐδὲν ἄλλο διδάσκεται
ἄνθρωπος η ἐπιστήμην.

A man is taught nothing else except knowledge.

Under this heading also belong the phrases ἀγαθὰ (κακά, etc.) λέγειν τινά to speak well (ill, etc.) of someone, and ἀγαθὰ (κακά, etc.) ποιεῖν τινα to do good (evil, etc.) to someone and the like:

τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγεν. *He said many bad things about the Corinthians.*

Instead of the neuter pl. acc. of the adjective, however, we often find the adverbs εὐχακῶc, etc.:

τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ *However, I would be able*
πειρώμενον ἐμὲ ἀνίσην οὐκ *neither to speak well of*
ἀν δυναίμην οὐτ' εὖ λέγειν *nor to do good to the*
οὐτ' εὖ ποιεῖν. *man who tries to vex me*
both in word and in
deed.

For the passive of expressions using *λέγω* and *ποιέω* see 17.1/5.

(g) *Cognate accusative*

This describes an expression in which a noun and the verb (usually otherwise intransitive) by which it is governed are both derived from the same root (as in English *sing a song*): *voceī vócov ἀγρίαν he is ill with a cruel disease; εωράτε Σωκράτη πολλὴν φλυστίσν φλυστροῦντα you used to see Socrates talking much nonsense.* Except in poetry, the cognate accusative is usually accompanied by an adjective or other attribute.

Also included under this heading are accusatives used in exactly the same way with nouns not derived from the same root as the verb: *nicθévnice tāvnti vócov* *he fell sick with this disease.*

Instead of a cognate noun in the accusative we may also find the neuter of an adjective used as an equivalent: Ὄλυμπια (acc. pl. n.) *vīkāv* to win an Olympic victory (lit. Olympic things).

(b) *Accusative in oaths*

The accusative is regularly found in oaths, especially after the particles μά and νή. νή conveys strong affirmation; νή τὸν Δία yes, by Zeus!, but μά may be either affirmative or negative, the choice being determined either simply by the context (as, e.g., in 23.2.5 1.4) or by adding ναί or οὐ: ναί μά τὸν Δία yes, by Zeus!; μά τὸν Ἀπόλλω, οὐκ νο, by Apollo! (cf. 24.1/1c).

In these expressions we must understand the verb ὅμνημι *swear*, which can also be used with the accusative of the god's name in the sense *I swear by*: ὅμνημι θεοὺς καὶ θεάς *I swear by [the] gods and goddesses.*

(i) *Accusative to express motion towards* (see 2.1/3f)

In poetry the accusative can be used with verbs of motion without any preposition:

**Μήδεια πύργους γῆς ἔπλευεν
Ίωλκίσ.** *Medea sailed to the towers
of the Iolcian land.*

22.2 Greek reading

- 1# *cu δ' ὁ θεῶν τύραννε κάνθρώπων "Ερως,
ἡ μη δίδασκε τὰ καλὰ φαίνεσθαι καλά,
ἡ τοῖς ἐρῶσιν εὐτυχῶς συνεκπόνει
μοχθοῦντι μοχθουσὶ ὃν cu δημιουργὸς εἰ.*

2 *εστέρα μὲν γὰρ ἦν, ἡκε δ' αγγέλλων τις ὡς τοὺς πρυτάνεις
ὡς Ἐλάτεια κατείληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺς
ἔξανασταντες μεταξὺ δειπνοῦντες τούς τ' ἐκ τῶν σκηνῶν τῶν
κατὰ τὴν ἀγοράν ἔξειργον καὶ τὰ γέρρα ἐνεπίμπρασαν, οἱ δὲ*

τοὺς στρατηγοὺς μετεπέμποντο καὶ τὸν σαλπικτὴν ἐκάλουν· καὶ θορύβου πληρός ἦν ἡ πόλις. τῇ δὲ ύστερᾳ ἄμα τῇ ἡμέρᾳ οἱ μὲν πρυτανεῖς τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον, ὑμεῖς δὲ εἰς τὴν ἐκκλησίαν ἐπορεύεσθε, καὶ, πρὶν ἐκείνην χρηματίσαι καὶ προβουλεῦσαι, πᾶς ὁ δῆμος ἄνω καθῆτο. καὶ μετὰ ταῦτα ὡς ἥλθεν ἡ βουλὴ καὶ ἀπήγγειλαν οἱ πρυτανεῖς τὰ προσηγγελμέν’ ἔαυτοῖς καὶ τὸν ἥκοντα παρήγαγον κάκεῖνος εἶπεν, ηρώτα μὲν ὁ κῆρυξ, τίς ἀγορεύειν βούλεται; παρήει δὲ οὐδείς.

- 3 In addition to translating, define each use of the accusative:

(i) αἴτει καὶ τοὺς ἀνδρίαντας ἄλφιτα. (ii) ἔστιν τις Σωκράτης: σοφὸς ἀνήρ, τὰ τε μετέωρα φροντιστῆς καὶ τὰ ύπὸ γῆς πάντας ἀνεζητηκὼς. (iii) ἥκει καὶ τὰ τοῦ πάππου χρήματα ἡμᾶς ἀποστερήσων. (iv) # ἥλθε πατρὸς ἀρχαῖον τάφον. (v) # πολλὰς διδάσκει μὲν ὁ πολὺς βίοτος. (vi) Μελήτος με ἐγράψατο τὴν γραφὴν ταῦτην. (vii) ὁ Κύρος ἦν εἰδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος. (viii) μὰ Δία, οὐκ εἶδον ἐμαυτοῦ ἀμεινων ὑλοτόμον. (ix) σπονδας καὶ ἔνυμαχίαν ἐποιήσαντας ἑκατὸν ἔτη. (x) # ὅμνυμι δὲ ιερὸν αἰθέρ', οἴκησιν Διός.

- 4 In addition to translating, define each use of ὡς:

(i) ὡς ἡδὺ τῷ μισοῦντι τοὺς φαύλους ἐρημία. (ii) # κρύπτει μηδέν, ὡς πάνθ' ὄρῶν πάντας ἀναπτύσσει χρόνος. (iii) # τέκνα τοῦδε ἔκατι τίκτομεν, ὡς θεῶν τε βιωμούντα πατρίδα τε ρύωμεθα. (iv) κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι. (v) πειρᾶσθαι δὲ χρὴ ὡς ράστα τάναγκαῖα (= τὰ ἀν-) τοῦ βίου φέρειν. (vi) # πονος γάρ, ὡς λέγουσιν, εὔκλείας πατήρ. (vii) # φεῦ, φεῦ, τὸ νικᾶν τάνδιχ' (= τὰ ἐνδικα) ὡς καλὸν γερας, τὰ μὴ δίκαια δὲ ὡς πανταχοῦ κακόν. (viii) # ὡς ἡδὺς ὁ βιος, αὖτις αὐτὸν μὴ μάθῃ. (ix) # δίδου πένησιν ὡς λάβῃς θεὸν δότην. (x) # κρίνει φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ. (xi) # μεμνητο νέος ὃν ὡς γέρων ἔσῃ ποτε. (xii) # οὐζόμεν ὡς ἥδιστα μὴ λυπούμενοι; (xiii) ἀπέπλευσαν εξ Ἑλλησπόντου ὡς ἔκαστοι κατὰ πόλεις. (xiv) ἄνδρες σοφοὶ ὡς ἀληθῶς.

- 5# ἦν Οἰδίπους τὸ πρῶτον ευτυχῆς ἀνήρ,
εἰτ' ἐγένετ' αὐθίς ἀθλιώτατος βροτῶν.

- 6# Deianeira laments the absence of her husband Heracles.

πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·

ἐν δέ, οἵον οὕπω πρόσθεν, αὐτίκ' ἐξερῶ.

οδὸν γάρ ἡμος τὴν τελευτάιαν ἄναξ

ῳρᾶτ' απ' οἴκων Ἡρακλῆς, τότ' ἐν δόμοις

λειπει παλαιιάν δέλτον ἐγγεγραμμένην

ξυνθήμαθ, ἀμοι (= ὁ ἔμοι) πρόσθεν οὐκ ἔτλη ποτέ,

πολλοὺς ἀγῶνας εξιών, οὕτω φράσαι,

ἀλλ' ὡς τι δράσων είρπε κού θανούμενος.

- 7 καὶ πρῶτον πρὸς τοὺς Θρᾷκας ἐπολέμησα, ἐκ τῆς Χερρονήσου αὐτοὺς ἔξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς "Ελληνας τὴν γῆν.
- 8# ὡς γῆρας, οἵαν ἐλπίδ' ἥδονῆς ἔχεις,
καὶ πᾶς τις εἰς τέ βούλετ' ἀνθρώπων μολεῖν·
λαβὼν δὲ πεῖραν, μεταμέλειαν λαμβάνει,
ώς οὐδέν εἴτι χείρον ἐν θνητῷ γενεῖ.
- 9 ἐγὼ γάρ, ὡς Κέβης, νέος ὡς θαυμαστῶς ὡς ἐπεθύμησα ταύτης τῆς σοφίας ἦν δὴ καλοῦντι περὶ φύσεως ἱστορίαν.

Notes

- 1 *I.1 κάν-* = καὶ ἀν-. *II.3f.* συνεκπόνει 2nd s. pres. imp. act., as the accent indicates (the 3rd s. pres. ind. act would be συνεκπονεῖ); ἔρωι and μοχθοῦντι (the latter agrees with the former) are m. dat. pl. of the pres. act. pples. of ἔρωι and μοχθέω respectively.
- 2 A famous passage of the orator Demosthenes in which he describes how the Athenians in 339 BC received the news that their enemy Philip of Macedon (father of Alexander the Great) had captured a town only three days march from Athens. *II.1f.* ὃς τοὺς πρυτάνεις *to* (22.1/1c) *the prytaneis* (a committee of the Council in charge of day-to-day administration); take ὃς (= ὅτι) Ἐλάτεια κατείληπται with ἀγγέλλων; κατείληπται 3rd s. perf. ind. pass. of καταλαμβάνω (the tense used in the original direct speech is kept, 8.1/3). *II.3f.* μεταξὺ δειπνοῦντες 12.1/2a(i); τοὺς ἐκ τῶν σκηνῶν lit. *those from the stalls* but trans. *those in the stalls*; in this pregnant use of ἐκ (cf. note on 9.2.13 *I.14*, where the use is somewhat different) the choice of preposition has been influenced by ἔξειργον; the imperfect is often used for vivid effect in narrative, hence ἔξειργον, ἐνεπίμπρασαν (< ἐμπίμπρημι) etc. – trans. by the simple past (*cleared out, set fire to, etc.*); the γέρρα (wicker-work of some kind) were set on fire to inform the Athenians of the emergency. *I.8* ὑμεῖς i.e. the people (referred to as ὁ δῆμος in *I.9*). *I.10* ἄνω *above* i.e. on the Pnyx, a hill to the south-west of the Athenian agora which was used for meetings of the Assembly; καθῆτο impf. (19.1/3b); ὃς *when* (22.1/1b(iv)). *II.11f.* τὰ προσηγγελμέν'(α) ἔσαντοῖς *the things reported* (perf.) *to them* (refl. because it refers back to the subject of the clause οἱ πρυτάνεις); τὸν ἤκοντα the person mentioned in the first line as having brought the message. *I.13* παρήιει < παρέρχομαι (cf. 18.1/3).
- 3 (i) αἴτει 2nd s. pres. imp. act. (ii) ἔειται here *there is*; ἀνεζητηκώς perf. act. pple. of ἀναζητέω. (ix) Zeus dwelt in the heavens or upper air (*αιθήρ*).

- 4 Supply ἔκτι in (i), (vi), (vii), (viii). (ii) πάνθ' i.e. πάντα. (iii) Take τοῦδ' ἔκτι together – the phrase anticipates the ὁὐ clause. (vii) δ'(έ) is placed here after the first phrase, not the first word; with τὰ μὴ δίκαια supply τὸ νῆκαν. (viii) οὖν = εἴτε. (xi) ἔσῃ 2nd s. fut. ind. of εἰμι. (xii) μή with a pple. to express a condition (12.1/2a(iv)). (xiv) A phrase, not a sentence.
- 5 τὸ πρῶτον acc. of respect (20.1/5), *with respect to the first [period]*, i.e. *at first*.
- 6 ll.1f. μὲν and δέ contrast πάθη ... πόλλα' (= πολλά) and ἐν (sc. πάθος); οὖν δή so *then, well as you know*; with οἶον οὕπω πρόσθεν supply ἐκλαυσάμην; ἐξερῷ fut. of ἐξαγορεύω (cf. 18.1/4 note 2). ll.3f. γάρ begins the explanation of the previous line and need not be translated; take οὖδον ... τὴν τελευτοῦν as virtual cognate acc. (22.1/2g) with ὥρματ'(ο) was setting out on ...; οἴκων ... δόμοις plural for singular (a common use in poetry). l.6 ξυνθήμαθ' (= -τα) a type of retained acc. (22.1/2f(ii)) with ἐγγεγραμμένην (l.5), *inscribed with signs* (ἐγγράφει ξυνθήματα δέλτῳ means *he inscribes signs on a tablet*; this can, somewhat illogically, be put into the passive δέλτος ἐγγράφεται ξυνθήματα with the original accusative retained, but we must translate *a tablet is inscribed with signs* – this differs from the examples in 22.1/2f(ii) in that ἐγγράφω takes an acc. and dat., not two accusatives); ἔτλῃ root aor. of τλάω. l.7 πολλοὺς ἀγῶνας ἔξιών *going out on many exploits* virtual cognate acc. (22.1/2g); οὕτω thus, like this as Deianeira goes on to explain later. l.8 ὁὐ ... under the impression of going to do something, as [one] going to do something (see note on 12.3.7).
- 8 l.2 πᾶς tic emphatic for πᾶς, lit. *every single one*; βούλετ' i.e. βούλεται l.4 ὁὐ to introduce a clause of reason (22.1/1b(iii)).
- 9 θαυμαστῶς ὁὐ 22.1/1a(iii).

22.3 Extra reading

Anacreon tea

Anacreon was an Ionic poet of the sixth century BC. His personal poetry was famous but very little has survived. It attracted many imitators in antiquity and some of their poems (as 1 below) have come down under his name. The second poem is certainly genuine.

- 1 μακαρίζομέν σε, τέττιξ,
ὅτε δενδρέων ἐπ' ἄκρων
ολίγην δρόσον πεπωκώς
βασιλεὺς ὥπως ἀείδεις·
cà γάρ ἔστι κείνα πάντα,
ὅποσα βλέπεις ἐν ἀγροῖς,
ὅποσα τρέφουσιν ὑλαι.
cù δὲ τίμιος βροτοῖςιν,
- 5
- θέρεος γλυκὺς προφήτης.
φιλέοντι μέν σε Μοῦσαι,
φιλέει δὲ Φοῖβος αὐτός,
λιγυρὴν δ' ἔδωκεν οἵμην.
τὸ δέ γῆρας οὖ σε τειρει,
σοφε, γηγενές, φίλυμνε,
ἀπαθῆς δ', ἀναιμόσαρκε,
cχεδὸν εἴ θεοῖς ὅμοιος.
- 13
- 2 πολιοὶ μὲν ἡμὶν ἥδη
κρόταφοι, κάρη τε λευκόν,
χαρίεσσα δ' οὐκέτι ἥβη
πάρα, γηράλεοι δ' ὁδόντες.
γλυκεροῦ δ' οὐκέτι πολλὸς 5
βιότου χρόνος λέλειπται.
- διὰ ταῦτ' ἀνασταλύζω
θαμὰ Τάρταρον δεδοικώς.
Ἄΐδεω γάρ ἔστι δεινὸς
μυχός, ἀργαλέη δ' ἐς αὐτὸν 10
κάθοδος· καὶ γὰρ ἐτοίμον
καταβάντι μὴ ἀναβῆναι.

Notes

- 1 *I.2 δενδρέων* (Ionic for δένδρων, cf. 13.1/1c) ἐπ' ἄκρων *on the tops of trees* (18.1/6). *I.4 βασιλεὺς ὥπως* = ὥπως (*like*) βασιλεὺς. *II.5f. πάντα, ὅποσα* (= ὕστα, as also in *I.7*) 21.1/3d. *I.8 Supply εἰ* (< εἰμι); βροτοῖςιν *among mortals* (dat. of reference, 23.1/2e). *II.9ff.* Three examples of the use of uncontracted forms in Ionic, θέρεος (= θέρους, cf. 6.1/1c), φιλέοντι (= φιλοῦσι), φιλέει (= φιλεῖ). *I.12 λιγυρὴν* = -ῆν.
- 2 *I.1 Supply εἰσί;* ἡμὶν (= ἡμῖν) plural for singular (the dative is one of possession, 23.1/2c). *I.2 κάρη*, an irregular noun, is neuter, hence λευκόν. *I.4 πάρα* = πάρεστι (cf. 21.1/4 note 2 but here it is not used impersonally). *II.7f.* Take θάμα with ἀνασταλύζω; δεδοικώς 19.1/3a. *I.9 Αΐδεω* = Attic "Αἴδου" (gen. of "Αΐδης"), on the ending cf. 25.1/2b(i). *I.10 ἀργαλέη* = -έη. *I.11 ἐτοίμον* [*it is*] *fixed* the neuter singular adj. is used in impersonal expressions.

23.1 Grammar

23.1/1 Uses of cases (2) – genitive

Apart from its use as the case of possession (2.1/3d) and after certain prepositions (2.1/3g, 3.1/5b), the genitive can function in a number of ways with another noun, verb, adjective or even adverb. Although the genitive is often to be translated by *of*, in some of its uses a different rendering in English is required.

(a) Possessive genitive (see 2.1/3d)

In this use the genitive denotes ownership, possession or some looser association: ή τοῦ Δημοσθένους οἰκίσ the house of Demosthenes (or *Demosthenes' house*); οἱ Σόλωνος νόμοι the laws of (made by) Solon; τὰ τῆς πόλεως the [affairs] of the city. In certain very restricted contexts a possessive genitive qualifies a missing noun, which can easily be supplied; the most common are *wife*, *son/daughter* (cf. 5.1/3 note 2) and *place of abode*:

Αλέξανδρος ὁ Φιλίππου.

Ἄρτεμις ἡ Διός.

ἐν Ἀρίφρονος.

ἐν Διονύσου.

Alexander, [son] of Philip.

Artemis, [daughter] of Zeus.

At Ariphon's (in [the house] of Ariphon).

At [the shrine] of Dionysus (cf. at St. Paul's).

(b) Genitive of characteristic

In English we may say *it is the part/duty/nature/characteristic, etc. of someone to do something*. In Greek this is expressed simply by the use of the third singular of εἰμί plus the genitive.

In translation from Greek the appropriate English word to be supplied must be gauged from the context:

οὗτοι γυναικός ἔστιν

τμείρειν μάχης.

δοκεῖ δικαίου τοῦτ' εἶναι

πολίτου.

It is indeed not a woman's part to long for battle.

This seems to be the duty of a just citizen.

(c) Subjective and objective genitive

An objective genitive stands in the same relation to a noun or adjective as an object does to a transitive verb. In *Socrates' love of the truth dominated his life*, the genitive *of the truth* is objective because the sense connection between *truth* and *love* is the same as between an object and a verb (we could say, with the same meaning, *Socrates loved the truth; this dominated his life*). Examples in Greek are: φόβος τοῦ γήρως *fear of old age*, τὸ κράτος τῆς θαλάσσης *the command of the sea*, ἔρως τῆς ὀρετικῆς *love of virtue*. Because this use is more extensive in Greek than in English we must sometimes translate it by a different preposition: ὁ τοῦ κυνὸς λόγος *the story about the dog*, νίκη τῶν ἡδονῶν *victory over pleasures*. A subjective genitive, on the other hand, stands in the same relation to a noun as a subject does to a verb: νίκη τῶν βαρβάρων *victory of the barbarians* (i.e. οἱ βαρβάροι νίκῶσιν *the barbarians are victorious*). This use is only a variety of the possessive genitive.

Sometimes, however, we must decide from the context whether a genitive is subjective or objective. ὁ τῶν Ἑλλήνων φόβος can mean *the Greeks' fear* (i.e. *the fear felt by the Greeks*) (subjective), as well as *the fear of the Greeks* (i.e. *the fear inspired by the Greeks*) (objective). A possessive adjective (9.1/5b) usually represents a subjective genitive, but may on occasion be the equivalent of an objective genitive: φίλια τῇ ἐμῇ can mean *through friendship for me* as well as *through my friendship*. Cf. ἐπὶ διαβολῇ τῇ ἐμῇ in 10.3 ll.6f.

(d) Partitive genitive

In this construction the genitive denotes the whole and the noun or pronoun on which it depends denotes a part of that whole:

μέρος τῶν βαρβάρων

a part of the barbarians

οἱ ἄδικοι τῶν ἀνθρώπων

the unjust among men

οἱ λίγοι αὐτῶν

few of them

οἱ πρεσβύτατοι τῶν στρατηγῶν

the oldest of the generals

The partitive genitive may also occur by itself as the object of a verb: τῆς γῆς ἔτεμον *they ravaged [part] of the land* (τὴν γῆν ἔτεμον would mean *they ravaged the [whole] land*). It can also

be used predicatively:

Σόλων τῶν ἐπτὰ σοφιστῶν
ἐκλήθη.

*Solon was called [one] of
the Seven Sages.*

This use of the genitive also occurs in abstract nouns after the phrase *εἰς τοῦτο* (*τοcoῦτο*) ἀφικνεῖσθαι (*ῆκειν* etc.) *to reach this (such a) pitch/point/stage of* (cf. 16.1/1 note 3):

εἰς τοῦτο θράσους καὶ
ἀναιδείσας ἀφῆκετο.

*He reached such a pitch of
boldness and
shamelessness.*

εἰς τοῦθ' ὕβρεως ἤκει.

*He has come to such a
pitch of insolence.*

Under this heading also belongs the chorographic genitive, or genitive of geographic definition:

ἐπλευσαν τῆς Ἰταλίας εἰς
Τάραντα.

*They sailed to Tarentum in
Italy (lit. [a part] of
Italy).*

τῆς Σικελίας οἱ Συρακούσιοι.

The Syracusans in Sicily.

Compare the use of the genitive with adverbs of place, e.g. εἰδέναι ὅπου γῆς ἔστιν *to know where in the world he is* (cf. 2.2.11)/

(e) Genitive of explanation

The genitive may be used as the equivalent of a noun in apposition which gives an explanation or definition of the preceding noun. The construction in English is generally the same:

ῳ πόλι Θηβῶν.

*O city of Thebes (i.e. O
city, viz Thebes).*

τέλος θανάτου.

*The end of death (i.e. the
end that is death).*

ὕπνου δῶρον.

The gift of sleep.

(f) Genitive of price or value (see 20.1/3)

(g) Genitive of time within which (see 7.1/7c)

(h) Genitive absolute (see 12.1/2b)

(i) Genitive of comparison (see 17.1/4a)

(j) Genitive of separation (see 20.1/4)

(k) Genitive with verbs (see 13.1/2a)

At 13.1/2d we considered certain intransitive verbs which take the genitive. Two other groups are followed by an accusative and a genitive:

- (i) Verbs of accusing, acquitted, condemning, prosecuting and the like are generally followed by an accusative of the person involved and a genitive of the crime or charge. Such verbs are αἰτιάομαι *accuse*, γράφουμαι *indict*, διώκω *prosecute*:

ὁ Μέλητος ἀσεβείδες ἐμὲ *Meletus indicted me for impiety.*

διώξομαι σε δειλίσσε. *I shall prosecute you for cowardice.*

However, verbs of accusing and condemning which are compounded with κατά (such as κατηγορέω *accuse*, καταγιγνώσκω *give judgement against*, condemn, κατακρῖνω *give sentence against*, καταψηφίζομαι *vote against*) reverse the normal construction, and so take a genitive of the person and an accusative of the crime or penalty:

ἐγὼ δ' ὅμῶν δέομαι μὴ *I request you not to condemn me for bribery.*
καταγνῶναι δωροδοκίσν
ἐμοῦ.

ἐμοῦ Φιλιππικόν κατηγορεῖ. *He accuses me of siding with Philip.*

- (ii) A genitive of cause can follow verbs of emotion. Such verbs are θαυμάζω *wonder at*, ζηλώω *admire*, οἰκτήρω *pity*, etc.:

τούτους τῆς τόλμης θαυμάζω. *I wonder at these men for (or because of) their boldness.*

τοῦ πάθους φύκτηρεν αὐτόν. *He pitied him for his suffering.*

A genitive of cause can also occur with adjectives: εὐδαιμόνων τοῦ τρόπου *happy in his way of life*.

(l) Genitive of exclamation

This genitive, which is often coupled with an interjection (φεῦ *alas* (of grief), ah, oh (of astonishment); οὖμοι *alas*), is akin to the genitive of cause as it gives the reason for the speaker's astonishment or grief:

οῦμοι ταλαίνης τῆσδε
сумфорᾶς.

*Alas for this wretched
plight!*

φεῦ φεῦ τῆς ὥρᾶς, τοῦ
κάλλους.

*Ah, what youthful bloom,
what beauty!*

εἶπε πρὸς αὐτόν, τῆς τύχης.

He said to himself, "What luck!"

23.1/2 Uses of cases (3) – dative

The Greek dative is an amalgam of three cases:

- (i) the **dative proper**, generally to be translated *to* or *for*, indicating the person (or thing) involved in an action (the recipient, the person advantaged or disadvantaged, etc.);
- (ii) the **old instrumental case**, denoting that *by* which or *with* which an action is done or accompanied;
- (iii) the **original locative case**, which expressed *place where* and *time when*.

Some of these uses were distinguished and made more precise by the use of prepositions (cf. 2.1/3*b*, 3.1/5).

Dative proper

(a) Verbs governing the dative

- (i) Verbs followed by a direct object (accusative) and an indirect object (dative – 2.1/3*e*), such as verbs of **giving**, **saying**, **promising**: *Κῦρος δίδωσιν αὐτῷ μηνίους δαρείκους Cyrus gives him 10,000 darics; ὑπισχνοῦμαι coi δέκα τάλαντα I promise you ten talents.* However, many verbs of **reproaching**, **blaming** and the like, which in English take a direct object of the person involved, in Greek take a dative of the person and an accusative of the thing (when expressed):

μὴ πάθωμεν ὁ ἄλλοις
ἐπιτίμημεν.

Let us not get into a situation for which we censure others (lit. let us not experience [the thing] which we censure in others).

αἰσχύνομαι coi τοῦτο
οὐειδίσαι.
τί ἀν μοι μέμφοιο;

I am ashamed to reproach you with this.
What would you blame me for?

The English construction which allows the indirect object of a verb in the active voice to be made the subject of the same verb in the passive (*I was given this land*) is generally impossible in Greek. *τάντη τὴν χώραν μοι ἔδωκε he gave me this land* becomes *αὕτη ή χώρα μοι ὑπ' αὐτοῦ ἐδόθη this land was given to me by him.* *ἐδόθην* would mean *I was given* in the sense *I was handed over*. For an exception see note on 22.2.6 1.5.

- (ii) **Intransitive verbs** followed by the dative (see 13.1/2*b*)
- (iii) **Impersonal verbs** followed by the dative (see 21.1/4)

(b) Dative with adjectives, adverbs and nouns

The dative is used with certain adjectives whose English equivalent is usually followed by *to* or *for*. These include φίλος *dear, friendly*; ἔχθρός *hateful, hostile*; ὁμοιος *equal*; ὅμοιος *like, resembling*; ἀνόμοιος *unlike, dissimilar*:

τύραννος ἄπαξ ἔχθρός
έλευθερίᾳ καὶ νόμοις
ἐναντίοις.
ποιεῖτε ὅμοια τοῖς λόγοις.

Every tyrant [is] hostile to freedom and opposed to laws.

You are acting in accordance with (lit. doing things like) your words.

Compare ὁ αὐτός with the dative *the same as* (9.1/3b).

A similar use of the dative is found after some adverbs:

ἀκολούθως τοῖς νόμοις

In accordance with the laws.

όμολογουμένως τῇ φύσει ζῆν

To live in agreement with nature.

as well as with some nouns, especially those related to verbs of similar meaning which take the dative:

ἐπιβουλὴ ἐμοί.
κοινωνίᾳ τοῖς ἀνδράσι.

*A plot against me.
Association with men.*

(c) Dative of possession

The dative is used with είναι (and verbs of similar meaning such as ὑπάρχειν and γίγνεσθαι) to denote the owner or possessor:

οἰκεῖοι μοι εἰσὶ καὶ νιεῖ.

I have relatives and sons (lit. relatives and sons are to me);

τῷ δικαίῳ παρὰ θεῶν δῶρα
γίγνεται.

The just man has gifts (lit. gifts come into being for the just man) from the gods.

(d) Dative of advantage and disadvantage

The dative is used to indicate the person or thing for whose advantage or disadvantage something is done: πᾶς ἀνὴρ αὐτῷ πονεῖ *every man works for himself* (advantage); ἄλλο στράτευμα αὐτῷ συνέλεγετο *another army was being gathered for him* (advantage); ἵδε ή τημέρῃ τοῖς "Ελλησι μεγάλων κακῶν ἥρξει *this day will be the beginning of great troubles for the Greeks* (disadvantage). Sometimes this use cannot be translated by *for*:

σῖτον αὐτοῖς ἀφεῖλεν *he took food away from them* (lit. *he took food away to their disadvantage*; for the other construction used with verbs meaning *take away* see 22.1/2f(ii)).

(e) *Dative of reference or relation*

Similarly, the dative may be used to denote a person or thing to whose case a statement is limited: τριήρει ἔστιν εἰς Ἡράκλειαν ἡμέρας μακρᾶς πλοῦς *for a trireme it is a long day's voyage to Heraclea*. This dative is often used to denote *in the eyes of* or *in the judgement of*:

ἥμιν Ἀχιλλεὺς ἄξιος τιμῆς.

*In our eyes (lit. for us)
Achilles [is] worthy of honour.*

ἀνάξιοι πᾶcίν ἔστε δυστυχεῖν.

In the eyes of all (lit. for all) you are unworthy to suffer misfortune.

A participle in the dative singular is used in this way with an indefinite reference:

Ἐπίδαμνος ἐν δεξιᾷ ἔστιν εἰσπλέοντι ἐς τὸν Ἰόνιον κόλπον.

Epidamus is on the right as one sails into (lit. in relation to one sailing into) the Ionian Gulf.

ἔλεγον ὅτι ἡ ὁδὸς διαβάντι τὸν ποταμὸν ἐπὶ Λυδίαν φέροι.

They said that, when one had crossed the river, the road led to Lydia.

Compare also the phrase ὡς κυνελόντι εἰπεῖν *to speak concisely, in a word* (lit. *so to speak for one having brought [the matter] together*).

(f) *Ethic dative* (a purely conventional term, with no connection with ethics)

The dative of the first or second person pronouns can be used simply to attract the attention of the person addressed. There is no grammatical connection with the surrounding words. This so-called ethic dative is usually to be represented in English by *I beg you, please, let me tell you, you know*, and the like:

καὶ μοι μὴ θορυβήσητε.

And, I beg you, don't make a clamour.

Ἄρταφέρνης ὅμιν Υστάσπου ἔστι παῖς.

Artaphernes, you know, is Hystaspes' son.

(g) *Dative of the agent*

This use, replaced in most contexts by ὑπό + gen., is found with the perfect and pluperfect passive (very rarely with other tenses):

πάνθ' ἡμῖν πεποίηται.

Everything has been done by us.

ἐπειδὴ αὐτοῖς παρεσκεύαστο.

When they had made their preparations (lit. it had been prepared by them).

For the dative of the agent with verbal adjectives, see 24.1/5b.

Instrumental dative

(b) *Dative of instrument* (see 11.1/2)

(i) *Dative of cause*

The dative may denote cause: *ρήγει ἀπολλόμεθα we were perishing from (or because of) cold.* Often the noun in the dative denotes an emotional or mental condition:

ὑβρει καὶ οὐκ οἶνῳ τοῦτο ποιεῖ.

He does this through insolence and not because he is drunk (lit. because of wine).

ἡπείγοντο πρὸς τὸν ποταμὸν τοῦ πιεῖν ἐπιθυμίᾳ.

They were hurrying towards the river because of their desire to drink (lit. because of a desire for drinking).

Occasionally cause may also be expressed by *ὑπό* with the genitive:

οὐκ ἐδύνατο καθεύδειν ὑπὸ λύπης.

He could not sleep because of (or for) grief.

(j) *Dative of manner and attendant circumstances*

The dative may be used to denote the manner in which something is done or the circumstances accompanying an action:

οἱ Ἀθηναῖοι παντὶ σθένει ἐπεκούρησαν.

The Athenians helped with all their strength (manner).

ἀτελεῖ τῇ νίκῃ ἀπῆλθον.

They went away with their victory incomplete (accompanying circumstance).

Normally a noun used in this way is qualified by an adjective (as above). Some nouns, however, are regularly employed by themselves as datives of manner and are virtually the equivalent of adverbs:

βίᾳ *by force, forcibly*; δρόμῳ *at a run; ἐφγῳ in fact, in deed;*
λόγῳ in word, in theory; σιγῇ in silence; σπουδῇ hastily;
φύσει ... νόμῳ by nature ... by convention; compare also τῷ
ὄντι in reality (see 12.1/1 note 1); τούτῳ τῷ τρόπῳ in this
way.

Under this category are also included the datives of feminine adjectives with a noun understood: ταῦτῃ *in this way*; ιδίᾳ *privately*; δημοσίᾳ *publicly*; πεζῇ *on foot*.

(k) Dative of accompaniment

We have already met this use of the dative with αὐτός (see 9.1/3a(ii)). The dative by itself is particularly common in military contexts (the **military dative**) to denote the forces with which a journey or expedition is made:

Αθηναῖοι ἐφ' ἡμάς πολλῇ
 στρατιᾷ ὥρμηνται.

*The Athenians have made
 an expedition against us
 with a large force.*

(l) Dative of measure of difference (see 17.1/4b)

(m) Dative of respect

As well as an accusative of respect (20.1/5) we may also find the dative used in a similar way:

ἀνὴρ ἡλικίᾳ ἔτι νέος *a man still young in age; ὄνοματι*
σπονδαῖ a truce in name [alone].

Locative dative

(n) Dative of place where

In poetry place where may be expressed by the dative without a preposition: Κρονίδης αἰθέρι ναϊών *the son of Cronos living in the sky.* In Attic prose, however, a preposition is generally required (2.1/3b), except with some place names, e.g. Μαραθῶνι *at Marathon.* Traces of the old locative endings remain in such forms such as: Ἀθήνησι (= ἐν Ἀθήναις) *at Athens;* Φαληροῖ (= ἐν Φαλήρῳ) *at Phalerum;* cf. οἴκοι *at home;* these words are usually classified as adverbs.

(o) Dative of time when (see 7.1/7b)

23.2 Greek reading

¹ In addition to translating, define each use of the genitive and dative:

(i) # ὁ φίλον ὑπνου θέλγητρον, ἐπίκουρον νόσου. (ii) ἥθελε τῶν μενόντων εἶναι. (iii) ὁ Πόσειδον, τῆς τεχνῆς. (iv) # πενίαν

φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ. (ν) τούτῳ πάνυ μο προσέχετε τὸν νοῦν. (νι) πολλαὶ θεραπεῖαι τοῖς ιατροῖ εὑρηνται. (νii) ὑπνος πεφυκε σωμάτων φωτρία. (νiii) τὸ αὐτὸν αἰνεῖν καὶ ψεγεῖν ἀνδρὸς κακοῦ. (νιx) τοιοῦτο ὑμῖ, ἔστιν ἡ τυραννίς, ὡς Λακεδαιμόνιοι. (νi)x# ταῦτα Ζεὺς οἶδεν Όλυμπιος, αἰθέρι ναιων. (νi)x# αἰτιῶνται αὐτὸν κλοπῆς. (νii) οἱ ἄνθρωποι διὰ τὸ αὐτῶν δεος τοῦ θανάτου ψεύδονται. (νiii) ἐφοβοῦντο μὴ οἱ Ἀθηναῖοι μείζονι παρασκευῇ ἐπέλθωσιν (νiv) κραυγῇ πολλῇ ἐπίασιν. (νv) ὄνομα τῷ μειρακιῷ ἦν Πλάτων. (νvi)x# τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ. (νvii)x# ζῆλος τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. (νviii) ἐγὼ τῶν κρεῶν ἐκλεπτον. (νix)x# ἀρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα; (νx) θεοῖς ταῦτα ἐποίησαν. (νxi) στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς. (νxii) ὁ στρατὸς ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόην. (νxiii) οράτε τὴν βασιλεῶς ἐπιορκίαν. (νxiv) οὐκ εἴμι τοῖς πεπραγμένοις δυστυμος.

- 2 ὁ Διογένης, Ἀναξιμένει τῷ ὥριτοι παχεῖ ὅντι προσελθών, ἐπίδος καὶ ήμιν, ἔφη, τοῖς πτώχοις τῆς γαστρός· καὶ γάρ αὐτὸς κουφισθήσει καὶ ημᾶς ὠφελήσεις.
- 3# ἦν γάρ τις αἰνος ὃς γυναιξὶ μὲν τέχναι μέλουσι, λόγχῃ δ' ἄνδρες ευστοχώτεροι.
εἰ γάρ δόλοισιν ἦν τὸ νικητήριον,
ημεῖς ἀν ἄνδρῶν εἰχομεν τυραννίδα.
- 4# καὶ νῦν παραινῶ πᾶσι τοῖς νεωτέροις
μὴ πρὸς τὸ γῆρας ἀναβολὰς ποιουμένους
εχολῇ τεκνοῦσθαι παῖδας· οὐ γάρ ἡδονή,
γυναικὶ τ' ἐχθρὸν χρῆμα πρεσβυτης ἀνήρ·
ἀλλ' ὃς τάχιστα, καὶ γάρ ἐκτροφαὶ καλαὶ
καὶ συννεαζῶν ηδὺ παῖς νέῳ πατρί.
- 5 One of the accusations brought against Socrates (10.3) was that he did not believe in the traditional gods. In the *Apology* of Plato (see 13.3), which is an account of his trial, he is represented as interrogating one of his accusers on this charge.

ΜΕΛΗΤΟΣ – ΣΩΚΡΑΤΗΣ

ΜΕ. ταῦτα λέγω, ὃς τὸ παράπαν οὐ νομίζεις θεούς.

ΣΩ. ὡς θαύμασιε Μέλητε, τί ταῦτα λεγεις; οὐδὲ ἥλιον οὐδὲ
σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄνθρωποι;

ΜΕ. μὰ Δί', ὡς ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φησίν
εἶναι, τὴν δὲ σελήνην γῆν.

ΣΩ. Ἀναξαγόρου οἰει κατηγορεῖν, ὡς φίλε Μέλητε; καὶ οὕτω
καταφρονεῖς τῶνδε καὶ οἴει αὐτοὺς ἀπείρους γραμμάτων
εἶναι ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ
Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι

ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἀ εἴκεστιν δραχμῆς ἐκ τῆς 10 ὄρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν προσποιήται ἔαντοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα; ἀλλ', ὃ πρὸς Διός, οὐτωσὶ σοι δοκῶ; οὐδένα νομίζω θεὸν εἶναι;

ΜΕ. οὐ μέντοι μὰ Δία οὐδ' ὄπωστιοῦν.

ΣΩ. ἄπιστος γ' εἰ, ὃ Μέλητε, καὶ ταῦτα μέντοι, ὃς ἐμοὶ δοκεῖς, σαυτῷ. ἐμοὶ γὰρ δοκεῖ οὔτοι, ὃ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι υβριστὴς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι. ἔοικεν γὰρ ὥσπερ αἰνιγμα συντιθέντι διαπειρωμένῳ, δῆρα γνώσεται 20 Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντίζομενον καὶ ἐναντί' ἐμαυτῷ λέγοντος, ἡ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλλους τοὺς ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἔαντῷ ἐν τῇ γραφῇ ὥσπερ ἀν εἰ εἴποι· ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων. καίτοι τοῦτο ἔστι 25 παίζοντος.

Notes

- 1 (i) ὑπνου θέλγητρον 23.1/1e. (iv) Supply ἔστι (cf. (viii) and (xvi)).
- 2 ἐπίδοc 2nd. s. aor. imp. act. of ἐπιδίδωμι; τῆς γαστρός 23.1/1d; κουφισθῆσει 2nd s. fut. ind. pass.
- 3 l.2 Supply εἰcί with ἄνδρες. l.3 Lit. *for if the prize of victory were through guiles* (dat. of instrument), i.e. *were [won] by guiles*.
- 4 ll.2f. ἀναβολὰς ποιοῦμαι (mid.) *I make delays*, i.e. for myself – the active would mean *I make delays (for others)*, cf. 8.1/1b; the middle is used in the same way with τεκνοῦσθαι; οὐ ... ἥδονή (ἔστι), i.e. in producing children in old age. l.5 ὡς τάχιστα is contrasted with εχολῆ (l.3), i.e. have children as quickly as possible; ἐκτροφαί (plural for singular) *the rearing [of children]*, i.e. *rearing children*. l.6 The neuter adj. ιδύν is predicate *[is] a pleasant [thing]* (ἔστι is understood), cf. 5.2.5(i).
- 5 l.1 ταῦτα trans. *this* (the neuter plural is often used where we would have the singular in English); τὸ παράπαν οὐ *not at all*, cf. note on 11.2.12 l.3; νομίζειc *believe in*. l.2 οὐδὲ ... οὐδὲ *not even ... nor* (*not neither ... nor* which is οὐτε ... οὐτε) – note that this question is not marked by any introductory word (the same applies to all the questions in what Socrates says next). l.4 μὰ Δί(α) here *no, by Zeus* (22.1/2b). l.6 Anaxagoras of Clazomenae was a philosopher of the generation before Socrates who taught that the sun and moon were material bodies suspended in the sky (the sun

was a burning rock about the size of the Peloponnese); the traditional belief was that they were divinities. ll.7f. τῶνδε i.e. the jurymen; αὐτοὺς ... ὥστε lit. *them to be inexperienced in letters with the result ...*, i.e. *that they are [so] illiterate that ...*; οὐκ εἰδέναι an exception to the rule given at 24.1/2d – ὥστε - inf. is often negated by οὐ when it follows the inf. construction of indirect speech (here αὐτοὺς ... εἶναι); ll.10ff. ᾧ is the object of πριαμένοις, lit. *which having bought ... it is allowed* (ἔξεστιν) *[to them] to mock* (καταγελᾶν)..., i.e. *which they can buy ... and [then] laugh at ...*; δραχμῆς gen. of price (20.1/3); ἐκ τῆς ὄρχηστρᾶς lit. *from the orchestra* (a part of the Athenian agora where books were sold) but English idiom requires *in the orchestra*; ἔσαντοῦ εἶναι *[them, i.e. the doctrines of Anaxagoras]* *to be his* (lit. *of himself* possessive gen., 23.1/1a); ἀλλὰς τε καὶ especially; ἄποτα ὄντα agrees with the understood subject of εἶναι. l.16 καὶ ταῦτα μέντοι and that (cf. note on l.1) too (ταῦτα refers to the clause ἀπίστος γ' εἰ you are not to be believed). ll.19ff. ὕβρει τινί, ἀκολασίᾳ datives of cause (23.1/2i); ὥσπερ (lit. *as if*) tones down the metaphor (cf. 22.1/1a(vi) for ὡς used in the same way) and need not be translated; αἰνιγμα object of συντίθεντι which agrees with διαπειρωμένῳ, *[a man] composing a riddle making trial [of me]*, i.e. *[a man] making trial [of me] [by] composing ...* (the actual riddle is ἀρά ... ἀκούοντας); δή adds a note of sarcasm to οὐ σοφός. ll.21f. ἐμοῦ ... ἐναντί(α) ἐμαυτῷ λέγοντος (*saying [things] opposite to myself, i.e. contradicting myself*) gen. absol. with two participles (*will S. realise when I ... ?*). l.24 ὥσπερ ἂν εἰ (= ὥσπερ εἰ) εἴποι *as if he were to say.* l.26 παιζοντος gen. of characteristic (23.1/1b).

23.3 Extra reading

Further elegiac poetry

Of the following, 1–5 are epitaphs, which were nearly always written in elegiac couplets (Appendix 9). Other examples of epitaphs occur at 9.2.3 and 19.2.7(v).

- 1 ναυηγοῦν τάφος εἰμί· ο δ' ἀντίον ἔστι γεωργοῦ·
ώς ἀλλὶ καὶ γαίῃ ξυνὸς ψπετ̄' Αἴδης.
- 2 τῆδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὑπνον
κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς.
- 3 δωδεκετῆ τὸν παῖδα πατήρ ἀπέθηκε Φίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

- 4 *On the Spartans who died fighting the Persians at Plataea*
 ἀσβεστον κλέος οἵδε φίλη περὶ πατρίδι θέντες
 κυάνεον θανάτου ἀμφιβάλοντο νεφος·
 οὐδὲ τεθνάσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθεν
 κυδαινους' ἀνάγει δώματος ἐξ Ἀΐδεω.
 5 *Aischylus' Euphorionoc 'Athēnaiōn tōde keúthēi*
 μνῆνα καταφθίμενον πυροφόροι Γέλας·
 ἀλκὴν δ' εὐδόκιμον Μαραθώνιον ἄλσος ἀν εἴποι
 καὶ βαθυχαῖτηεις Μῆδος ἐπιστάμενος.
 6 δάκρυα σοὶ καὶ νέρθε διὰ χθονός, Ἁλιοδώρα,
 δάκρυα δυσδάκρυτα πολυκλαύτῳ δ' ἐπὶ τύμβῳ
 σπένδω νῦμα πόθων, μνάμα φιλοφροσύνας·
 οἰκτρὰ γὰρ οἰκτρὰ φίλαν σε καὶ ἐν φθιμένοις Μελέαγρος
 αιάζω, κενεάν εἰς Ἀχεροντα χάριν.
 αἰαῖ, ποῦ τὸ ποθεινὸν ἐμοὶ θάλος; ἄρπασεν "Αἰδας,
 ἄρπασεν, ἀκμαῖον δ' ἄνθος ἔφυρε κόνις.
 ἀλλὰ σε γουνοῦμαι, γὰ παντρόφε, τὰν πανόδυρτον
 ἥρεμα σοῖς κολποῖς, μάτερ, ἐναγκάλισαι.

5

10

Notes

- 1 *I.1 ὁ/sc. τάφος. I.2 ώc exclamatory (22.1/1a(ii)); ὑπεεετ'(i) < ὑπεεειμι.*
- 2 *ὁ Δίκωνος (23.1/1a); ιερὸν ὑπνον cognate acc. (22.1/2g) with κοιμᾶται.*
- 3 *I.1 ἀπέθηκε < ἀποτίθημι. I.2 τὴν πολλὴν ἐλπίδα is in apposition to παῖδα.*
- 4 *I.1 περὶ ... θέντες tmesis (12.3.9 I.6 note) for περιθέντες (the image is from putting a wreath on a person's head). I.2 ἀμφιβάλοντο (= ἀμφεβάλοντο) a Homeric form without the augment (25.1/2d(i)) – the image here is of putting on a mantle. I.3 τεθνάσι shorter form of τεθνήκασι (19.1/3a); σφ'(ε) here *them*. I.4 κυδαινους'(a) f. nom. pple.; in prose the order of the last three words would be ἐκ δώματος Ἀΐδεω (= "Αἰδου, cf. 22.3.2 I.9 and 25.1/2b(i)).*
- 5 *I.1 Εὐφορίωνος [son] of E., 23.1/1a (the article can be omitted). I.2 καταφθίμενον (Homeric aorist mid. pple.) *dead* (trans. *who died*); πυροφόροι (= -ou, 25.1/2b(ii)) Γέλας Homeric use of gen. to denote place where. II.3f. Μαραθώνιον ἄλσος the grove at Marathon (a village to the north of Athens) which celebrated the Athenian victory over an invading Persian force in 490 BC. Aeschylus had distinguished himself in the battle and set more value on this than on any literary achievements, if the tradition assigning*

the epitaph to him is correct. The subject of εἴποι is both ἄλκος and Μῆδος (with double subjects of this sort the verb may agree with the closer noun). *I.4 ἐπιστάμενος sc. it*, i.e. Aeschylus' ἄλκη.

- 6 The poem has a smattering of Doric forms, which are sometimes used in elegiac poetry; these involve Ꮒ for Attic η. στοργῆς, Ἀίδην (= "Αἰδην") (*I.2*); μνᾶμα, φιλοφρούνται (*I.4*; "Αἰδᾶς" (*I.7*); γᾶ, τᾶν (*I.9*); μᾶτερ (*I.10*). *II.2f*. Take στοργῆ with λειψανον, which is in apposition to δάκρυα. *I.4* μνᾶμο is in apposition to νῦμα. *I.5* οἰκτρὰ ... οἰκτρά n. pl. acc. used adverbially (20.1/5), *piteously*. *I.6 κενεῖν* ... χάριν is in apposition to the whole of the preceding clause; Acheron, one of the rivers of the Underworld, is used here to mean the Underworld itself. *I.7* ἔμοι indicates possession (23.1/2c); ἄρπασεν = ἤρπασεν (cf. ἀμφιβάλοντο in 4 *I.2* above). *I.10* ἐναγκάλισαι 2nd s. aor. imp. mid. of ἐναγκαλίζομαι.

24.1 Grammar

24.1/1 Yes and no

Greek has four ways of answering questions where in English we would use *yes* or *no*. In answer to the question *ἀρα τοῦτο εἶπας; Did you say this?* we may have:

- (a) the key word of the question repeated either affirmatively or negatively:

εἶπον	<i>yes</i> (lit. <i>I said [it]</i>);
οὐκ εἶπον	<i>no</i> (lit. <i>I did not say [it]</i>).

- (b) the personal pronoun with *γε*:

ἔγωγε	<i>yes</i> (lit. <i>I at any rate said it</i>);
οὐκ ἔγωγε	<i>no</i> .

- (c) by *νοί* *yes* and *οὐ* *no*; or by a phrase such as *πάνυ μὲν οὖν certainly*; *οὐδαμῶς certainly not*. This can take the form of an abbreviated question, e.g. *πῶς γὰρ οὐ*; *of course* (lit. *for how not?*); or of an oath (22.1/2b).
 (d) a short clause such as *ἀληθῆ λέγεις* *you speak [the] truth* (lit. *true things*).

Sometimes one speaker in a conversation makes a comment on what the other speaker has said (which may or may not have been a question), and we must infer from his words whether he is agreeing or not:

A. *αὐτὸν οὐπώ σωφρονεῖν
επίστασαι.*

A. *You do not yet know
prudence* (lit. *how to be
prudent*).

B. *ce γὰρ προσηγόρων οὐκ ἄν.* B. *[No], for I would not be
speaking to you (sc. if I did).*

Other examples have already occurred at 13.3(ii) l.4 and 18.2.1.

24.1/2 Summary of uses of οὐ and μή

Both οὐ and μή are to be translated by *not*. Their uses, which involve distinctions which we do not make in English, can be classified as follows:

- (a) In **main clauses**, οὐ is used as the negative in statements of fact and in suppositions (i.e. in the main clause of a category 1 conditional sentence (18.1/5) and in potential clauses (19.1/2)); μή is used in constructions expressing an order or desire, i.e. prohibitions (17.1/1), exhortations (14.1/4a(i)), and wishes (21.1/1). Also, οὐ is used in direct questions expecting the answer *yes*, μή in direct questions expecting the answer *no* (10.1/2a) and in deliberative questions (14.1/4a(ii)).
- (b) When the verb of an **adverbial clause** is negated, μή is used in clauses of purpose (14.1/4c(i)), condition (18.1/5), and for indefinite adverbial clauses (14.1/4c(iii)) and 21.1/2 note 4); elsewhere the negative is οὐ.
- (c) When the verb of an **adjectival clause** is negated, μή is used if the clause has an indefinite or general sense whether the indefinite construction (14.1/4c(iii)) is used or not, e.g.
 οὐ γάρ ἀ πράττουσιν οἱ *You are speaking not of those*
 δίκαιοι, ἀλλ' ἀ μή *things which the just do,*
 πράττουσι, ταῦτα λέγεις. *but [of those things] which*
they do not do.
- (d) οὐ is used to negate the verb of a **noun clause**, i.e. in indirect statements when expressed by a ὅτι/ὅτε clause (8.1/3b), indirect questions (10.1/2b), and clauses following verbs of fearing (14.1/4c(ii)).
- (e) **Infinitives** are always negated by μή, except in the infinitive construction for indirect statement after verbs of saying and thinking (8.1/3a).
- (f) **Participles** are negated by οὐ except:
 - (i) when used with the article to denote a general class (12.1/2a(vi)); this also applies to adjectives, e.g. οἱ μὴ ἄγαθοι *the [general class of] people who are not good,* but οἱ οὐκ ἄγαθοι *the [particular] people who are not good.*
 - (ii) when used conditionally (12.1/2a(iv)).
- (g) οὐ μή with the fut. ind. expresses a strong prohibition (17.1/1).

(b) οὐ μή with the aor. subj. expresses a strong denial:
 οὐ μὴ παύσωμαι φιλοσοφῶν. *I shall certainly not stop studying philosophy.*

(i) Or not as an alternative question in indirect speech is either
 ἢ οὐ or ἢ μή:
 ὅμῶν δέομαι σκοπεῖν εἰ. *I ask you to examine*
 δίκαια λέγω ἢ μή (or ἢ οὐ). *whether I am speaking justly or not.*

24.1/3 Diminutives

Nouns can be modified by the addition of a suffix to indicate something smaller, e.g. *booklet* (<*book*), *islet* (< *isle*). The modified form is called a **diminutive**. Greek has a number of diminutive suffixes but the most common is -iov, e.g. παιδίον *little child* (παῖς, stem παιδ-). All diminutives in -iov (including those from proper names) are 2nd declension neuters, even when they denote living beings.

Very often diminutives are used to indicate affection and familiarity without any real connotation of smallness, e.g. πατρ-ίδιον *daddy* (< πατρ with the suffix -ίδιον), Σωκράτιδιον *dear little/old Socrates*. Occasionally a diminutive has lost any special meaning and replaced the original noun, e.g. θηρίον *wild beast* (< θῆρ, which has the same meaning but is used mainly in verse).

Diminutives were a feature of the colloquial language, and consequently are not found in literary genres written in an elevated style, such as tragedy. They are, however, very common in comedy, and in the dialogues of Plato, who aimed at reproducing the everyday speech of educated Athenians. An amusing example occurs in Aristophanes' *Clouds* where Strepsiades wakes his adult son by coaxing him with the diminutive of his name:

πῶς δῆτ' ἀν τὸν ἥδιετ' αὐτὸν *How could I wake him*
 ἐπεγείραμι; πῶς; Φειδιππίδη, *most gently? How?*
 Φειδιππίδιον. *Pheidippides, dear little Pheidippides.*

24.1/4 Dual number

In addition to the singular and plural, Indo-European (1.3) also had a dual number, which was used for two persons or objects.

In Homer it is still frequent, but in Attic Greek of the fifth and fourth centuries BC its use is generally confined to two persons or things closely associated or normally considered to form a pair, e.g. two brothers, sisters, hands, eyes, but even here it is optional. Its endings do not show anything like the same variety as either the singular or plural.

In verbs the same stems are used as elsewhere. There is no first person dual. In the second person the dual endings are identical for the primary and historic tenses but in the third person endings there is a distinction between primary and historic forms (cf. 4.1/1 note 1 and 8.1/1f) :

	ACTIVE		MIDDLE/PASSIVE	
	<i>Primary</i>	<i>Historic</i>	<i>Primary</i>	<i>Historic</i>
2	-τον	-τον	-cθον	-cθον
3	-τον	-την	-cθον	-cθην

In -ω verbs the link vowel (cf. 8.1/1d) is the same as in the singular and plural except that we have ε (not ο/ε) in the present, imperfect and future.

For λύω in the indicative we have:

	ACTIVE		MIDDLE/PASSIVE	
PRESENT	2 λύ-ετον <i>you</i> <i>two</i> loosen		λύ-εcθον	
	3 λύ-ετον <i>two</i> (people) loosen		λύ-εcθον	
FUTURE	2 λύc-ετον	mid. λύc-εcθον		pass. λυθήc-εcθον
	3 λύc-ετον	λύc-εcθον		λυθήc-εcθον
IMPERFECT	2 ἐλύ-ετον	ἐλύ-εcθον		
	3 ἐλύ-έτην	ἐλύ-έcθην		
AORIST	2 ἐλύc-ατον	mid. ἐλύnc-αcθον		pass. ἐλύθή-τον
	3 ἐλύc-άτην	ἐλύc-άcθην		ἐλύθή-την
PERFECT	2 λελύκ-ατον	λέλυ-сθον		
	3 λελύκ-ατον	λέλυ-сθον		
PLUPERFECT	2 ἐλελύκ-ετον	ἐλελύ-сθον		
	3 ἐλελύκ-έτην	ἐλελύ-сθην		

The subjunctive mood takes the primary endings (cf. 14.1/2), giving for both second and third persons λύ-ητον (pres. act.) and λύ-ηcθον (pres. mid./pass.), etc. (the η represents the lengthening of ε in λύ-ε-τον, λύ-ε-сθον of the indicative).

The optative takes the historic endings (cf. 14.1/3) with the same preceding diphthong as occurs in the singular and plural of the tenses which have an optative (i.e. οι/αι/ει), e.g. pres. act. 2 λύ-οιτον, 3 λύ-οίτην; aor. act. 2 λύc-αίτον, 3 λύc-αίτην; aor. pass. 2 λυθ-είτον, 3 λυθ-είτην.

The 2nd person dual of the imperative is the same as in the indicative. The 3rd person dual of the imperative is rare.

The dual endings for nouns and the dual forms of the article and personal pronouns are:

	NOUNS			ARTICLE	PERSONAL PRONOUNS	
	(Declension)			M.F.N.		
	1st	2nd	3rd			
N.V.A.	-σ	-ω	-ε	τώ	vώ	we two
Gen. Dat.	-σιν	-οιν	-οιν	τοῖν	νῦν	cφώ you two
						cφών

The article has the same forms for all genders, and the demonstrative pronouns follow the same pattern (*τούτω/τούτοιν* from *οὗτος*; *τώδε/τοῖνδε* from *ὅδε*). In each declension adjectives (and αὐτός and participles) take the same endings as nouns.

Because the dual is not obligatory we often find dual and plural forms used indiscriminately:

δύο ἄνδρες προσελθόντε
"Αγιδί διελεγέσθην.

*Two men came forward
and (lit. having come
forward) were talking
with Agis (we might
have expected ἄνδρες
instead of δύο ἄνδρες).*

24.1/5 Verbal adjectives in -τοc/-τόc and -τέoC

(a) We have already met many verbal adjectives in -τοc/-τόc.

Most have a prefix, in many cases the negative ἀ-/ἀν-, e.g. ἐμφυτοc (ἐν + φυτοc), ἄβατοc (ἀ + βατοc), but some have none, e.g. χυτόc. They can be either:

- (i) the equivalent of a perfect passive participle, e.g. εὖγνωctoC *well-known*, ἐμφυtοc *inborn*, χυtοc *melted*
- (ii) the equivalent of a present participle active, e.g. ἀνόηtοc *stupid* (lit. *not perceiving*)
- (iii) an adjective denoting possibility, e.g. ἄβαtοc *impassable*, βιωtοc *livable*.

Some can be either (i) or (iii), e.g. ἀόρτοc *unseen/invisible*.

(b) The verbal adjective in -τέoC differs from the above in being considered a normal part of a verb, although, in its neuter singular form, it is given a separate listing in dictionaries. It is formed by replacing θη of the aorist passive stem with -τέoC, e.g. φιλητέoC (< φιλέω, aor. pass. ἐφιλήθην), κελευstέoC (< κελευω, aor. pass. ἐκελευсθην); and has the meaning of a present passive participle but with the added idea of necessity. The literal translation of φιλητέoC ειμί is *I am*

needing-to-be-loved, i.e. *I must be loved*. The agent is expressed by the dative (23.1/2g), not by ἵπτο + gen.:

ὁ ποταμὸς ἡμῖν ἔστι
διαβατέος.

The river is needing-to-be-crossed-over by us, i.e.
we must cross over the river.

ἔκεινη δοι οὐ φιλητέα.

That woman [is] not needing-to-be-loved by you, i.e. *you must not love that woman*.

The neuter singular (and occasionally the neuter plural) of the verbal adjective can be used impersonally: διαβατέον ἡμῖν ἔστιν *it is needing-to-be-crossed-over (there must be a crossing over) by us*, i.e. *we must cross over*. The verbal adjective of a transitive verb can, when used impersonally, take an object: τὸν ποταμὸν ἡμῖν ἔστι διαβατέον *it is needing-to-be-crossed-over the river (there must be a crossing over the river) by us*, i.e. *we must cross over the river*. There is no difference in meaning between ὁ ποταμός ἔστι διαβατέος and τὸν ποταμὸν ἔστι διαβατέον.

Sometimes a literal translation of an impersonal verbal adjective is impossible:

τῷ ἀδικοῦντι δοτέον ἔστι
δίκην

The [person] doing wrong must pay the penalty (the closest translation is *there must-be-a-paying of the penalty ...*).

The neuter plural of the verbal adjective has exactly the same meaning. We may equally well have τὸν ποταμὸν ἔστι διαβατέα or τὸν ποταμὸν ἔστι διαβατέον.

24.1/6 Verbs of precaution and striving

When these verbs, which include ἐπιμελέομαι, εὐλαβέομαι both *take care*, *ctvndászw* *be eager/busy*, *skopéw* *consider*, *take heed*, are followed by a clause (*take care that ...*, *be eager that ...*, etc.), this is expressed by ὅπως with the future indicative. The future indicative is retained even after main verbs in a historic tense. The ὅπως clause is negated by μή:

ὅπως ἀμυνούμεθα, οὐδεὶς
παρασκευάζεται οὐδὲ
ἐπιμελεῖται.

No-one is making preparations or taking care that we should defend ourselves.

δεῖ σκοπεῖν ὅπως τὰ παρόντ' ἐπανορθωθῆσεται.

ἐσκόπουν ὅπως αὐτὸς ἀπολυθήσομαι τῆς ἔγγύης.

Less often ὅπως is followed by the subjunctive or optative, as in purpose clauses (14.1/4c(i)):

οὐ φυλάξεσθε ὅπως μὴ δεσπότην εὑρητε;

ἐπεμελεῖτο ὁ Κύρος ὅπως μηποτε οἱ στρατιῶται ἀνίδρωτοι γενόμενοι ἐπὶ τῷ ἄριστον εἰσιοιεν.

We must take heed that the present state of affairs be remedied.

I was taking heed that I myself be freed from the pledge.

Will you not be on your guard that you do not find a master?

Cyrus took care that the soldiers should never come to breakfast without working up a sweat (lit. being without a sweat).

Note

Sometimes a main verb in the imperative such as σκόπει/σκοπεῖτε see to it is omitted and we are left with nothing but ὅπως and the future indicative:

ὅπως ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίδς.

[See to it] that you show yourselves (lit. will be) men worthy of freedom!

24.1/7 Verbs of hindering, preventing, forbidding, denying

In English, verbs with these and similar meanings take various constructions (*I prevented him from entering, we forbid you to do this*). In Greek they are always followed by an infinitive which is accompanied by the negative μή; the latter is redundant from an English point of view: εἴργω ὑμᾶς μὴ μάχεσθαι *I hinder you from fighting*; ἀπαγορεύομεν αὐτὸν μὴ οικοδομεῖν *we forbid him to build*. When the main verb is itself negated, the infinitive is accompanied by a double redundant negative μὴ οὐ: οὐκ εἴργω ὑμᾶς μὴ οὐ μάχεσθαι *I do not hinder you from fighting*. However, κωλύω prevent is usually followed by a simple infinitive without μή or μὴ οὐ: κωλύω αὐτὸν ιππεύειν *I prevent him from riding*; οὐ κωλύω αὐτὸν βαδίζειν *I do not prevent him from walking*.

24.2 Greek reading

- 1 In addition to translating, explain each use of a negative:

(i) # ὁ μηδὲν εἰδὼς οὐδὲν ἔξαμαρτάνει. (ii) μηδένα φίλον ποιοῦ πρὶν ἀν εξετάσῃς πῶς κέχρηται τοῖς προτερον φίλοις. (iii) πᾶν ποιοῦντις ὥστε μὴ δοῦναι δίκην. (iv) οὐδὲν ἐπράχθη διὰ τὸ μὴ τὸν ἄρχοντα παρεῖναι. (v) οὐκ οἶδα ποτερον πορευθῶ μη. (vi) δέδοικα μὴ οὐχ ἰκανοὺς ἔχω οἵς τὸν χρυσὸν δῶ. (vii) Θάρρει, ὁ Κύρε, οὐ μη σε κρύψω πρὸς ὄντινα βούλομαι αφικέσθαι. (viii) οἱ δὲ εἴσαντις ἀποδωσειν τοὺς νεκροὺς ἐφ' φῇ μὴ καίειν τὰς κώμας. (ix) # τὸ μὴ δίκαιον ἔργον οὐ λήθει θεούς. (x) τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν αὐτούς; (xi) φίλος ἐβούλετο εἶναι τοῖς μεγίστα δυναμένοις ίνα ἀδικῶν μὴ διδοῦ δίκην. (xii) # εἰ μὴ καθεξεῖς γλῶτταν, ἔσται σοι κακά. (xiii) # οὐκ ἀν δύναιο μὴ καμὼν εὐδαιμονεῖν. (xiv) # οὐ μὴ δυσμενῆς ἔσει φίλοις. (xv) εἰπὼν ἀ θέλεις, ἀντάκου ἀ μὴ θέλεις. (xvi) ἡ δεῖ χελώνης κρέα φαγεῖν ἡ μὴ φαγεῖν. (xvii) δύνασαι μοι λέγειν εἰ διδακτὸν ἡ ἀρετὴ ἡ οὐ; (xviii) οὐδεὶς ἀπαρνήσεται μὴ οὐχὶ ἐπίστασθαι τα δίκαια. (xix) ἐφοβεῖτο μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν. (xx) μὴ ἀπέλθητε πρὶν ἀν ἀκούσητε.

- 2 Θεραπευτέον τοὺς θεούς, τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελητέον, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, τὴν γῆν θεραπευτέον, τῶν βοσκημάτων ἐπιμελητέον, τὰς πολεμικὰς τέχνας μαθητέον.

- 3# ὁ φόβος, ὅταν τις αἴματος μέλλῃ πέρι λέγειν καταστὰς εἰς ἀγῶν' ἐναντίον, τὸ τε στόμ' εἰς ἐκπλήξιν ἀνθρώπων ἄγει τὸν νοῦν τ' ἀπειργει μὴ λέγειν ἀ βούλεται.

- 4 ὑμᾶς εὐλαβεῖσθαι δεῖ ὅπως μηδὲν ὧν ίδιᾳ φυλάξαιςθ' ἄν, τοῦτο δημοσιά ποιοῦντες φανῆσεσθε.

- 5 οὗτοι πάντες οἱ νόμοι κείνται πολὺν ἥδη χρόνον, ὁ ἄνδρες δικασταί, καὶ οὐδεὶς πάποτ' ἀντεῖπεν μὴ οὐ καλῶς ἔξειν αὐτούς.

- 6 εὐλαβοῦ μὴ φανῆς κακὸς γεγώς.

- 7 Socrates tells of an encounter with two sophists whom he has previously met (sophists were teachers who travelled about from one Greek city to another).

ἥσπαζόμην οὖν αὐτὸν ἄτε διὰ χρόνου ἐωρακώς· μετὰ δὲ τοῦτο εἶπον πρὸς τὸν Κλεινίαν· ὁ Κλεινία, τάδε μέντοι τῷ ἄνδρει σοφῷ, Εὐθύδημός τε καὶ Διονυσόδωρος, οὐ τὰ σμικρὰ ἀλλὰ τὰ μεγάλα· τὰ γὰρ περὶ τὸν πόλεμον ἐπίστασθον.

εἰπὼν οὖν ταῦτα κατεφρονήθην ὑπ' αὐτοῖν· ἐγελασάτην οὖν⁵ ἄμφω βλέψαντε εἰς ἀλλήλω, καὶ ο Εὐθύδημος εἶπεν· οὗτοι

εἶτι ταῦτα, ὡς Σώκρατες, σπουδάζομεν, ἀλλὰ παρέργοις αὐτοῖς χρῆμεθα.
καγώ θαυμάσας εἶπον· καλὸν ἄν που τὸ ἔργον ὑμῶν εἴη, εἰ τηλικαῦτα πράγματα πάρεργα ὑμῖν τυγχάνει ὅντα, καὶ πρὸς 10 θεῶν εἴπετόν μοι τί ἐστι τοῦτο τὸ καλόν;

ἀρέτην, ἔφη, ὡς Σώκρατες, οἰόμεθα οὕτω τ' εἶναι παραδοῦναι κάλλιστ' ανθρώπων καὶ ταχίστα.

ὦ Ζεῦ, οἶον, ἦν δ' ἐγώ, λέγετον πρᾶγμα· πόθεν τοῦτο τὸ ἔρμαιον ηὔρετον; ἐγὼ δὲ περὶ ὑμῶν διενοούμην ἔτι, ὥσπερ 15 νῦνδὴ ἔλεγον, ὃς τὸ πολὺ τοῦτο δεινοῖν ὅντοιν, ἐν ὅπλοις μάχεσθαι, καὶ ταῦτα ἔλεγον περὶ σφῶν· ὅτε γὰρ τὸ πρότερον ἐπεδημήσατον, τοῦτο μεμνημαι σφῷ ἐπαγγελλομένῳ.

- 8 μετὰ τοῦτον Ξενοφῶν εἶπεν· ἐγὼ δ' οὐτω γιγνώσκω. εἰ μὲν ἀνάγκη μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρατίστα μαχούμεθα. εἰ δὲ βουλόμεθα ὡς ῥάστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μεν τραύματα λάβωμεν, ὃς ἐλάχιστα δὲ σώματα 5 ἀποβάλλωμεν.
- 9 σκεπτέον πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφίεντων Ἀθηναίων ἢ οὐ δίκαιον.
- 10 A. εἰπέ μοι, ἐστὶ σοὶ ἄγρος; B. οὐκ ἔμοιγε.
- 11 καὶ μήν εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἥδη ἀποτεμών τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταυρώσεν· ήμάς δε, οἵς κηδεμῶν μεν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὃς δούλον ἀντὶ βασιλέως 5 ποιησοντες καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἀν οἰόμεθα παθεῖν; ἀρ' οὐκ ὅν ἐπὶ πᾶν ἔλθοι ὃς ήμάς τὰ ἔσχατα αἰκισάμενος πάσιν ἀνθρώποις φόβον παράσχῃ τοῦ στρατεύσαι ποτε ἐπ' αὐτὸν; ἀλλ' ὅπως τοι μὴ ἐπ' ἔκεινῳ γενησόμεθα πάντα ποιητέον.

10

Notes

- 1 (i) οὐδέν adverbial acc. (20.1/5). (ii) ποιοῦ 2nd s. pres. imp. mid.; κέχρηται < χράσμαι; πρότερον here an adverb (cf. οἱ νῦν, 5.1/3) but trans. by an adjective. (v) πορευθῶ (aor. subj. of πορεύομαι) deliberative subj. (14.1/4a(ii)) in indirect speech (cf. δῶ in (vi)). (vii) θάρρει (< θάρρε-ε) pres. imp.; κρύψω is here aor. subj. (24.1/2b). (viii) ἐφ' ὁ 16.1/1 note 4. (x) ἐμποδῶν sc. ἐστί; because the construction appropriate after a negated verb of hindering, preventing etc. (μὴ οὐ) is used here, we know that the question expects the answer *nothing* and so counts as a virtual negation. (xi) μέγιστα adverb (17.1/2). (xii) καθέξεις < κατέχω. (xiv) οὐ μὴ + fut.

- ind., 17.1/1. (*xv*) ἀντάκου(ε) imp. (*xvi*) κρέσ acc. pl. of κρέας (13.1/1b(iii)).
- 2 ἔστι is very often omitted with verbal adjectives and must be supplied with each example here.
 - 3 A murder trial is being described. *I.1* ὁ φόβος is the subject of ἄγει (*I.3*); take πέρι with σύματος (see note on 11.2.4 *I.1*). *I.2* καταστάς intr. aor. pple. of καθίστημι. *II.3f.* Take ἀνθρώπων with στομ'(α) and νοῦν.
 - 4 ὅπως ... φανήσεται (2nd pl. fut. pass. of φαίνω) see 24.1/6; φυλάξαις(ε) ἀν potential optative (19.1/2).
 - 5 κείνται is used here as the perf. pass of τίθημι (18.1/2 note 4); ἔξειν fut. act. inf. of ἔχω.
 - 6 μὴ = ὅπως μή.
 - 7 The passage has many dual forms (24.1/4). *I.1* ἐωρᾶτκώς perf. act. pple. of ὥρα. *I.2* μέντοι emphatic, not adversative (13.1/3c(v)). *I.3* τὰ συτκρά ... τὰ μεγάλα acc. of respect with σοφώ in *I.3* (20.1/5). *I.7f.* παρέργοις here predicative with αὐτοῖς, *them* (αὐτοῖς)[as] subordinate issues. *I.9* θαυμάσας coincidental use of the aor. pple. (12.1/1), *marvelling*; ἀν ... εἴη potential opt. (19.1/2), lit. *would be*, but trans. *must be*. *I.11* εἴπετόν 2nd dual aor. imp. act. *I.13* κάλλιστ'(α) ἀνθρώπων καὶ τάχιστα lit. *most excellently and speedily of men*, i.e. *as excellently and speedily as is humanly possible*. *I.14* οἶον exclamatory (21.1/3); ἦν δὲ ἐγώ said I (18.1.1a). *I.16* ω̄ τὸ πολὺ (= ω̄ ἐπὶ τὸ πολὺ) *for the most part*, 22.1/1a(vii); τοῦτο (acc. of respect with δεινοῖν (20.1/5)) anticipates ἐν ... μάχεσθαι; δεινοῖν ὄντοιν agrees with ὑμῶν in *I.15*, although the latter is plural, not dual (note that Socrates somewhat illogically goes on to use the dual pronoun σφῶν).
 - 8 οὕτω anticipates the following sentence, lit. *I think* (γιγνώσκω) *thus*; each τοῦτο anticipates the ὅπως clause which follows it and need not be translated; ω̄ + supl. 17.1/4d.
 - 9 Supply ἔστι with both σκεπτέον (see note on 2 above) and δίκαιον; ἀφίεντων gen. pl. of the pres. act. pple. of ἀφίημι.
 - 10 ἔμοιγε 24.1/1b.
 - 11 *II.1ff.* καὶ μὴν *and further*; ὑφησόμεθα fut. mid. of ὑφίημι; τι etc. *what do we think we shall suffer* (cf. 8.1/3a); ὃς lit. *who* (the antecedent is βασιλεῖ) but trans. *he* (the relative pronoun is often used to join a sentence with what precedes); καὶ (before τοῦ and before τεθνηκότος) *even*, but trans. the second by *and that too* for variety; take ἡδη with τεθνηκότος. *II.4ff.* ημᾶς is the subject of παθεῖν in *I.7*; οἵ ...

πάρεστιν lit. *for whom there is no protector at hand; before ἐστρατεύσαμεν* we must supply the relative *οἱ* from the preceding *οἰc*, and the two adjectival clauses can be translated *who have no protector at hand but (δέ) who campaigned against him* (*ἐπ' αὐτόν*); *ώc + fut. pple.* (12.1/2a(v)); *εἰ δυναίμεθα* indefinite construction in historic sequence (14.1/4c(iii)), lit. *if ever we could; ἀντὶ ... παθεῖν* represents *ἀντὶ πάθοιμεν* in direct speech (potential opt., 19.1/2), and the subject of the infinitive (*ἡμᾶς* in l.4) is, quite irregularly, inserted in the acc. although it is the same as the subject of *οἴομεθα – trans. what do we think we would suffer.* ll.7ff. *ἄρτι οὐκ* (10.1/2a); *ἔπι πᾶν* lit. *to everything*, i.e. *to any lengths*; *ώc* introduces a purpose clause (22.1/1b(ii)); *τὰ ἔσχατα* acc. of respect (20.1/5), lit. *in respect of the worst things*, i.e. *in the worst [possible] ways*; take *τοῦ στρατεῦσαι* ... as objective gen. (23.1/1c) with *φόβον*, *fear of campaigning*; the clause *ὅπως ... γενησομεθα* is governed by *ποιητέον* (*ἐκτίν*) – *ὅπως + fut.* is used to express purpose (the normal construction with *ὅπως* in this context would be the subjunctive, 14.14c(i)).

24.3 Extra reading

The Think Tank

Old Comedy is the term given to the form of comic drama which flourished in Athens during the fifth century BC. Two of its main characteristics, comic situations and unbridled criticism of contemporaries, can be seen in the following passage from Aristophanes' *Clouds*, which was a stinging attack on Socrates and what were popularly supposed to be his intellectual interests. In this scene Strepsiades, a stupid and uneducated Athenian of the older generation, has just gained admittance to Socrates' *Φροντιστήριον* (*Think Tank*) in order to improve himself.

ΣΤΡΕΨΙΑΔΗC – ΜΑΘΗΤΗC

- CT. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἔστι; εἰπέ μοι.
- MA. ἀστρονομία μὲν αὐτῇ. CT. τοὺτη δὲ τί;
- MA. γεωμετρία. CT. τοῦτ' οὖν τί ἔστι χρήσιμον;
- MA. γῆν ἀναμετρεῖσθαι. CT. πότερα την κληρουχικήν;
- MA. οὐκ, ἀλλὰ τὴν σύμπασαν. CT. ἀστείον λεγεις.
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.

- MA. αὗτη δέ οι γῆς περίοδος πάσης. ὄρᾶς;
αἵδε μὲν Ἀθῆναι. CT. τί cù λέγεις; οὐ πείθομαι,
ἐπεὶ δικαστὰς οὐχ ὄρῳ καθημένους.
- MA. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.
- CT. φέρε τίς γὰρ οὗτος ούπι τῆς κρεμάθρας ἀνήρ;
- MA. αὐτός. CT. τίς αὐτός; MA. Σωκράτης. CT. ὁ Σωκράτης.
ἴθ' οὗτος, ἀναβόητον αὐτὸν μοι μέγα.
- MA. αὐτὸς μὲν οὖν cù καλεον· οὐ γάρ μοι σχολή.
- CT. ὁ Σώκρατες,
ὁ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

τί με καλεῖς, ὁ 'φήμερε;

- CT. πρῶτον μὲν ὅτι δρᾶς, ἀντιβολῶ, κάτειπε μοι.
- CΩ. αἱροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
- CT. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἄλλ' οὐκ ἀπὸ τῆς γῆς, εἰπερ; CΩ. οὐ γάρ ἂν ποτε
ἔξηντον ὄρθως τα μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα.

Notes

The Φροντιστήριον of Aristophanes' play (he seems to have coined the word himself) was a school where various sciences were both investigated and taught. In the opening lines a pupil shows Strepsiades pieces of equipment, which, for humorous effect, are given the names of the sciences (astronomy and geometry) for which they are used. l.1 γάρ explains why Strepsiades has used the exclamation πρὸς τῶν θεῶν (*in the name of the gods*) but should not be translated. l.2 αὐτῆς, τοῦτο emphatic forms of αὕτη, τοῦτο with the suffix ṗ, before which a final short vowel is dropped. l.3 οὖν *well, so; tί lit. in what respect.* l.4 When the pupil replies that the purpose of geometry is to measure land, Strepsiades, who is unable to rise above self-interested parochialism, asks if the land involved is for κλῆροι, which were allotments of foreign land confiscated by the state and given to poorer Athenian citizens. The term for this allocation was κληρουχία *cleruchy*. πότερα introduces alternative questions (10.1/2a) but the second, η οὐ or *not*, is omitted; κληρουχικῆν sc. γῆν *land for cleruchies*. ll.5f. Strepsiades finds the idea of measuring the whole earth attractive because he supposes that this would mean distributing it to needy Athenians. l.7 coi ethic dat. (23.1/2f). l.9 Large juries were a prominent feature of the Athenian legal system, which was often the butt of Aristophanes' humour. l.10 A main clause meaning *I assure you* must be supplied. l.11 At this point Socrates appears overhead suspended

from the end of a crane (see note on *l.18*); φέρε 17.1/1 note 7; οὐτί = ὁ ἐπί. *l.12* αὐτός was used to mean *the master* (cf. Irish use of *himself*); ω̄ Σωκράτης (nom. not voc.) an exclamation *Ah, [it's] Socrates.* *l.13* ἵθι(1) 2nd s. pres. imp. of ἔρχομαι (18.1/3); οὐτος you there! (see note on 20.2.12 *l.4*). *l.15* Σωκρατίδιον 24.1/3; ω̄ φῆμερε i.e. ω̄ ἐφ- (initial elision of this type (prodelision) is poetical). *l.16* ὅτι indirect form of τί, 10.1/2b note 1. *ll.17f.* Socrates, who is comically represented as some sort of divine being, says he is thinking about (*περιφρονῶ*) the sun but Strepsiades perversely takes *περιφρονῶ* in its other meaning *despise* and replies with the unequivocal *περιφρονεῖ*; ἀπὸ ταρροῦ – from your mat although Strepsiades speaks of a basket in *l.11* – Socrates is apparently sitting on a mat which is suspended at each corner from the gib of the crane and so resembles a basket. *l.19* ἀλλ'(ά) trans. and as there is no strong contrast; εἴτε if indeed [*that's what you're really doing*] Strepsiades expresses himself cautiously because he cannot understand what Socrates is up to; οὐ γὰρ ᾧ ... lit. for I would not ... i.e. yes, for I would not ... (24.1/1). *l.21* εἰ μὴ κρεμάσῃς except by (lit. if not) suspending (εἰ is here followed by a phrase, not a clause).

unit

25

25.1 Grammar

25.1/1 Homeric Greek

The language of the *Iliad* and *Odyssey* is an older version of Ionic (1.3) with elements from other dialects. It differs to some extent from Attic in **phonology** (the individual sounds of words), **morphology** (the different forms which some words can take), and **syntax** (grammatical constructions and uses). Listed below are the main differences which occur in the passages in 25.2, together with examples from them.

A good introduction to Homer is G.S. Kirk *Homer and the Epic* (Cambridge UP).

25.1/2 Differences in phonology and morphology

(a) Vowels and diphthongs

- (i) Contraction is not always observed, e.g. αἰδέομαι (1 l.3 in 25.2).
- (ii) ᄀ becomes η after ε, ι and ρ, e.g. κρατερή (1 l.19).
- (iii) Diphthongs are sometimes broken up into two vowels, e.g. ἐῦμμελίω (1 l.10, = εὐ-); χῆτει (1 l.24, = χήτει).
- (iv) Homeric Greek sometimes has cc where the Attic has c, e.g. ὥccov (1 l.15)

(b) Case endings

- (i) -εω, -ω (= Attic -ον) for the gen. s. of first declension masculines, e.g. ἐῦμμελίω (1 l.10).
- (ii) -οιο (= Attic -ον) for the gen. s. of the second declension, e.g. πολέμοιο (1 l.4).

- (iii) **-άων** (= Attic **-ῶν**) for the gen. pl. of the first declension, e.g. **ροᾶσθων** (2 l.8).
- (iv) **-εccι** (= Attic **-εtι**) for the dat. pl. of some third declension nouns, e.g. **Τρώεccι** (1 l.6).
- (v) **-ηcι** (= Attic **-αuc**) for the dat. pl. of the first declension, e.g. **κονίηcι** (1 l.14).
- (vi) **πολύς** has an irregular nom. pl. m. **πολέec** (1 l.13).
- (vii) The gen. s. of **cū** is **ceū** (1 l.15).

(c) Verbal endings

- (i) **-ηcι(v)** (= Attic **-η**) for the 3rd s. subj. act., e.g. **εῖπηcιv** (1 l.20).
- (ii) **-ato** (= Attic **-vto**) for the 3rd pl. mid. and pass. of certain tenses (cf. 16.1/3 note), e.g. **ἡταo** (2 l.2).
- (iii) **-ev** (= Attic **-ηcav**) for the 3rd pl. of the aor. ind. pass. and root aorists in **-ηv**, e.g. **ἔφαnev** (2 l.5).
- (iv) **-έmev** (= Attic **-εiv**) for the pres. (and strong aor.) inf. act., e.g. **μενέmev** (4 l.16).
- (v) The pres. inf. of **εimí** is **ἔμμeνai** (1 l.5), not **εīnai**.

(d) Verbal stems

- (i) The augment is frequently omitted, e.g. **μάθov** (1 l.5, = **ἔμαθov**).
- (ii) The aor. ind. stem of **είπov** (< λέγω) is given a syllabic augment, **προсéεipε** (1 l.1, = **προсeipε**).
- (iii) The pres. pple. of **εimí** is **έōw**, **έōnca**, **έōv** (see 1 l.17)
- (e) A few words have a different form, e.g. **ai** (1 l.4, = **εi if**); **ήμap** (1 l.9, = **ήμέpū**).

25.1/3 Differences in syntax

- (a) What became the definite article in Attic is a third person pronoun in Homer, e.g. **τήv** (1 l.1) **her** (= αὐτήv). A relic of this use survives in Attic in the idiom **οi μeν ... oī δe** (5.1/3).
- (b) The future tense exists in Homer (e.g. **ἐccetai** 1 l.9), but the future can also be expressed by the subjunctive with or without **āv** or **ke** (an equivalent of **āv** which Homer often uses), e.g. **κev ... ἀγηta** (1 ll.15f.) *will lead*; **āv οlώλη** (1 l.9) *will be destroyed* (the perfect expresses a future state, lit. *will be in a state of having perished*); **εīpηciv** (1 l.20) *will say*. Further, the optative with **āv** (or **ke**) does not always have a strong future potential sense as in Attic, and is sometimes to be translated by a simple future, e.g. **κev ... υφaiνoic** *you will weave* (1 l.17).

25.2 Readings from Homer

The Attic equivalent of certain Homeric words and endings is given in the right-hand margin. The Homeric forms so explained (e.g. ṭρη, 1 l.9) are not listed separately in the vocabulary.

The Homeric poems are written in hexameters (Appendix 9).

1 Hector talks with his wife Andromache

τὴν δ' αὐτέ <u>προσέειπε</u> μέγας κορυθαίολος Ἔκτωρ·	-εῖπε
ἡ καὶ ἐμὸι τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'	
αἰνῶς αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκειπέπλους,	
αἴ κε κακὸς ὡς νοσφίν ἀλυσκάζω πολέμιο·	
οὐδὲ με θυμὸς ἀναγεν, επεὶ <u>μαθον</u> ἔμμεναι	5 -ου 5 ἔμμεναι, εἶναι
ἐσθίολος αἰεὶ καὶ πρώτοι μετὰ Τρῳέσσι μάχεσθαι,	
ἀρνύμενος πατρός τε μέγα κλέος ήδ' ἐμὸν αὐτοῦ.	
εὐ γὰρ ἐγὼ τόδε οίδα κατὰ φρένα καὶ κατὰ θυμόν·	
ἔσσεται ήμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἰλιος ἵρη	10 ἔσται, ιερή (= -ά)
καὶ Πριάμος καὶ λαὸς ἐύμπελιν <u>Πριάμοιο</u> .	-ίου, -ου
ἀλλ' οὐ μοι Τρῶων <u>τόσσον</u> μέλει ἄλγος <u>ὄπισσω</u> ,	τόσον, ὄπισσω
οὐκ' αὐτῆς Ἐκάβης οὐτε <u>Πριάμοιο</u> ἀνακτος	-ον
οὐτε κασιγνήτων, οἵ κεν <u>πολέες</u> τε καὶ ἐσθοὶ	πολλοί
ἐν κονῇσι πέσοιεν υπ' ἀνδράτι <u>δυσμενέεσσιν</u> ,	-ιαῖς, δυσμενέειν
ὅσσον <u>σεῦ</u> , ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων	15 ὁσον, σοῦ
δακρύοεσσαν ὥγηται, ἐλεύθερον ήμαρ ἀπούρας·	
καὶ κεν ἐν "Αργει <u>εὖσα</u> πρὸς ἄλλης ιστὸν οφαίνοις,	οὖσα
καὶ κεν <u>ὑδροφόρεοις</u> Μεσσῆιδος ή Γηπερείης	φοροῖης (= φέροις)
πόλλ' ἀεκαζομένην, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·	
καὶ ποτέ τις <u>εἰπησιν</u> ίδον κατὰ δάκρυ χέουσαν·	20 εἰπη
"Ἐκτορος ήδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι	
Τρῶων ιπποδάμων, ὅτε <u>Ιλιον</u> <u>αμφιμάχοντο</u> .	ἀμφεμάχοντο
ὡς ποτέ τις <u>έρεει</u> · τοὶ δ' αὖ νέον <u>ἔσσεται</u> ἄλγος	έρει, ἔσται
χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ήμαρ.	
ἀλλά με <u>τεθνητὰ</u> χνῆται κατὰ γαῖα καλύπτοι,	25 τεθνεῶτα
πρὶν γέ τι σῆς τε βοῆς σοῦ θ' <u>έλκηθμοιο</u> πυθέσθαι.	-ου

2 The Trojans camp on the plain outside Troy

οἱ δὲ μέγα φρονέοντες ἐπὶ <u>πιολέμιο</u> γεφύρας	-οῦντες, πολέμου
ἡπατο παννύχιοι, πυρὰ δέ φοισι <u>καίετο</u> πολλά.	ἡπατο, ἔκαιετο
ὡς δ' ὅτ' ἐν οὐρανῷ ἀστρα φαεινήν ἀμφὶ σελήνην	
φοίνετ' ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·	-ῆ
ἔκ τ' <u>ἔφανεν</u> πάσαι σκοτιαὶ καὶ πρώνοες ἄκροι	5 ἔφαντον
καὶ νάπαι ουρανόθεν δ' ἄρ' ὑπερράγη ἀστετος	
αἰθήρ, πάντα δὲ εἰδεται ἀστρα, γέγηθε δέ τε φρένα	
ποιμῆν <u>τόσσα</u> μεστηγν νεῶν ηδε <u>Ξάνθιοι</u> <u>ροάων</u>	τόσα, -ου, ροῶν
Τρῶων καιόντων πυρά <u>φαίνετο</u> Ἰλιόθι πρό.	έφαντο, Ἰλιον

χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πάρ δὲ ἐκάστῳ πάτο πεντήκοντα σέλφι πυρὸς αἰθομένῳ.
ἴποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας εσταότες παρ' ὅχεσφιν ἐίθρονον Ἡῶ μῆμνον.

10 ἐκαίετο, παρά
ἡντο, -ου
εστᾶτες, ὅχειν,
ἔμιμνον

3 The beginning of the Odyssey

ἀνδρα μοι ἔννεπε, Μούσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολιεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ιδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὁ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε φυχὴν καὶ νόστον ἑταῖρον.
ἀλλ' οὐδὲ ὡς ἐτάρους ερρύσατο, ιέμενός περ
αὐτῶν γάρ σφετέρησιν άτασθαλίησιν ὄλοντο,
νῆπιοι, οἱ κατὰ βοῦς Υπερίονος Ἡλιοτο
ῆσθιον αὐτᾶρ ὁ τοῖςιν ἀφείλετο νόστιμον ἥμαρ.

5 ἐπλάγχθη, -ᾶς
εἰδεν, ἄστη, νοῦν
ἔπαθεν, ἄλγη
καίπερ
-αις, -αις, ὄλοντο
Ἡλίου

4 The Lotus-eaters

ἐνθεν δ' ἔννημαρ φερόμην ὄλοοῖς ἀνέμοιςι
πόντον εἶ τ' ἰχθύοεντα: αἵτη δεκάτη επέβημεν
γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἰδαρ ἔδουσιν.
ἐνθα δ' ἐπ' ἡπείρουν βῆμεν καὶ ἀφυσάμεθ ὕδωρ,
αἷψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νησὶν ἑταῖροι.

έφερόμην
γῆς
ἔβημεν, ἡφυσάμεθα
5 εῖλοντο, -αις,
ναυσὶν
-ου, ἐπασάμεθα

αὐτᾶρ ἐπεὶ σίτοιό τ' ἐπασάμεθ ἦδε ποτῆτος,
δὴ τότ' ἔγων ἐτάρους προΐειν πεύθεσθαι ιόντας
οἴτινες ἀνέρες εἰεν ἐπὶ χθονὶ σίτον εδοντες,
ἄνδρε δυω κρινας, τριταν κηρυχ' ἄμ' οπασσας.
οἱ δ' αἰψ' οἰχομενοι μίγεν ἀνδράσι Λωτοφάγοιςιν
οὐδὲ ἄρα Λωτοφάγοι μῆδονθ ἐτάροισιν ὀλεθρον
ημετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὄστις λωτοῖο φάγοι μελιτηδέα καρπόν,
οὐκέτ' ἀπαγγείλαι πάλιν ηθελεν οὐδὲ νέεεσθαι,
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοιςι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαιοντας ἀνάγκη,
νησὶ δ' ἐνὶ γλαφυρῆσιν ὑπὸ ζυγὰ δῆσα ερύσσας.

10 ἄνδρες
οπασας
15 ἐμίγησαν
ἐμήδοντο
ἔδοσαν, -οῦ
-οῦ, μελιηδῆ
νείσθαι
15 ἐβούλοντο
μένειν
ηγον
ναυσὶ, -αις,
ἔδησα, ἐρύσας
ἐκελόμην
20 νεῦμ, -βαίνειν, ὁν
-οῦ, -ου
εἰσέβαινον
πολιάν, ἐτυπτον

αὐτᾶρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταῖρους
σπερχομένους νηῶν ἐπιβαίνεμεν ώκειάων,
μη πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον,
εξῆς δ' ἐζόμενοι πολιὴν ἄλλα τύπτον ερετμοῖς.

Notes

1

I.1 τήν = αὐτήν (25.1/3a). I.2 ἦ indeed; τάδε is the subject of μέλει. I.4 αἴ κε = εὖ (ἀλυσκαζώ is subj.); κακός ὡς like a coward (ώς is accented when it follows the word it qualifies); take νόσφιν with πολέμοιο. I.5 με ... ἄνωγεν order me [to do this]. I.7 The genitives are to be translated for; ἐμὸν αὐτοῦ = ἐμοῦ αὐτοῦ, lit. of me myself. I.9 ὅτ'(ε) when; translate ὅν ... ὀλώλῃ (strong perf. subj. of ὀλλύνμι) as a future (25.1/3b). I.11 τόccον (= normal Attic τοῦτο) agrees with ἄλγος (which is the subject of μέλει) and is balanced by ὄccον in I.15 (21.1/3e). I.12 Εκάβης, Πριάμοι (together with κατιγνήτων (I.13) and σεῦ (I.15)) are objective genitives (23.1/1c) with ἄλγος (I.11), grief for ... II.13f. κεν ... πέσοιεν fut. potential (19.1/2) but trans. may fall; ὑπ' (ο) + dat. (= gen. in Attic) by, at the hands of. II.15f. κεν ... σύνται lit. will lead for himself (25.1/3b); ἐλεύθερον ἥμαρ lit. free day a regular Homeric expression for freedom, trans. day of liberty (similar expressions occur in I.24 below and in 3 I.9). II.17f. The two examples of κε + opt. are potential (Hector is stating something that may possibly happen), but are better translated will weave ... and carry (25.1/3b); πρός at the command of; Μεσσηίδος ἦ Υπερείης gen. of separation (20.1/4) from M. or H. I.19 πόλλ' (i.e. πολλά) adverbial acc. (20.1/5) much; ἐπικείσετ'(αι). I.20 εἰπηci (subj., 25.1/2c(i)) will say (25.1/3b); κατὰ δάκρυ χέουσαν = καταχέουσαν δάκρυ (tmesis, 12.3.9 I.6 note). I.22f. Take Τρώων ἵπποδαμῶν with ἀριστεύεσκε (= ἀριστεύει) was best of the, etc. I.23 ὡς (= οὐτως) thus. I.24 χήτει (= χήτει) + gen. because of the lack (dat. of cause 23.1/2i); δούλιον ἥμαρ cf. ἐλεύθερον ἥμαρ (I.16). I.25 κατὰ ... καλύπτοι tmesis as in I.20 – the opt. expresses a wish for the future (21.1/1).

2

I.1 The embankments of war apparently means the places where battles were normally fought. I.2 παννύχιοι is an adj. (staying all night) but trans. all night long; σφίci (= αὐτοῖc) is not here reflexive. I.3 ὡς ... ὅτ'(ε) as when introduces a simile. II.4f. φαίνετ'(αι); aorists such as ἔπλετο and ἔφανεν are often interspersed among presents in Homeric similes and should be translated by the present; ἔκ ... ἔφανεν tmesis (see on 1 I.20 above). I.6 υπερράγη root aor. of υπορρήγνυμι. I.7 τε is often used to mark similes and has no connective force; φένα acc. of respect (20.1/5). I.8 τόccα agrees with πυρά (I.9) and brings out the point of the simile. I.9 Τρώων καιόντων gen. abs. (12.1/2b); Ἰλιοθι πρό = πρὸ Ἰλίου (the suffix -θι, which denotes place from which, is used as the equivalent of the genitive ending). I.11 σέλα

= σέλαι dat. s. of σέλας (cf. 13.1/1b(iii)). l.14 The ending of ὅχεσφιν (< ὥχος) is peculiar to Homer and is generally the equivalent of the dat. pl., as here.

3

l.1 πολλά *much* (20.1/5). l.2 πλάγχθη 3rd s. aor. ind. (without augment) of πλάζομαι. l.4 ὁ γ'(ε) *he* (25.1/3a; γε is often added to ὁ in this use and is not to be translated); ὅν not the relative but a 3rd person reflexive possessive adjective, ὁς, ἡ, ὅν (*his, her, its*), which did not survive in Attic – take with θυμόν, lit. *his own heart* but trans. simply by *his heart* (but ἦν ... ψυχήν (l.5) *his own life* because of the contrast with νόστον ἐταίρων). l.5 ἀρνύμενος *trying to win*. l.6 ὡς *so, thus* (cf. 1 l.23 above); τεμενός (< τῆμι) περ lit. *although striving*. l.7 αὐτῶν ... φετερησιν *their own* (αὐτῶν lit. of *them* is added for particular emphasis); ἀτασθαίησιν plural for singular. ll.8f. νῖπτοι *fools* in apposition to the subject of ἔλοντο (l.7). l.8f. κατὰ ... ἥσθιον tmesis; ὁ *he*, i.e. Helios; τοῖσιν (= αὐτοῖς) *from them*, dat. of disadvantage (23.1/2d).

4

l.2 δεκάτῃ sc. ἡμέρᾳ. l.3 οἵ τ'(ε) *who, not and who* – in Homer τε is added to the relative when the antecedent is a class (here the Lotus-eaters). l.5 ἔλοντο lit. *took for themselves* (the mid. of αἱρέω does not here have the meaning *choose*). l.6 ἐπασσάμεθ'(α) < πατέομαι. l.7 δή here not postpositive as in Attic; προΐειν 1st s. impf. ind. act. of προΐημι; ιόντας (<εἰμι) here fut. pple. (18.1/3) to express purpose (12.1/2a(v)). l.8 οὕτινες indirect interrogative (10.1/2b note 1); εἴτε opt. in historic sequence (14.1/4d). l.9 ἄνδρε acc. dual, 24.1/4; τρίτατον κήρυχ' ἄμ' (= κήρυκα ἄμα) lit. *a third together* (i.e. *with them*) [as] herald. l.12 φθὶ = αὐτοῖς; λωτοῖο partitive gen. (23.1/1d) with δόσαν, lit. *gave of lotus*, i.e. *gave some lotus* (cf. λωτοῖο φαγών *eating some lotus* l.21 below). l.13 τῶν = αὐτῶν; ὅστις ... φάγοι indefinite adj. clause (14.1/4c(iii)), *whoever ate*. l.15 αὐτοῦ (adv.) *there*. l.17 ἄγον ... ἀνάγκῃ *I brought by force* (the impf. here and in the following lines is used for vividness and should be translated by a simple past). l.21 μή πώς τις ... *lest somehow* (πώς) *anyone ...*

For suggestions for further study see the Internet website
<http://tyancientgreek.org>



Appendix 1

Conjugation of λύω *loosen*

ACTIVE					
	Pres. Indicative	Impf.	Future	Aorist	Perfect
s.	1 λύ-ω <i>I loosen,</i> etc.	ἔλυ-ον <i>I was</i> <i>loosening,</i>	λύ-σ-ω <i>I will</i> <i>loosen</i>	ἔλυ-σ-α <i>I loosened</i>	λέλυκ-α <i>I have loosened</i>
		etc			ἐλελύκ-η <i>I had loosened</i>
2	λύ-ειC	ἔλυ-εC	λύ-σ-ειC	ἔλυ-σ-αC	λέλυκ-αC
3	λύ-ει	ἔλυ-ε(v)	λύ-σ-ει	ἔλυ-σ-ε(v)	λέλυκ-ε(v)
pl.	1 λύ-ομεν	ἔλυ-ομεν	λύ-σ-ομεν	ἔλυ-σ-αμεν	λέλυκ-αμεν
2	λύ-ετε	ἔλυ-ετε	λύ-σ-ετε	ἔλυ-σ-ατε	λέλυκ-ατε
3	λύ-ονται(v)	ἔλυ-ον	λύ-σ-ονται(v)	ἔλυ-σ-αν	λέλυκ-ασι(v)
Subjunctive					
s.	1 λύ-ω		λύ-σ-ω		λελύκ-ω ¹
2	λύ-ηC		λύ-σ-ηC		λελύκ-ηC
3	λύ-η		λύ-σ-η		λελύκ-η
pl.	1 λύ-ομεν		λύ-σ-ομεν		λελύκ-ομεν
2	λύ-ητε		λύ-σ-ητε		λελύκ-ητε
3	λύ-ωσι(v)		λύ-σ-ωσι(v)		λελύκ-ωσι(v)
Optative					
s.	1 λύ-οιμι	λύ-σ-οιμι	λύ-σ-αιμι	λελύκ-οιμι ¹	
2	λύ-οιC	λύ-σ-οιC	λύ-σ-ειαC	λελύκ-οιC	(λύ-σ-αιC)
3	λύ-οι	λύ-σ-οι	λύ-σ-ειε(v)	λελύκ-οι	(λύ-σ-αι)
pl.	1 λύ-οιμεν	λύ-σ-οιμεν	λύ-σ-αιμεν	λελύκ-οιμεν	
2	λύ-οιτε	λύ-σ-οιτε	λύ-σ-αιτε	λελύκ-οιτε	
3	λύ-οιεν	λύ-σ-οιεν	λύ-σ-ειαν	λελύκ-οιεν	(λύ-σ-αιεν)
Imperative					
s.	2 λύ-ε		λύ-σ-ον	λελυκώς ἵσθι	
3	λύ-έτω		λύ-σ-άτω	λελυκώς ἔστω	
pl.	2 λύ-ετε		λύ-σ-ατε	λελυκότες ἔστε	
3	λύ-όντων		λύ-σ-άντων	λελυκότες ὄντων	
Infinitive					
	λύ-ειν	λύ-σ-ειν	λύ-σ-αι	λελυκ-έναι	
Participle					
	λύ-ων	λύ-σ-ων	λύ-σ-αC	λελυκ-άC	
	λύ-οντα	λύ-σ-οντα	λύ-σ-αCA	λελυκ-νία	
	λύ-ον	λύ-σ-ον	λύ-σ-αV	λελυκ-όC	

¹ See also 16.1/4 note 1.

appendices

		MIDDLE				
	Pres.	Impf.	Future	Aorist	Perfect	Pluperfect
Indicative						
s.	1 λέσ-ομαι	έλεσ-όμην	λέσ-ομαι	έλεσ-άμην	λέλυ-μαι	έλελύ-μην
	2 λέσ-(-ει)	έλεσ-ου	λέσ-η (-ει)	έλεσ-ω	λέλυ-αι	έλελυ-σο
	3 λέσ-εται	έλεσ-ετο	λέσ-εται	έλεσ-ατο	λέλυ-ται	έλελυ-το
pl.	1 λέσ-ομεθα	έλεσ-ομεθα	λέσ-ομεθα	έλεσ-άμεθα	λελυ-μεθα	έλελυ-μεθα
	2 λέσ-εσθε	έλεσ-εσθε	λέσ-εσθε	έλεσ-ασθε	λέλυ-σθε	έλελυ-σθε
	3 λέσ-ονται	έλεσ-οντο	λέσ-ονται	έλεσ-αντο	λέλυ-νται	έλελυ-ντο
Subjunctive						
s.	1 λέσ-ωμαι			λέσ-ωμαι	λελυμένος ώ	
	2 λέσ-η			λέσ-η	λελυμένος ής	
	3 λέσ-ηται			λέσ-ηται	λελυμένος ήτι	
pl.	1 λέσ-ωμεθα			λέσ-ωμεθα	λελυμένοι ώμεν	
	2 λέσ-ηςθε			λέσ-ηςθε	λελυμένοι ήτε	
	3 λέσ-ωνται			λέσ-ωνται	λελυμένοι ώσι(ν)	
Optative						
s.	1 λέσ-οίμην		λέσ-οίμην	λέσ-άιμην	λελυμένος είην	
	2 λέσ-οιο		λέσ-οιο	λέσ-αιο	λελυμένος είης	
	3 λέσ-οιτο		λέσ-οιτο	λέσ-αιτο	λελυμένος είη	
pl.	1 λέσ-οίμεθα		λέσ-οίμεθα	λέσ-άιμεθα	λελυμένοι είμεν	
	2 λέσ-οιςθε		λέσ-οιςθε	λέσ-αιςθε	λελυμένοι είτε	
	3 λέσ-οιντο		λέσ-οιντο	λέσ-αιντο	λελυμένοι είεν	
Imperative						
s.	2 λέσ-οι			λέσ-αι	λέλυ-σο	
	3 λέσ-εσθω			λέσ-άσθω	λελυ-σθω	
pl.	2 λέσ-εσθε			λέσ-ασθε	λέλυ-σθε	
	3 λέσ-έσθων			λέσ-άσθων	λελυ-σθων	
Infinitive						
	λέσ-εσθαι		λέσ-ασθαι	λέσ-ασθαι	λελυ-σθαι	
Participle						
	λέσ-ομενος,		λέσ-όμενος,	λέσ-άμενος,	λελυ-μένος,	
	-ομενη,		-ομενη,	-αμενη,	-μενη,	
	-ομενον		-ομενον	-αμενον	-μενον	

Note

In all forms of the perfect which are made up of a perfect participle and ειμι the participle must agree with the subject of the verb in number and gender.

PASSIVE

The forms for the present, imperfect, perfect and pluperfect are the same as for the middle; for the future perfect passive see 16.1/4 note 2.

Future

	Indicative	Optative	Infinitive	Participle
s. 1	λυθῆσ-ομαι	λυθῆσ-οιμην		
2	λυθῆσ-η (-ει)	λυθῆσ-οιο		
3	λυθῆσ-εται	λυθῆσ-οιτο		
pl. 1	λυθῆσ-όμεθα	λυθῆσ-οίμεθα		
2	λυθῆσ-εσθε	λυθῆσ-οισθε		
3	λυθῆσ-ονται	λυθῆσ-οιντο		

Aorist

	Indicative	Subjunctive	Optative	Imperative
s. 1	έλυθη-ν	λυθ-ῶ	λυθ-είην	
2	έλυθη-ς	λυθ-ῆς	λυθ-είης	λύθη-τι
3	έλυθη	λυθ-ῆ	λυθ-είη	λυθη-τω
pl. 1	έλυθη-μεν	λυθ-ῶμεν	λυθ-είμεν	
2	έλυθη-τε	λυθ-ῆτε	λυθ-είτε	λύθη-τε
3	έλυθη-σαν	λυθ-ῶσι(ν)	λυθ-είεν	λυθε-ντων

Infinitive λυθη-ναι Participle λυθ-είς, λυθ-είσα, λυθ-έν

Appendix 2

Conjugation of contracted verbs (present and imperfect)

τιμάω honour

ACTIVE		MIDDLE/PASSIVE	
Present	Imperfect	Present	Imperfect
Indicative			
s.	1 τιμῶ 2 τιμᾶς 3 τιμᾷ	ἐτίμων ἐτίμας ἐτίμα	τιμῶμαι τιμᾶται τιμᾶται
pl.	1 τιμῶμεν 2 τιμᾶτε 3 τιμᾶσι(ν)	ἐτίμωμεν ἐτιμᾶτε ἐτίμων	τιμώμεθα τιμᾶσθε τιμῶνται
Subjunctive			
s.	1 τιμῶ 2 τιμᾶς 3 τιμᾷ		τιμῶμαι τιμᾶται
pl.	1 τιμῶμεν 2 τιμᾶτε 3 τιμᾶσι(ν)		τιμώμεθα τιμᾶσθε τιμῶνται
Optative			
s.	1 τιμῷην 2 τιμῷης 3 τιμῷῃ		τιμῷην τιμῷο τιμῷο
pl.	1 τιμῷμεν 2 τιμῷτε 3 τιμῷσιν		τιμῷμεθα τιμῷσθε τιμῷντο
Imperative			
s.	2 τιμᾶ 3 τιμᾶτω		τιμῶ τιμᾶσθω
pl.	2 τιμᾶτε 3 τιμῶντων		τιμᾶσθε τιμᾶσθων
Infinitive			
	τιμᾶν		τιμᾶσθαι
Participle			
	τιμῶν, τιμῶσα, τιμῶν		τιμῷμεν-ος, -η, -ον

ποιέω make, do

ACTIVE		MIDDLE/PASSIVE	
	Present	Imperfect	Present
Indicative			
s.	1 ποιῶ	ἐποίουν	ποιοῦμαι
	2 ποιεῖς	ἐποιεῖς	ποιῇ (-εῖ)
	3 ποιεῖ	ἐποιεῖ	ποιεῖται
pl.	1 ποιοῦμεν	ἐποιοῦμεν	ποιοῦμεθα
	2 ποιεῖτε	ἐποιεῖτε	ποιεῖσθε
	3 ποιῶνται(v)	ἐποίουν	ποιοῦνται
Subjunctive			
s.	1 ποιῶ		ποιῶμαι
	2 ποιῆς		ποιῆ
	3 ποιῇ		ποιῆται
pl.	1 ποιῶμεν		ποιωμεθα
	2 ποιῆτε		ποιῆσθε
	3 ποιῶνται(v)		ποιῶνται
Optative			
s.	1 ποιοῖην		ποιούμην
	2 ποιοῖς		ποιοῖ
	3 ποιοῖη		ποιοῖτο
pl.	1 ποιοῦμεν		ποιούμεθα
	2 ποιοῖτε		ποιοῖσθε
	3 ποιοῖεν		ποιοῖντο
Imperative			
s.	2 ποίει		ποιοῦ
	3 ποιείτω		ποιείσθω
pl.	2 ποιεῖτε		ποιεῖσθε
	3 ποιοῦντων		ποιείσθων
Infinitive			
	ποιεῖν		ποιεῖσθαι
Participle			
	ποιῶν, ποιοῦσα, ποιοῦν		ποιοῦμεν-ος, -η, -ον

δηλώω make clear, show

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
Indicative					
s.	1	δηλώ	έδηλουν	δηλούμαι	εδηλούμην
	2	δηλοίς	έδηλοις	δηλοί	εδηλού
	3	δηλοί	έδηλου	δηλούται	εδηλούτο
pl.	1	δηλούμεν	έδηλούμεν	δηλούμεθα	εδηλούμεθα
	2	δηλούντε	έδηλούντε	δηλούνθε	εδηλούνθε
	3	δηλούντι(v)	έδηλουν	δηλούνται	εδηλούντο
Subjunctive					
s.	1	δηλώ		δηλῶμαι	
	2	δηλοίς		δηλοί	
	3	δηλοί		δηλῶται	
pl.	1	δηλῶμεν		δηλῶμεθα	
	2	δηλῶτε		δηλῶσθε	
	3	δηλῶτι(v)		δηλῶνται	
Optative					
s.	1	δηλοίην		δηλούμην	
	2	δηλοίης		δηλοίο	
	3	δηλοίη		δηλοίτο	
pl.	1	δηλοῖμεν		δηλούμεθα	
	2	δηλοῖτε		δηλοίσθε	
	3	δηλοῖεν		δηλοῖντο	
Imperative					
s.	2	δήλουν		δηλοῦ	
	3	δηλούτω		δηλούνθω	
pl.	2	δηλοῦτε		δηλούνθε	
	3	δηλούντων		δηλούνθων	
Infinitive					
		δηλοῦν		δηλοῦνθαι	
Participle					
		δηλῶν, δηλοῦτα, δηλοῦν		δηλούμεν-ος, -η, -ον	

Appendix 3

Conjugation of εἰμί *be*, ἔρχομαι (*and εἰμί*) *come/go*, φημί *say*, οἶδα *know*

(the last is perfect in form but present in meaning; it has been classified below according to its meaning)

	εἰμί be	ἔρχομαι come/go (18.1/3)	φημί say	οἶδα know (19.1/3a)
Present indicative				
s.	1 εἰμί	ἔρχομαι	φημί	οἶδα
	2 εἴ	ἔρχῃ (-ει)	φητί	οἶσθα
	3 εἰτί(ν)	ἔρχεται	φητί(ν)	οἶδε(ν)
pl.	1 εἰμεν	ἔρχομεθα	φαμέν	ιᾶμεν
	2 εἰτε	ἔρχεσθε	φατέ	ιᾶτε
	3 εἰτί(ν)	ἔρχονται	φατί(ν)	ιᾶσθι(ν)
Present subjunctive				
s.	1 ὁ	ἴω	φῶ	εἰδῶ
	2 ἡς	ἴης	φῆτς	εἰδῆς
	3 ἡ	ἴη	φῇ	εἰδῇ
pl.	1 ὁμεν	ἴωμεν	φῶμεν	εἰδώμεν
	2 ἡτε	ἴητε	φῆτε	εἰδῆτε
	3 ὁστί(ν)	ἴωσι(ν)	φῶσι(ν)	εἰδῶσι(ν)
Present optative				
s.	1 εἴην	ἴουμι	φαίην	εἰδείην
	2 εἰης	ἴους	φαίης	εἰδείης
	3 εἴη	ἴοι	φαῖη	εἰδεῖη
pl.	1 εἴμεν	ἴουμεν	φαίμεν	εἰδείμεν
	2 εἴτε	ἴουτε	φαίτε	εἰδεῖτε
	3 εἴεν	ἴουεν	φαίεν	εἰδείεν
Present imperative				
s.	2 ισθι	ιθή	φαθί	ισθι
	3 ἔστω	ἴτω	φάτω	ιστω
pl.	2 ἔστε	ἴτε	φάτε	ιστε
	3 ἔστων οτ τὸντων	ἴόντων	φάντων	ιστων
Present infinitive				
	εἶναι	ιέναι	φάναι	εἰδέναι
Present participle				
	ών, ούσα, ὄν	ιών, ιούσα, ιόν	# φάς, φάσα, φάν	ειδώς, ειδυῖα, ειδός

Imperfect indicative

s.	1 ή or ἦν	ήα	ἔφην	ἥδη
	2 ἥθα	ἥεισθα	ἔφηςθα or ἔφης	ἥδησθα
	3 ἦν	ἥει(v)	ἔφη	ἥδει(v)
pl.	1 ἥμεν	ἥμεν	ἔφαμεν	ἥκμεν
	2 ἥτε	ἥτε	ἔφατε	ἥκτε
	3 ἥσαν	ἥεσαν or ἥσαν	ἔφασαν	ἥδεσαν or ἥσαν

Future indicative

s.	1 ἔσομαι	είμι	φῆσω	εῖσομαι
	2 ἔσῃ (-ει)	εί	φῆσεις	εῖσῃ (-ει)
	3 ἔσται	είσι(v)	φῆσει	εῖσεται
pl.	1 ἔσομεθα	ἴμεν	φῆσομεν	εῖσομεθα
	2 ἔσεσθε	ἴτε	φῆσετε	εῖσεσθε
	3 ἔσονται	ἴσι(v)	φῆσουσι(v)	εῖσονται

The other parts of the future are regular. εἰμί, φημί and οἶδα do not exist in other tenses. For the other parts of ἔρχομαι see **Principal parts of verbs**. The optative, infinitive and participle of εἰμί may also have a future meaning (18.1/3).

Appendix 4

Root aorists (11.1/1)

ἔβην (βαίνω) and ἔγνων (γιγνώσκω) are conjugated:

	Ind.	Subj.	Opt.	Imp.	
s.	1 ἔβην	βῶ	βαιην		Infinitive βῆναι
	2 ἔβης	βῆς	βαιής	βῆθι	
	3 ἔβη	βῆ	βαιη	βῆτω	
pl.	1 ἔβημεν	βῶμεν	βαιμεν		Participle βάσ-, βᾶσα,
	2 ἔβητε	βῆτε	βαιῆτε	βῆτε	
	3 ἔβησαν	βῶσι(ν)	βαιῖεν	βάντων	
s.	1 ἔγνων	γνῶ	γνοίην		Infinitive γνῶναι
	2 ἔγνως	γνῶς	γνοῖης	γνῶθι	
	3 ἔγνω	γνῶ	γνοῖη	γνῶτω	
pl.	1 ἔγνωμεν	γνῶμεν	γνοῖμεν		Participle γνούς, γνούσα, γνον
	2 ἔγνωτε	γνῶτε	γνοῖτε	γνῶτε	
	3 ἔγνωσαν	γνῶσι(ν)	γνοῖεν	γνόντων	

Appendix 5

Conjugation of δίδωμι *give*, τίθημι *put, place*, ἴημι *let go, send forth*, ἰστημι *make stand*

(for full details of which tenses of ἰστημι are transitive and which are intransitive see 19.1/1). Many of the forms of ἴημι occur only in compounds.

	δίδωμι	τίθημι	ἴημι	ἴστημι
ACTIVE				
Present indicative				
s.	1 δίδωμι	τίθημι	ἴημι	ἴστημι
	2 δίδως	τίθης	ἴης	ἴστης
	3 δίδωσι(v)	τίθησι(v)	ἴησι(v)	ἴστησι(v)
pl.	1 δίδομεν	τίθεμεν	ἴεμεν	ἴσταμεν
	2 δίδοτε	τίθετε	ἴετε	ἴστατε
	3 δίδοσι(v)	τίθεσι(v)	ἴασι(v)	ἴστασι(v)
Present subjunctive				
s.	1 δίδω	τίθω	ἴω	ἴστω
	2 δίδῷς	τίθῃς	ἴης	ἴστῃς
	3 δίδῷ	τίθῃ	ἴη	ἴστῃ
pl.	1 δίδώμεν	τίθῶμεν	ἴώμεν	ἴστῶμεν
	2 δίδώτε	τίθῆτε	ἴητε	ἴστητε
	3 δίδῶσι(v)	τίθῶσι(v)	ἴώσι(v)	ἴστῶσι(v)
Present optative				
s.	1 δίδοιην	τίθειην	ἴειην	ἴσταιην
	2 δίδοις	τίθειης	ἴειης	ἴσταιης
	3 δίδοιη	τίθειη	ἴειη	ἴσταιη
pl.	1 δίδοιμεν	τίθειμεν	ἴειμεν	ἴσταιμεν
	2 δίδοιτε	τίθειτε	ἴειτε	ἴσταιτε
	3 δίδοιεν	τίθειεν	ἴειεν	ἴσταιεν
Present imperative				
s.	2 δίδου	τίθει	ἴει	ἴστη
	3 δίδότω	τίθέτω	ἴετω	ἴστατω
pl.	2 δίδοτε	τίθετε	ἴετε	ἴστατε
	3 δίδόντων	τίθεντων	ἴεντων	ἴσταντων
Present infinitive				
	διδόναι	τίθεναι	ἴεναι	ἴσταναι
Present participle				
	διδούς	τίθεις	ἴεις	ἴστας
	διδούσα	τίθεισα	ἴεισα	ἴστασα
	διδόν	τίθεν	ἴεν	ἴσταν

Imperfect indicative

s.	1 ἐδίδον	επίθην	τὴν	ἔστην
	2 ἐδίδος	επίθεις	τεῖς	ἔστης
	3 ἐδίδον	επίθει	τεῖ	ἔστη
pl.	1 ἐδίδομεν	επίθεμεν	τεῖμεν	ἔσταμεν
	2 ἐδίδοτε	επίθετε	τεῖτε	ἔστατε
	3 ἐδίδοσαν	επίθεσαν	τεῖσαν	ἔστασαν

Future indicative

s.	1 δώσω etc.	θήσω etc.	ἥσω etc.	στήσω etc.
----	-------------	-----------	----------	------------

The other parts of the future active are formed regularly with the same stems ($\delta\omega-$, $\theta\eta-$, $\eta\zeta-$, $\sigma\tau\eta-$).

Aorist indicative

			Transitive	Intransitive	
s.	1 ἔδωκα	ἔθηκα	ἤκα	ἔστησα	ἔστην
	2 ἔδωκας	ἔθηκας	ἥκας	ἔστησας	ἔστης
	3 ἔδωκε(ν)	ἔθηκε(ν)	ἥκε(ν)	ἔστησε(ν)	ἔστη
pl.	1 ἔδομεν	ἔθεμεν	εἵμεν	ἔστησαμεν	ἔστημεν
	2 ἔδοτε	ἔθετε	εἵτε	ἔστησατε	ἔστητε
	3 ἔδοσαν	ἔθεσαν	εἵσαν	ἔστησαν	ἔστησαν

On the alternative forms for the plural of ἔδωκα and ἔθηκα see 18.1/2 note 3.

Aorist subjunctive

s.	1 δῶ	θῶ	ὦ	στήσω	στῶ
	2 δῶς	θῆς	ἥς	στήσης	στῆς
	3 δῶ	θῆ	ἥ	στήσῃ	στῆ
pl.	1 δῶμεν	θῶμεν	ὦμεν	στήσαμεν	στῶμεν
	2 δῶτε	θῆτε	ἥτε	στήσητε	στῆτε
	3 δῶσι(ν)	θῶσι(ν)	ὥσι(ν)	στήσωσι(ν)	στῶσι(ν)

Aorist optative

s.	1 δοίην	θείην	εἴην	στήσαιμι	σταίην
	2 δοίης	θείης	εἴης	στήσειας (-αις)	σταίης
	3 δοίη	θείη	εἴη	στήσειε(ν) (-αι)	σταίη
pl.	1 δοῖμεν	θεῖμεν	εἴμεν	στήσαμεν	στῶμεν
	2 δοῖτε	θεῖτε	εἴτε	στήσατε	στάτε
	3 δοῖεν	θεῖεν	εἴεν	στήσειαν (-αιεν)	σταίεν

Aorist imperative

s.	2 δός	θές	ἔς	στήσον	στῆθι
	3 δότω	θέτω	ἔτω	στήσάτω	στήτω
pl.	2 δότε	θέτε	ἔτε	στήσατε	στήτε
	3 δόντων	θέντων	ἔντων	στήσάντων	σταντών

Aorist infinitive

δοῦναι θείναι είναι στήσαι στήναι

Aorist participle

δοὺς	θείς	είς	στήσας	στάς
δοῦνα	θείνα	είνα	στήσασα	στάσα
δόν	θέν	έν	στήσαν	στάν

Perfect and pluperfect

The perfect and pluperfect active of δίδωμι, τίθημι, ἔημι are formed regularly from the stems δέδωκ-, τεθηκ-, εἰκ-.

The perfect and pluperfect active of ἴστημι (which are intransitive — see 19.1/1) are conjugated as follows:

Perfect				
	Indicative	Subjunctive	Optative	Imperative
s.	ἔστηκα	ἔστω	ἔσταιντ	
	ἔστηκας	ἔστης	ἔσταιης	ἔσταθι
	ἔστηκε(ν)	ἔστη	ἔσταιη	ἔστατο
pl.	ἔσταμεν	ἔστωμεν	ἔσταιμεν	
	ἔστατε	ἔστητε	ἔσταιτε	ἔστατε
	ἔστάσι(ν)	ἔστασι(ν)	ἔσταινεν	ἔστάντων

Infinitive ἔσταναι Participle ἔστως, ἔστῶса, ἔστός

On alternatives for forms in ἔστηκ- see 19.1/1

Pluperfect s. εἰστήκη (I stood), εἰστήκης, εἰστήκει, pl. ἔσταμεν, ἔστατε, ἔστασαν.

MIDDLE

Present indicative

s.	1 δίδωμαι	τίθεμαι	ἴεμαι	ἴσταμαι
	2 δίδοσαι	τίθεσαι	ἴεσαι	ἴστασαι
	3 δίδοται	τίθεται	ἴεται	ἴσταται
pl.	1 διδόμεθα	τίθεμεθα	ἴεμεθα	ἴσταμεθα
	2 διδόσθε	τίθεσθε	ἴεσθε	ἴστασθε
	3 διδόνται	τίθενται	ἴενται	ἴστανται

Present subjunctive

s.	1 διδώμαι	τίθωμαι	ἴώμαι	ἴστώμαι
	2 διδῷ	τίθῃ	ἴῃ	ἴστῃ
	3 διδώται	τίθηται	ἴηται	ἴστηται
pl.	1 διδώμεθα	τίθωμεθα	ἴώμεθα	ἴστωμεθα
	2 διδώσθε	τίθεσθε	ἴεσθε	ἴστασθε
	3 διδώνται	τίθενται	ἴενται	ἴστανται

Present optative

s.	1 διδοιμην	τίθειμην	ἴειμην	ἴσταιμην
	2 διδοίο	τίθειο	ἴειο	ἴσταιο
	3 διδοῖτο	τίθειτο	ἴειτο	ἴσταιτο
pl.	1 διδοίμεθα	τίθειμεθα	ἴειμεθα	ἴσταιμεθα
	2 διδοῖσθε	τίθεισθε	ἴεισθε	ἴστασθε
	3 διδοῖντο	τίθειντο	ἴειντο	ἴσταιντο

Present imperative

s.	2 δίδοσο	τίθεσο	ἴεσο	ἴστασο
	3 διδόσθω	τίθεσθω	ἴεσθω	ἴστασθω
pl.	2 δίδοσθε	τίθεσθε	ἴεσθε	ἴστασθε
	3 διδόσθων	τίθεσθων	ἴεσθων	ἴστασθων

Present infinitive

δίδοσθαι

τίθεσθαι

τίθεσθαι

ἴστασθαι

Present participleδιδόμεν-ος, -η, -ον πιθέμεν-ος, -η, -ον τέμεν-ος, -η, -ον ιστάμεν-ος,
-η, -ον**Imperfect indicative**

s.	1	έδιδόμην	έτιθέμην	τίθημην	ίσταμην
	2	έδιδοσ	έτιθεσ	τίθεσ	ίστασ
	3	έδιδότο	έτιθετο	τίθετο	ίστατο
pl.	1	έδιδόμεθα	έτιθέμεθα	τίθημεθα	ίσταμεθα
	2	έδιδοσθε	έτιθεσθε	τίθεσθε	ίστασθε
	3	έδιδόντο	έτιθεντο	τίθεντο	ίσταντο

Future indicative

s.	1	δώσομαι etc.	θήσομαι etc.	ησομαι etc.	στήσομαι etc.
----	---	--------------	--------------	-------------	---------------

The other parts of the future middle are formed regularly with the same stems (δάσ-, θης-, ης-, στης-).

Aorist

The only aorist middle of ιστημι is weak (and transitive), έστησάμην, conjugated in exactly the same way as έλυσάμην (see Appendix 1). The aorist middle of the other verbs are conjugated as follows:

Aorist indicative

s.	1	έδόμην	έθέμην	εῖμην
	2	έδου	έθου	είσο
	3	έδοτο	έθετο	είτο
pl.	1	έδόμεθα	έθέμεθα	εῖμεθα
	2	έδοσθε	έθεσθε	είσθε
	3	έδοντο	έθεντο	είντο

Aorist subjunctive

s.	1	δώμαι	θῶμαι	ώμαι
	2	δῷ	θῇ	ἡ
	3	δόται	θῆται	ἡται
pl.	1	δώμεθα	θῶμεθα	ώμεθα
	2	δώσθε	θῆσθε	ἡσθε
	3	δόνται	θῶνται	ώνται

Aorist optative

s.	1	δοίμην	θείμην	εῖμην
	2	δοῖο	θεῖο	εῖο
	3	δοῖτο	θεῖτο	εῖτο
pl.	1	δοίμεθα	θείμεθα	εῖμεθα
	2	δοῖσθε	θεῖσθε	εῖσθε
	3	δοῖντο	θεῖντο	εῖντο

Aorist imperative

s.	2	δοῦ	θοῦ	οῦ
	3	δόσθω	θέσθω	ἔσθω
pl.	2	δόσθε	θέσθε	ἔσθε
	3	δόσθων	θέσθων	ἔσθων

Aorist infinitive

δόθαι

θέσθαι

ἔσθαι

Aorist participle

δόμεν-ος, -η, -ον

θέμεν-ος, -η, -ον

ἔμεν-ος, -η, -ον

Perfect and pluperfect

The perfect and pluperfect middle/passive of δίδωμι and έπημι are formed regularly from the stems δέδο- and εἰ- (e.g. perfect middle/passive indicative δέδομαι, δέδοσαι etc., είμαι, είσαι etc.). Similar forms exist for τίθημι (τέθειμαι τέθεισαι etc.) but on the perfect passive of this verb see 18.1/2 note 4. The perfect middle/passive forms of ιστημι are rare.

PASSIVE

As with other verbs, the forms for the present, imperfect, perfect and pluperfect are the same as for the middle. The future and aorist passive follow λῦω (see Appendix 1):

Future indicative

δοθήσομαι

τεθήσομαι

έθήσομαι

σταθήσομαι

Aorist indicative

ἐδόθην

ἐτέθην

εἴθην

ἐστάθην

Appendix 6

Conjugation of δείκνυμι (present and imperfect)

For the other tenses of δείκνυμι see 20.1/1.

	ACTIVE		MIDDLE/PASSIVE	
	Present	Imperfect	Present	Imperfect
Indicative				
s.	1 δείκνυμι	έδείκνυν	δείκνυμαι	έδεικνύμην
	2 δείκνυς	έδείκνυς	δείκνυσαι	έδεικνυσο
	3 δείκνυσι(v)	έδείκνυ	δείκνυται	έδεικνυτο
pl.	1 δείκνυμεν	έδείκνυμεν	δείκνυμεθα	έδεικνυμεθα
	2 δείκνυτε	έδείκνυτε	δείκνυσθε	έδεικνυσθε
	3 δείκνυστι(v)	έδείκνυσαν	δείκνυται	έδεικνυντο
Subjunctive				
s.	1 δείκνυω		δείκνυόμαι	
	2 δείκνυῃς		δείκνυῃ	
	3 δείκνυῃ		δείκνυηται	
pl.	1 δείκνυομεν		δείκνυομεθα	
	2 δείκνυητε		δείκνυησθε	
	3 δείκνυστι(v)		δείκνυονται	
Optative				
s.	1 δείκνυοιμι		δείκνυοιμην	
	2 δείκνυοις		δείκνυοιο	
	3 δείκνυοι		δείκνυοιτο	
pl.	1 δείκνυοιμεν		δείκνυοιμεθα	
	2 δείκνυοιτε		δείκνυοισθε	
	3 δείκνυοιεν		δείκνυοιντο	
Imperative				
s.	2 δείκνυ		δείκνυο	
	3 δείκνυτω		δείκνυσθω	
pl.	2 δείκνυτε		δείκνυσθε	
	3 δείκνυντων		δείκνυσθων	
Infinitive				
	δείκνυναι		δείκνυσθαι	
Participle				
	δείκνυς, δείκνυса, δείκнүн		δείκнүмев-ос, -η, -ов	

Appendix 7

Numerals

Cardinals

For the declension of εῖc, δύo, τρεῖc, τέτταρες see 7.1/5a. δισκόcιoι, τρισκόcιoι etc. follow the plural of κaλoς (3.1/3).

1	εῖc	20	εῖkοcι(v)
2	δύo	30	τριάkοnta
3	τρεῖc	40	τέttapákοnta
4	τέttapεc	50	πεντíkοnta
5	πένte	60	έξíkοnta
6	éξ	70	έbdoimíkοnta
7	éptá	80	óydoíjkonta
8	óktaw	90	énevníkοnta
9	énnéa	100	ékatón
10	déka	200	diškócιoi
11	éndéka	300	triškócιoi
12	dáwdéka	400	tétrakócιoi
13	τρεῖc κaὶ déka	500	peñtakócιoi
14	τέttapεc κaὶ déka	600	ézakócιoi
15	peñtekáidéka	700	éptakócιoi
16	ékkaiídéka	800	óktakócιoi
17	éptakaiídéka	900	énavakócιoi
18	óktwakaiídéka	1,000	χíltoi
19	énnéakaiídéka	10,000	muñrioi

The cardinals *two thousand, three thousand* etc. are compounds of the appropriate numeral adverbs and χíltoi, e.g. δícxíltoi, triçxíltoi etc.; likewise we have δicmúrtoi *twenty thousand*, triçmúrtoi *thirty thousand* etc.

Ordinals

1	práwtos
2	deñteros
3	trítos
4	tétaftos
5	peñtlos
6	éktos
7	ébdoimós
8	óydoos
9	énatos
10	dékatos

Adverbs

áptac
díc
tríc
tétrakíc
peñtakíc
ézakíc
éptakíc
óktakíc
énavakíc
dékakíc

The ordinals are normal first and second declension adjectives (3.1/3), except that the feminine of óydoos is óydoí (not -a).

Appendix 8

281

appendices

Accentuation

The basic features of Greek accentuation are described at 1.1/2, and information given there is not repeated below.

The following terms are used to describe words according to their accent:

Oxytone - a word with an acute on its final syllable, e.g. ποταμός.

Paroxytone - a word with an acute on its penultimate (i.e. last syllable but one), e.g. λόγος.

Proparoxytone - a word with an acute on its last syllable but two, e.g. ἄνθρωπος.

Perispomenon - a word with a circumflex on its final syllable, e.g. ποταμοῦ.

Properispomenon - a word with a circumflex on its penultimate, e.g. δῶρον.

Barytone - a word with a grave on its final syllable, e.g. ποταμὸν εἶδον *I saw a river.*

These are the only places in which each accent can occur (we cannot, for example, have an acute on the last syllable but three, or a circumflex on the last syllable but two).

For purposes of accentuation a syllable is long if it contains a long vowel or diphthong (1.1/1b,c), and short if it contains a short vowel, except that all endings in **-αι** and **-οι**, apart from those of the optative, are counted as short.¹

The length of the final syllable of a word and, to a lesser extent, of its penultimate is important for accentuation because:

- a word can only be proparoxytone if its final syllable is short, e.g. ἄνθρωπος.
- a word can only be properispomenon if its final syllable is short; as a circumflex must in any case stand on a long vowel or diphthong, a word so accented must end in **-~**, or be a disyllable consisting of **-~**, e.g. πολῖται, γλῶττα. Conversely, if such a word is accented on its penultimate, the accent must be a circumflex, and this is why we get the change of accent from πολίτης to πολῖται (the reverse in γλῶττα/γλώττης).

For purposes of accentuation words are divided into five categories:

(a) Nouns, adjectives and pronouns

There are no overall rules about the position of the accent in the nominative singular of nouns or in the nominative masculine

¹ The rules in verse are different: see Appendix 9

singular of adjectives and pronouns, and we must simply learn that *ποταμός* is oxytone but *λόγος* is paroxytone. There are some rules for certain small groups which can be learnt by observation, e.g. nouns in -ευς are always oxytone (as *βασιλεύς*); the accent of comparative and superlative adjectives is always as far from the end of the word as possible (*σοφός* but *σοφώτερος*, *σοφώτατος*).

Once, however, we know where a noun, adjective or pronoun is accented in the nominative (masculine) singular, it is easy to deduce how its other forms will be accented because the accent stays on the same syllable as far as this is allowed by the rules given above for proparoxytones and perispomenons. In *λόγος*, for example, the accent remains unchanged (*λόγε, λόγον, λόγου, λόγῳ, λόγοι, λόγους, λόγων, λόγοις*), but in ἄνθρωπος the accent must become paroxytone when the ending is long: ἄνθρωπε, ἄνθρωπον, ἄνθρωπου, ἄνθρωπῳ, ἄνθρωποι, ἄνθρωπους, ἄνθρωπων, ἄνθρωποις (ἄνθρωποι because -οι does not count as long—see above).

In many third declension nouns the genitive singular is a syllable longer than the nominative singular, e.g. *сώμα* (properispomenon, not paroxytone, because it is a disyllable of the form - ~ ; see above): *сώματος, сώματι, сώμαта* (the accent must change to an acute because the added short syllable makes all three forms proparoxytone), *сώμάτων* (the added syllable is long and therefore the accent must become paroxytone), *сώμαci*.

We must, however, note:

- (i) Where a first or second declension word has an acute on its final syllable in the nominative singular, this becomes a circumflex in the genitive and dative (in both singular and plural, cf. 2.1/2 note 3), e.g. from *ποταμός* we have *ποταμέ, ποταμόν, ποταμοῦ, ποταμῷ, ποταμοί, ποταμούς, ποταμῶν, ποταμοῖς*.¹ For an example of an adjective so accented see *καλός* (3.1/3).
- (ii) All first declension nouns are perispomenon in the genitive plural (2.1/2 note 4), e.g. *χωρῶν* (< *χώρα*), *νεᾶντιῶν* (< *νεᾶντις*). This does not apply to the gen. f. pl. of adjectives when this form would not otherwise differ from the masculine, e.g. *μεγάλων* is both gen. m. pl. and gen. f. pl. of *μέγας*. Where, however, the masculine and feminine forms differ, the rule holds, e.g. *χαρίετον*, gen. m. pl. *χαριέντων*, gen. f. pl. *χαριεσσῶν*.
- (iii) In the third declension, monosyllabic nouns are accented on the final syllable of the genitive and dative, in both singular and plural, e.g. *αῑξ, αἰγα, αἰγός, αἰγί, αἰγεc, αἰγαc, αἰγῶν, αἰξί*. An exception is the gen. pl. of *παιίς* (*παιδῶν*). Of

¹ The Attic declension (13.1/1a) is an exception.

polysyllabic nouns γυνή also follows this pattern (γυνή, γυναῖαι (5.1/1 note 1), γυναῖκα, γυναικός, γυναικί, γυναικες, γυναικας, γυναικῶν, γυναιξί), and ἀνήρ, μῆτηρ and πατήρ follow it in the gen. s., dat. s., and gen. pl. (6.1/1b). For the accentuation of πᾶς see 10.1/3b.

- (iv) The accent in the genitive (s. and pl.) of third declension nouns with stems in ι and of some with stems in υ (8.1/4) is quite irregular: πόλεως, πόλεων (< πόλις); πήχεως, πήχεων (< πήχυς).
- (v) Contracted nouns and adjectives (6.1/2) follow the same rules as for contracted verbs (below b(i)).

(b) Verbs

With verbs the accent falls as far from the end of a word as possible (here too final -αι and -οι count as short, except in optative endings). In forms such as ἀκούετε, ἀκουούσι, κελευεσθαι, ἐκελευσαν the final short syllable shows that they must be proparoxytone: ἀκούετε, ἀκούούσι, κελεύεσθαι, ἐκέλευσαν (in disyllabic forms such as ἐλε and λῦε the accent goes back to the penultimate but becomes properispomenon in λῦε because of its long τ: ἐλε but λῦε). In κελευω, προφερει, ἐλυθην, where the final syllable is long, the accent is paroxytone: κελεύω, προφέρει, ἐλύθην.

We must, however, note:

- (i) In the forms of contracted verbs where contraction occurs, the accent follows that of the original uncontracted form according to the following rules:
 - If the accent is on neither of the syllables to be contracted it remains unchanged, e.g. ἐποίει (< ἐποίε-ε).
 - If the accent is on the first of the two syllables to be contracted it becomes a circumflex on the contracted syllable, e.g. ποιεῖ (< ποιε-ει); νικῶμεν (< νικά-ομεν).
 - If the accent is on the second of the two syllables to be contracted it stays as an acute on the contracted syllable, e.g. ἐπτιμώμεθα (< ἐπτιμα-όμεθα); πιμών (< πιμα-οιην).
- (ii) Certain forms of uncontracted -ω verbs and of -μι verbs are in origin contracted and for this reason the first syllable of their endings is always accented. These are:
 - the aorist subjunctive passive of all verbs, e.g. λυθῶ, λυθῆς, λυθῆ, λυθῶμεν, λυθῆτε, λυθῶσι.
 - the subjunctive and optative of both present (act., mid./pass.) and aorist (act., mid.) of δίδωμι, τίθημι, ἴημι and their compounds, e.g. διδῶ, διδοῖμεν, αποδῶ, αποδοῖμεν.

- (iii) In all strong aorists the first syllable of the ending always carries the accent in the active participle (e.g. λαβών, λαβοῦντα, λαβόν), the active and middle infinitives (λαβεῖν, λαβέσθαι), and the 2nd s. imperative middle (λαβοῦ).
- (iv) The first syllable of the ending also carries the accent in participles in -εις, -ους and -ως, e.g. λυθείς, λυθεῖσα, λυθέν; τιθείς, τιθεῖσα, τιθέν; διδους, διδοῦντα, διδόν;
- (v) In certain participles and infinitives the accent is always either paroxytone or properispomenon, depending on whether it stands on a short or long syllable. These are:
 - infinitives in -αι (weak aorist active), e.g. λῦαι, νῆκησαι, αἰνέται.
 - infinitives in -ναι (perf. act., aor. pass., root aor. act., and certain active infinitives of -μι verbs), e.g. λελυκέναι, λυθῆναι, γνῶναι, διδόναι.
 - the infinitive and participle of the perf. mid./pass., e.g. νεντκήσθαι, λελυμένος.
- (vi) In compound verbs the accent cannot fall further back than the augment, e.g. ἀπῆγον (< ἀπάγω), παρέχον (< παρέχω), or the last vowel of a prepositional prefix, e.g. παράδος (< παραδίδωμι).

(c) Adverbs, conjunctions, interjections, particles, prepositions

These have only one form and therefore their accent does not vary, e.g. σοφῶς *wisely*, ὅταν *whenever*, εὖ *well*, except for oxytones becoming barytones (1.1/2). A few words which would otherwise be included here are enclitic or atonic and so come under categories (d) or (e).

(d) Enclitics

An enclitic combines with the preceding word for pronunciation, and can affect its accentuation. When quoted by themselves (in paradigms, dictionaries, etc.) monosyllabic enclitics are written with no accent (e.g. γε), disyllabics as oxytone (e.g. ποτέ), except for τινῶν.

The total number of enclitics is small and consists of:

- (i) The present indicative of εἰμί *I am* and φημί *say*, with the exception in both cases of the 2nd singular.
- (ii) The unemphatic forms of the personal pronouns, viz με, μου, μοι; σε, σου, σοι; έ, ού, οι.
- (iii) All forms of the indefinite τις (10.1/1).
- (iv) The indefinite adverbs ποτέ, πον, πω, πως.
- (v) The particles γε, νυν, περ, τε.

The rules for enclitics are:

- (vi) An enclitic has no accent when it follows a word accented on its final syllable, e.g. ποταμῶν τινῶν. If this word has a final acute (i.e. is oxytone), this accent is kept, e.g. ποταμός τίς.
- (vii) If the preceding word is paroxytone a monosyllabic enclitic has no accent but a disyllabic enclitic keeps the accent on its final syllable, e.g. ἵππος τίς, ἵπποι τινές.
- (viii) If the preceding word is proparoxytone or properispomenon, an enclitic, whether monosyllabic or disyllabic, has the effect of adding an acute to the final syllable, e.g. ἄνθρωπός τίς, ἄνθρωποι τινές, δῶρον τί, δῶρά τινα.
- (ix) In groups of two or more enclitics all are accented except the last, e.g. ήμεῖς γέ ποτέ πού τι εἴδομεν *we at any rate once saw something somewhere*.
- (x) ἔcti is accented on its first syllable (ἔcti) when:
 - it denotes existence, e.g. Ἰππολύτος οὐκέτι ἔctiν *Hippolytus is no longer alive.*
 - it stands for ἔξēcti (21.1/4 note 1)
 - it follows ἀλλα, εἰ, καί, οὐκ, μή, τοῦτο, ωc
 - it begins a clause.

(e) Atonics

Atonics are monosyllables which have no accent unless followed by an enclitic. These are:

- the nom. m. and f. (s. and pl.) of the article (ό, ή, οἱ, αἱ), εἰ,
- οὐ, ωc
- the prepositions εἰc, ἐκ, ἐν.

Of these, however, οὐ is accented if it occurs as last word of a clause (ex. at 5.2.21 l.1), and ωc if it occurs after word it qualifies or is used in the sense of *thus* (exx. at 25.2.1 ll.4, 24)

Notes

- 1 A few words which we would expect to be properispomenon are in fact paroxytone: οὔτε, μήτε, εἴθε, ωcte and compound demonstratives and relatives whose second element is -δε, -περ and -τιc (οἴδε, αἴπερ, ήτιc etc.).
- 2 τίc and τί never become barytone (10.1/1).
- 3 Certain disyllabic prepositions throw their accent back on to their first syllable when they follow the noun they govern (example at 11.2.4 l. 1).

Appendix 9

Greek verse

(a) *The nature of Greek verse, long and short syllables*

Greek poetry was composed on an entirely different principle from that employed in English. It was not constructed by arranging stressed syllables in patterns, nor with a system of rhymes. Greek poets employed a number of different metres, all of which consist of certain fixed arrangements of **long and short syllables**. In English verse, whether rhymed or not, the length and rhythm of a line is determined by the number and arrangement of its stressed syllables:

They told me, Heraclitus, they told me you were dead;
 They brought me bitter news to hear and bitter tears to shed.
 I wept, as I remembered how often you and I
 Had tired the sun with talking and sent him down the sky.
 And now that thou art lying, my dear old Carian guest,
 A handful of grey ashes, long long ago at rest,
 Still are thy pleasant voices, thy nightingales, awake,
 For death he taketh all away, but them he cannot take.

In this translation of a poem of Callimachus (12.3.9) the poet, William Johnston Cary, has changed the position of stressed syllables in some lines for purposes of rhythm and emphasis. No comparable variation is possible in Greek poetry because its structure is much more formal. Every line of verse consists of a succession of long and short syllables whose number and order are prescribed by the metre used; word accent, which in any case is different from that of English (1.1/2), plays no part. To scan a line (i.e. indicate its metre) syllables are marked with a macron (̄) when long and a micron (̄) when short (to avoid a confusion, accents and breathings are omitted and capitals are not used for vowels when marking long and short syllables):

επε ττο ηρδκλεττε τεσν μδρσν εс δε με δσκρт (first line of 12.3.9)

The rules for determining the length of syllables are:

- (i) Vowels are classified as short (α, ε, ι, ο, υ) or long (Α, Ε, Ι, Ο, Ω). For metrical purposes all diphthongs are long (this is not true for accentuation – see Appendix 8).
- (ii) A short syllable must contain a short vowel followed by either a single consonant or no consonant at all.
- (iii) A syllable is long if it contains:
 either a long vowel or diphthong. When, however, either occurs at the end of a word and the following word does

not begin with a consonant, the long vowel or diphthong is shortened, μοῦ Συνέπε¹.

or a short vowel followed by two consonants (ζ, ξ, ψ count as double consonants but θ, φ, χ do not; breathings have no metrical value). When a short vowel occurs before certain combinations of two consonants where the second is λ, μ, ν, ρ, the syllable may be long or short.

- (iv) In counting consonants after a final short vowel of a word no account is taken of word division, hence τεδν μορον, τδ σχημα.

(b) Metrical feet, the hexameter, pentameter and iambic trimeter

A metrical foot is made up of certain combinations of long and short syllables. Of the numerous possibilities only the following need concern us:

Dactyl	- ~ ~	Iamb	- -
Spondee	- -	Trochee	- ~

The metre used for epic and pastoral was the hexameter; the combination of one hexameter and one pentameter forms an elegiac couplet (see below).

The hexameter (< ἔξ + μέτρον) consists of six feet. The first four can be either dactyls or spondees, the fifth is almost always a dactyl and the sixth can be either a spondee or trochee. This can be represented as follows:

— ~ | — ~ | — ~ | — ~ | — ~ | — ~

The upright lines show the syllable division between one foot and the next. They do not necessarily coincide with word division. The first two lines of the *Odyssey* (25.2.3) are scanned:

ἄν-δρα μοι | έν-νε-πε | Μοῦ-κα || πο- | λυτ-ρο-πον | δc μα-λα | πολ-λα
πλάγ-χθη ε- | πετ Τρο- | ηc || τ-ε- | ρον πτο-λι- | εθ-ρον ε- | περ-ce.

It was felt that the rhythm of a hexameter would be impaired if there were a break between words at the end of the third foot as a line so composed would fall into two equal halves. To avoid this, there is always a break between words (*caesura cut* or *break*) either (a) after the first syllable of the third foot (as in the second line above), or (b) after the second syllable of the third foot when a dactyl (as in the first line above), or (c) after the first syllable of the fourth foot. The caesura is marked by two vertical lines, as in the above examples.

¹ Epic correction (i.e. shortening). It occurs in hexameters and pentameters but is completely avoided in iambic trimeters (on these terms see below).

A pentameter following a hexameter makes up an elegiac couplet, and is by convention indented (e.g. 12.3). It does not occur by itself. The elegiac couplet was the metre of elegiac poetry, a broad literary genre which included epigram and certain narrative, didactic, and occasional poetry. The pentameter consists of two halves of two and a half feet each; the division between the two is marked by a break between words (here called diaeresis, not caesura, because it occurs at the end, not in the middle of a metrical unit; it also is marked by two vertical lines). The metrical pattern of the pentameter is:

— ≈ | — ≈ | — || — .. | — .. | ≈

Examples (from 12.3.1 and 3) are:

σν λτ-πεν | ουχ εῦ- | ρῶν || π-ψεν σν | εῦ-ρε βρσ- | χρν
εῖc α-γα- | θδc Κτ-ντ- | ρῆc || κατ Κτ-ντ- | ρῆc δε Κτ- | λτξ

The iambic trimeter is the chief metre used for dialogue and speeches in drama because it was considered the metre which came closest to the rhythm of normal speech. It consists of three pairs of iambs but more variation was allowed than in the hexameter or pentameter. Its basic form is:

≈ — - | ≈ — - | ≈ — - ≈

A caesura occurs after either the fifth or seventh syllables. Examples of iambic trimeters (from 15.2.4) are:

α-πᾶν-τεc εc- | μεν || είc τd νοτ- | θε-τετv cō-φοt
αν-τοt δ α-μαρ- | τd-νόν- τεc || οὐl γτγ-νώc- κο-μεν

Included in the reading are poems in some of the many other metres used by Greek poets (an example occurs at 12.2.18, which is written in anapaests).

key to Greek reading exercises

Explanations and more literal interpretations are given in round brackets. Some words which have no specific equivalent in the Greek original but which must be supplied in English are enclosed in square brackets. Translations from Greek authors are generally as literal as possible and should not be taken as reflecting the style of the original.

When *God* is written with an initial capital letter, the Judeo-Christian deity should only be understood in passages from the Bible. Elsewhere the Greek original (*θεός*) does not indicate what particular divinity is meant.

References are given for longer prose passages, for whole poems and for extracts from verse of more than two lines. In these references Roman numerals refer to books (e.g. of Thucydides), Arabic to chapters in prose works but in poetry to lines. Fragments of the Greek tragedians are given the number assigned to them in Nauck's edition (*Fragmenta Tragicorum Graecorum*). *A.P.* is the abbreviation of *Anthologia Palatina*, an enormous collection of shorter Greek poems whose present form dates from Byzantine times; it has a supplement entitled *App(endix) Plan(udea)*. In both the latter works the reference is first to book (Roman), then to poem number (Arabic).

1.2

1 Aristotelēs (Aristotle), Aristophanēs, Dēmosthenēs, Hērodotos (Herodotus), Theokritos (Theocritus), Kallimachos (Callimachus), Pindaros (Pindar), Plat·n (Plato).

2 akmē, anathema, analūsis, antithesis, asbestos, automaton, aphasiā, bathos, genesis, diagnōsis, dogma, drāma, zōnē, ēthos, ēchō, idea, kinēma, klīmax, kosmos, krisis, kōlon, metron, miásma, nektar, nemesis, orchestrā, pathos, skēnē, stigma, hubris, hypothesis, chaos, charaktēr, psūchē.

3 (a) Agamemnōn, Achilleus (Achilles), Hektōr (Hector), Helenē (Helen), Odusseus (Odysseus), Patroklos (Patroclus), Pēnelopeia (Penelope) (*all are characters in Homer*).

(b) Athēnai (Athens), Argos, Thēbai (Thebes), Korinthos (Corinth), Spartē (Sparta), Krētē (Crete), Rhodos (Rhodes), Samos (*all are places in Greece*).

2.2

(1) Odysseus has come from Troy, but Poseidon destroys his ship on (*or at*) Scheria. (2) Odysseus flees out of (*or from*) the sea and hides himself beneath [an] olive-tree near the shore. (3) In a dream Athena says to (*or tells*) the princess Nausicaa that she must (it is necessary [*for her*] to) wash the clothes on the shore. (4) At daybreak (*or dawn*) Nausicaa brings the clothes in [a] wagon from her house to the sea. (5) In the wagon there is also food for Nausicaa and her companions. (6) The girls quickly wash the clothes near the olive-tree where Odysseus is sleeping. (7) Then (*or next*) the girls throw the clothes on to the shore. (8) They wash themselves and eat the food which they have in the wagon. (9) While they are playing on the shore, Nausicaa throws [a] ball but the ball falls into [a] whirlpool. (10) The girls' shouts (the shouts of the girls) awaken Odysseus and frighten him. (11) Odysseus wonders where in the world he has come to, and suddenly creeps from the olive-tree. (12) He frightens Naucisa and her companions. (13) But Nausicaa stays on the shore because Athena puts courage into her heart. (14) Odysseus says to (*or tells*) Nausicaa that he has come from Ogygia. (15) Nausicaa says to (*or tells*) her companions that they must (it is necessary [*for them*] to) provide Odysseus with food and clothes (provide food and clothes to Odysseus). (16) She wishes (*or is willing*) to bring Odysseus to her father's house (the house of her father) but she fears (*or is afraid of*) the citizens' blame (the blame of the citizens) if they see her with Odysseus. (17) So Nausicaa and the girls bring the clothes back to the house in the wagon, but Odysseus waits outside.

In 2, 4 and 9 the indefinite article, which does not exist in Greek, has to be supplied in the English.

Analysis of sentence 13 (according to the steps given in 2.2)

ἀλλ᾽ ἡ Ναυσικάσ ἐν τῇ ἀκτῇ ἀναμένει διότι ἡ Ἀθηνᾶ τὴν ἀνδρείαν εἰς τὴν καρδίαν εἰσβάλλει.

(a) ἀλλά (= ἀλλά) conjunction *but*; ἡ feminine nominative singular of the definite article (2.1/2); Ναυσικάσ can be either nominative or vocative singular but, as ἡ precedes, it must be the former (the voc. would normally be preceded by ὁ (2.1/3), never by the article) – note that the article **must** agree in number, gender and case with the noun it qualifies (2.1/2 note 1; cf. τῇ ἀκτῇ, ἡ Ἀθηνᾶ, τὴν ἀνδρείαν, τὴν καρδίαν); ἐν preposition governing the dative *in, on, among*, and we would expect the following words to be in this case, which they are: τῇ ἀκτῇ dative singular of ἡ ἀκτῇ *the shore*; ἀναμένει 3rd person singular present indicative active of ἀναμένω *wait, stay* (the corresponding form of λύω would be λύει); διότι conjunction *because*; ἡ Ἀθηνᾶ nominative singular (the same reasoning applies as for ἡ Ναυσικάσ); τὴν ἀνδρείαν accusative singular of ἡ ἀνδρεία lit. *the courage*; εἰς preposition governing the accusative *to, into*, and we would expect the following words to be in this case, which they are: τὴν καρδίαν accusative singular of η καρδία *the heart*; εἰσβάλλει 3rd person present indicative active of εἰσβάλλω *throw into, invade*.

(b) There are two finite verbs, ἀναμένει and εἰσβάλλει; therefore we have two clauses.

(c) Because ἀλλά (ά) stands as first word it must link this sentence with the previous one. As we have two clauses and διότι comes after the first finite verb, this conjunction must introduce the second clause.

(d) In the first clause ἡ Ναυσικάσ is nominative and therefore must be the subject of ἀναμένει (we note that the verb agrees with ἡ Ναυσικάσ in the

way prescribed at the beginning of 2.1/4). *ἐν τῇ ἀκτῇ* on the shore (on seems more appropriate with *shore* than *in* or *among*) must be an adverbial phrase qualifying the verb. The clause therefore means *but Nausicaa* (the definite article can be used with proper names in Greek (2.1/2 note 1(iii)), but is never so employed in English) *stays* (or *waits*) *on the shore*. In the second clause ή Ἀθηνᾶ, which is nominative, must be the subject of εἰσβάλλει (note the agreement as in the previous clause). τὴν ἀνδρεῖαν is accusative and is not preceded by a preposition; therefore it must be the object of the verb as it can have no other grammatical function in the clause. We may translate *because Athena throws courage* (the definite article is not to be translated – 2.1/2 note 1(i)) *into*; the other meaning of εἰσβάλλω, *invade*, makes no sense in this context. εἰς τὴν καρδίαν *into the heart* must be an adverbial phrase qualifying the verb but we have one too many *in/into* – the problem is solved by reference to the note on (7) and we can translate *because Athena throws courage into the heart* (*to*, the other meaning of εἰς, does not seem appropriate here).

(e) The conjunction διότι shows that the second clause gives the reason for the first and we can put both together as *but Nausicaa stays on the shore because Athena throws courage into the heart*. English idiom requires that we specify whose heart is involved (obviously Nausicaa's, as otherwise the reason introduced by διότι would have no point – on this use of the Greek definite article see note on (1)). Also *put* seems more in accordance with English idiom than *throw* (all possible translations of some words cannot be given in either vocabularies or dictionaries). We now have: *But Nausicaa stays on the shore because Athena puts courage into her heart*.

3.2

(1) Millionaires (the very rich) are not good. (2) A large city is [a] large desert (or wilderness). (3) Poverty stimulates skills (i.e. necessity is the mother of invention). (4) [A] corpse does not bite (i.e. dead men tell no tales). (5) (i) Many [are] friends of [the] table, not of truth. (ii) Good fortune has many friends (is) many-friended). (iii) Man [is] [a] political animal. (iv) Death [is] immortal (or deathless). (v) Slaves have no leisure ([there is] not leisure to/for slaves). (vi) Without health life [is] no life (or unlivable). (vii) Flattery [is] a disease of friendship. (viii) [A] wicked man [is] long-lived. (6) Fortune's great gifts involve (have) fear. (7) Wicked friends bear wicked fruit. (8) The sowing (procreation) of children is a self-inflicted (self-chosen) grief. (9) Gifts persuade [the] gods. (10) Neither [a] drinking-party without company nor wealth without virtue is pleasurable (lit. has pleasure). (11) For [a] human being the unexamined life [is] not worth living. (12) (i) A large number of (lit. many) frogs send messengers to the son of Cronos (i.e. Zeus) because they desire [a] monarch. (ii) The messengers say to the son of Cronos on behalf of the frogs, "Just son of Cronos, you are master of the gods. Are you willing to provide the frogs with [a] master?" (lit. provide [a] master to the frogs). (iii) The son of Cronos is very surprised and hurls [a] large log into the frogs' marsh. (iv) The log frightens the frogs and they quickly run away, but they begin to be suspicious, since the log does not move (lit. is motionless). (v) Later they step on to the log without fear and say "Stranger, are you [a] god or [a] human being or [an] animal?" (vi) Since it says nothing at all, they consider that it is despicable that they have such a master and they send messengers again to the son of Cronos about [a] new monarch. (vii) The messengers say to the son of Cronos, "Master, you must (it is necessary [for you] to) send

the frogs (to the frogs) another monarch since the first is motionless and idle. (viii) The master of the gods is angry with the frogs and sends [a] great hydra. (ix) The hydra is pitiless and eats the frogs. (x) The fable makes [it] clear that one (or we) must (it is necessary [for one/us] to) bear (i.e. put up with) idle masters since active masters often bear (i.e. bring) hardships.

Analysis of sentence 10 (according to the steps given in 2.2)

οὐτε ευμπόσιον χωρὶς ὄμηλίσ οὐτε πλοῦτος χωρὶς ἀρετῆς ηδονὴν ἔχει.

(a) οὐτε ... οὐτε conjunctions *neither ... nor*; ευμπόσιον, which is neuter, could be either nominative or accusative singular (the vocative is virtually ruled out by the meaning of the word, *drinking-party*); χωρὶς preposition governing the genitive *without*; ὄμηλίσ could be either genitive singular or accusative plural of ὄμηλίσ *company, companionship*, but as it is preceded by a preposition governing the genitive it must be the former; πλοῦτος nominative singular *wealth*; χωρὶς as before; ἀρετῆς genitive singular of ἀρετῆ *courage, excellence, virtue*; ηδονὴν accusative singular of ηδονή *pleasure*; ἔχει 3rd person singular present indicative active of ἔχω *have*.

(b) and (c) The one finite verb, ἔχει, indicates that we have only one clause.

(d) and (e) οὐτε ... οὐτε (like *neither ... nor* in English) join elements of equal grammatical weight. Therefore, since πλοῦτος is nominative, ευμπόσιον is also nominative, and both are the subject of ἔχει (the verb is singular just as it would be in a similar construction in English, e.g. *neither my wife nor my dog was waiting for me*). As the accusative ηδονὴν is not preceded by a preposition it must be the object of ἔχει. We may now translate: *neither drinking-party without company nor wealth without virtue has pleasure* (of the possible meanings of ἀρετῆ *courage* and *excellence* are not appropriate as a combination of either with wealth would hardly seem to produce pleasure). English, however, would normally put the indefinite article (which does not exist in Greek) before *drinking-party*. Also, *is pleasurable* or *is enjoyable* would be more idiomatic than *has pleasure*. Our final version then could be: *neither a drinking-party without company nor wealth without virtue is pleasurable*.

4.2

(1) Pleasures [are] mortal, virtues immortal. (2) The beggar did not have bread, and was buying cheese. (3) Praise [is the] reward of virtue, and (or but) censure of wickedness. (4) [The] Egyptians [are] clever at contriving ways and means. (5) Necessity [is] law for slaves, but law [is] necessity for free men. (6) Once long ago [the] Milesians were brave. (7) [An] eagle does not hunt flies. (8) (i) You are spitting into [the] sky. (ii) You are plaiting [a] rope out of sand. (iii) You are sowing [the] sea. (iv) You are teaching [a] horse to run on to [a] plain. (v) You have come after [the] feast. (vi) You are whipping [a] corpse. (vii) You are shearing [an] ass. (viii) You are singing the victory-song before the victory. (ix) You are kicking against [the] pricks (i.e. of a goad). (x) You are bringing the war-engines after the war. (9) Croesus, the Lydian king (king of the Lydians), wanted to destroy the Persian empire (empire of the Persians). For, according to the Delphic oracle (*lit. oracle at Delphi*), he was destined to put an end to a mighty empire. But finally he put an end to his own empire, but not that (*lit. the [empire]*) of the Persians. After the Persians' victory Cyrus, the Persian king (*lit. king of the Persians*), made Croesus go up on to [a] great pyre, and Croesus began to consider the words of Solon the Athenian: no-one of men [is, i.e. can be considered] happy before his death. So he quietly awaited his

death. But because Croesus was both pious and good, Cyrus ordered his soldiers to bring him down from the pyre and spoke as follows, "Croesus, who among (*lit.* of) men persuaded you to make an expedition [as an] enemy instead of [as a] friend against my land?" But Croesus said, "Cyrus, I (*lit.* I on the one hand) made an expedition against you, but the god (*lit.* but on the other hand the god) at Delphi persuaded me to make the expedition. For I am not foolish nor do I wish to have war instead of peace. For in peace-time the young men bury the old, but in war-time the old [bury] the young. But this was the god's pleasure (*lit.* this thing was dear to the gods)." So Cyrus set him free and made [him] sit nearby. And Croesus spoke once more, "Cyrus, what are your soldiers doing?" "They are plundering your city," said Cyrus, "and carrying off your wealth." "They are not plundering my city," said Croesus, "nor my wealth. For I have nothing (*lit.* nothing is to me). [It is] you [whom] they are plundering." After this he (*i.e.* Croesus) was dear to him; for Cyrus respected his wisdom. (Based on Herodotus i. 86-88.)

Analysis of sentence 5 (according to the steps given in 2.2)

τοῖς μὲν δούλοις ἡ ἀνάγκη νόμος, τοῖς δὲ ἐλευθέροις ἀνθρώποις ὁ νόμος ἀνάγκη.

(a) μὲν ... δέ on the one hand ... and/but on the other hand indicate that we have two balanced grammatical elements (4.1/3); τοῖς ... δούλοις dative plural to/for the slaves (on the meaning of the dative with living things see 2.1/3e); η ἀνάγκη nominative singular the necessity but to be translated necessity in view of 2.1/2 note 1(i); νόμος nominative singular law; τοῖς ... ἐλευθέροις ἀνθρώποις dative plural to/for the free men; ο νόμος nominative singular the law; ἀνάγκη nominative singular necessity.

(b) There are no finite verbs! However, even without the hint given in the note on (1), we learn from 3.1/3b and 3.1/6 that εἰμι is often omitted in clauses where something is predicated of something else. The fact that in each half of the sentence we have two nominatives suggests that this is what we have here. Since we have two balanced elements the appropriate part of εἰμι (viz εέτι) is to be supplied in each. Therefore we have two clauses.

(c) The comma after νόμος shows the division between clauses.

(d) In τοῖς ... νόμος the definite article with ἀνάγκη shows that this is the subject; the absence of the definite article with νόμος shows that it is the predicate. The basic meaning (leaving aside μὲν) is therefore for the slaves (the other meaning of the dative, to, is not appropriate) necessity is law. In τοῖς ... ἀνάγκη we realize that ο νόμος must be translated by law and not the law because it is parallel with ἀνάγκη and must mean the abstract concept of law, not a particular law. We then have for the free men law is necessity.

(e) We can translate μὲν ... δέ by but with the second clause. However, when we put both halves together we realize that we are dealing with a proverb and that the general class of slaves and the general class of free men are meant. We must, therefore, omit the definite article with each in English (2.1/2 note 1(ii)), and we have: Necessity is law for slaves, but law is necessity for free men.

5.2

(1) Time educates the wise. (2) Silence has many fine [points] (*i.e.* silence is golden). (3) Human beings have many troubles, strangers (*lit.* there are many troubles to human beings). (4) [One] must not (it is not necessary to)

keep former evils in mind (*lit.* bear ... in memory)., (5) (i) Quietness (or peace and quiet) [is] a fine [thing]. (ii) Fine [things] [are] difficult. (iii) Moderation [is] best. (iv) [A] big book [is] [a] big evil. (v) The property (*lit.* the [things]) of friends [is] shared. (vi) Hermes [is] shared. (vii) [A] small evil [is] [a] big blessing. (viii) Different [things] [are] beautiful to different [people] (*i.e.* some people like one thing, others another). (ix) The tongue [is] [the] cause of (or responsible for) many troubles. (x) Doing [is] difficult, giving the order (*sc.* to do it) [is] easy. (xi) Getting drunk (or drunkenness) [is] [a] bad remedy for (*i.e.* way to get rid of) woe. (xii) One learns by experience (*lit.* sufferings [are] lessons). (xiii) [A] bad egg comes from (*lit.* [is] of) [a] bad crow. (xiv) Trust the land, mistrust the sea (*lit.* [the] land [is] [a] trustworthy [thing], [the] sea [an] untrustworthy [thing]). (xv) Even an ant can get angry (*lit.* [there is] bile (anger) even in [an] ant). 6 (i) One must find a wife amongst one's own class (*lit.* it is necessary [*sc.* for a person] to marry from among those who are similar. (ii) [A] fool speaks foolish [things]. (iii) You have your feet out of trouble (*lit.* foot outside mud). (iv) [The] pot boils, friendship lives. (v) You are shaving (or bearding) [a] lion. (vi) You are weeping on [your] step-mother's tomb (*i.e.* being hypocritical). (7) Alas, alas, greatness (*lit.* great things) also suffers great evils. (8) [The] roughness of [the] road tests [the] serviceability of [the] ass. (9) Man is only (or nothing but) breath and shadow. (10) Fortune guides art, not art fortune. (11) Money [is] responsible for many evils for men. (12) Woman, silence is becoming (*lit.* brings decoration) for women. (13) Even for [an] old man, [it is] [a] fine [thing] to learn wisdom (*lit.* wise things). (14) The Athenians sent Thucydides the [son] of Olorus to the general of those in Thrace. (15) One should seek neither companionship (or company) from [a] corpse nor [a] favour from [a] miser. (16) Victory is sufficient for the free. (17) Even among rustics there is love of culture. (18) The wolf changes his coat (*lit.* hair), not his mind. (19) Money finds friends for men. (20) [A] mob [is] [a] poor judge of [a] fine matter. (21) To some of the Egyptians, therefore, crocodiles are sacred, to others [they are] not, but they treat [them] as enemies. Those around Thebes and [those around] the swamp of Moeris strongly believe that they are (*lit.* them to be) sacred. Both groups keep (or rear) one crocodile and train [it], and put rings made of glass in its ears and anklets round its front feet, and provide special food and offerings. So while the crocodiles are alive, they are treated very well, and after their death the Egyptians embalm them and bury them in sacred tombs. But those around the city [of] Elephantine actually eat them; for they do not consider [them] to be sacred. (Adapted from Herodotus ii.69)

6.2

From this point on the definite and indefinite articles which must be supplied for translation are no longer bracketed.

- (1) (i) The guards guarded the Persians ($\phi\lambda\alpha\tau\tau\omega$). (ii) Did you hide the golden horse? ($\kappa\rho\pi\tau\tau\omega$). (iii) The Athenians and the Spartans joined in an expedition ($\kappa\nu\sigma\tau\rho\tau\epsilon\nu\omega$). (iv) He wrote many things on the rock ($\epsilon\gamma\gamma\rho\alpha\phi\omega$). (v) The gods will do many great things ($\pi\rho\alpha\tau\tau\omega$). (vi) Socrates taught us ($\delta\iota\delta\alpha\kappa\omega$). (vii) They damaged the house of Pericles ($\beta\lambda\alpha\tau\tau\omega$). (viii) We fought a sea-battle in the harbour ($\nu\alpha\mu\alpha\chi\epsilon\omega$). (2) Bronze is the mirror of form (*i.e.* of the body), wine of the mind. (3) Hand washes hand, fingers [wash] fingers. (4) Speech is silver, silence is golden. (5) O God, how mortals have no escape from evils [which are] innate or (or and) sent by the

gods! (*lit.* how there is not to mortals [an] escape...). (6) (i) You are writing on (*lit.* into) water. (ii) You are building on (*lit.* into) sand. (iii) [You are bringing] an owl to Athens (*cf.* coals to Newcastle). (iv) You are measuring the waves. (v) You are looking for bird's milk. (vi) You are teaching iron to float (*lit.* sail). (vii) You are lending light to the sun. (viii) You are pouring wine for frogs. (ix) You are beating the air. (x) He is making an elephant out of a fly (*i.e.* a mountain out of a molehill). (7) (i) The mind is a great check (*lit.* bit) of the soul. (ii) The Greeks [are] always children, an old Greek does not exist. (iii) For a mother (or for mothers) children are the anchors of [her] life. (iv) Lions at home, but foxes (*i.e.* cowards) in battle. (v) The mind sees and the mind hears. (vi) The arms (*lit.* hands) of tyrants [are] long. (vii) Ares (War) [is] a friend of falsehood (*lit.* friendly to false things). (viii) Athens [is] the Greece of Greece. (ix) You are comparing a bee with a cicada. (x) A daughter [is] a difficult possession. (8) The wind [*kindles*] fire, intimacy kindles love. (9) According to Socrates no-one errs willingly. (10) The wise man should not think after (*i.e.* repent) but before (*lit.* it is necessary for the wise man not to...). (11) The Athenian ambassadors withdrew to the army, but the generals built a wall around the Melians. Later, a small garrison of the allies remained there and continued to besiege (*lit.* was besieging) the place, while the rest of the soldiers withdrew by land and by sea. Afterwards the Melians pulled down the Athenians' blockading wall, since not many of the guards were present. But later the Athenians sent out another army from Athens, and they now vigorously prosecuted the siege. There was treachery (or treachery broke out) among the Melians, and they capitulated to the Athenians. And they (*i.e.* the Athenians) killed the men among (*lit.* of) the Melians, and enslaved the women and children. And later they sent out many settlers and colonised the place. (Adapted from Thucydides v.114-116.)

7.2

(1) The proverb bids us not to move the immovable (*lit.* unmovable [things]) (2) [It is] altogether not easy to find what is right (or justice). (3) Ischomachus said, "Socrates, in winter a house should be well exposed to the sun, but in summer well-shaded." (4) We do not have either weapons or horses (or we have neither weapons nor horses). (5) No falsehood spreads for long (a length of time). (6) So for one day the Athenians encamped there. But on the following day Alcibiades called an assembly and ordered them to fight both at sea, on land and against the fortifications. "For," he said, "we have no money, whereas the enemy have plenty." (7) All human beings die (*lit.* no-one of human beings does not die). (8) (i) One swallow does not make a spring. (ii) Old men [are] children for a second time. (iii) You see three things in two. (iv) One man [is] no man. (v) One day does not make (a man) wise. (vi) The tongue leads many [people] to destruction. (vii) In war it is not possible to make a mistake twice. (viii) It is possible to recognize a lion from his claw-marks (*i.e.* to judge a person from a characteristic mark). (9) Cyrus marched forth three stages (or days' marches) through Lydia, [a distance of] twenty-two parasangs, to the river Maeander. Its breadth was two plethra. (10) The world [is] a stage, life an entrance: you come, you see, you depart. (11) Someone said to Socrates, "Megacles speaks ill of you." And he replied, "Yes, for he does not know how (*lit.* has not learnt) to speak well." (12) Callicratidas held the right wing of the Peloponnesians. His steersman, Hermon, said, "It is a good

[idea] to retreat (*lit.* sail away); for the Athenian triremes are very strong.” But Callicratidas said, “It is shameful to flee.” The triremes fought [for] a long time, at first in close order, and then scattered. When Callicratidas fell overboard into the sea and was killed and Protomachus the Athenian and his men (*lit.* those with him) defeated the left wing with [their] right wing, thereupon the Peloponnesians fled (*lit.* there was a flight of...) to Chios and Phocaea, while the Athenians sailed back to Arginousae. And so of the Athenians the Spartans sank 25 triremes, whereas of the Peloponnesians the Athenians [sank] nine Laconian [triremes], and of their allies as well about 60. (Adapted from Xenophon *Hellenica* i. 6. 32.) (13) For, when Simon came to my house at night, he forced (*lit.* knocked out) the doors and entered the women’s apartments, where my sister and nieces were. At first the men in the house ordered him to go away, but he refused. Then they forcibly pushed him out. But he discovered where we were dining and did a thing most extraordinary and incredible. He called me out from inside, and as soon as I had come out, he immediately attempted to strike me; and when I pushed him away, he began to pelt me with stones (*or* throw stones at me). Although he missed me, he hit Aristocritus with a stone and gashed his forehead. (Adapted from Lysias *Against Simon* 6-8.)

8.2

(1) God and Nature do nothing without reason. (2) [It is] not easy to change a wicked nature. (3) Wicked slander wipes out whole cities. (4) Jesus Christ, son of God, Saviour (*the symbol is the fish, ixθοῦ being an acronym of the phrase*). (5) Gold does not tarnish (*lit.* is not stained). (6) Do you think that others will save Greece, but you will run away? (7) As a result of looking at [someone] people fall in love. (8) The possession of virtue alone is secure. (9) Alas, alas, how true the old saying is: we old men are nothing but (no other thing except) noise and [outward] appearance; we creep along [as] copies of dreams; there is no sense in [us] but we think we are sane. (Euripides, fragment 25.) (10) An elephant does not bite a mouse. (11) For most people the search for truth [is pursued] without taking pains, and they turn rather to what is ready to hand. (12) The Lacedaemonians sent a herald and carried across the corpses (*or* had the corpses carried across). (13) It was wonder which made men begin to pursue philosophy both now and originally (*lit.* because of the fact of wondering men both now and at first began...). (14) The mountain laboured, and then gave birth to a mouse. (15) Hunger is (*lit.* becomes) the teacher of many [things]. (16) The Scythians do not wash with (*or* in) water. (17) (*i*) In the beginning God made the heaven and the earth. And the earth was invisible and unformed, and darkness [was] upon the abyss, and the spirit of God moved upon the water. And God said, “Let there be (*lit.* be born) light. And there was light (*lit.* light came into being). And God saw that the light was beautiful. And God made a division between the light and the darkness. And God called the light day and the darkness he called night. (*Genesis 1.1-5.*) (*ii*) I turned about and I saw beneath the sun that the race [is] not to the nimble, nor war to the strong, nor bread to the wise, nor wealth to the intelligent. (*Ecclesiastes 9.11.*) (18) Zenothemis contrived a wicked crime in collaboration with Hegestratus. They went around borrowing (*lit.* were borrowing) money in Syracuse. When they got the money, they used to send it home to Marseilles, and they loaded (*lit.* brought into) nothing on board (*lit.* into) the ship. Since the contract stipulated repayment of (*lit.* was to

repay) the money after the arrival in port of the ship, they plotted to sink the ship; for they wished to defraud their creditors. Accordingly, when they were two or three days out from land (*lit.* had sailed away a voyage of ... days), Hegestratus began to cut through the bottom of the ship during the night, while Zenothemis passed the time on deck (*lit.* above) with the other passengers. But when a noise was heard (*lit.* happened), those on the ship perceived that some mischief was taking place down below, and went to the rescue. As Hegestratus was being caught and assumed that he would be badly treated, he took to his heels (*lit.* fled) and jumped into the sea. In this way then, as he deserved, a bad man, he came to a bad end (*lit.* he died badly). ([? Demosthenes] *Against Zenothemis* 4-6, slightly adapted.)

9.2

(1) Death [is] beautiful [for those] to whom life brings humiliation. (2) The wise man carries round his substance within (*lit.* in) himself. (3) Mighty in war [was] Timocritus, whose tomb this [is]; Ares spares not the brave, but the cowardly. (A.P. vii. 269). (4) Cleon said that not he himself but that man was general. (5) The same [people] [say] the same [remarks] about the same [subjects] to the same [people]. (6) You are telling me my [own] dream (*i.e.* nothing I don't already know). (7) Then that man said, "Well, if there is need of anything else (*lit.* another thing) in addition to what (*lit.* these things which) Xenophon says, it will be possible to do it immediately." After this Xenophon spoke as follows: "[It is] clear that we must march where we will have supplies; and I hear that there are fine villages which are twenty stades away." (Xenophon *Anabasis* iii. 2. 33-34.) (8) A friend is another self (*or alter ego*). (9) Pythagoras was the first to name philosophy and himself a philosopher. (10) [We] must compare them with each other; for thus we will consider if they will differ from each other. (11) The Greeks mistrust each other (*lit.* are mistrustful towards themselves). (12) After dinner Cyrus asked, "Tigranes, where then is that man who used to hunt with us? You seemed to me to admire him very much." "My father here put him to death," he said. "For he said that he was corrupting me. And yet, Cyrus, he was a fine man, for even when he was about to die, he summoned me and said, 'Tigranes, you must not be angry because your father is putting me to death; for he does this not because of malice, but because of ignorance. And what (*lit.* which things) men do wrong through ignorance, I believe [they do] this against their will'." (Xenophon *Cyropaedia*, iii.1.38, adapted.) (13) Demosthenes, who saw that the Lacedaemonians intended to attack by land and by sea (*lit.* both with ships and with infantry), began to make his own preparations (*lit.* make preparations himself also), and hauled up under the fortification the triremes which remained to him, and armed the sailors from them with shields of poor quality and mostly made of osier; for it was impossible to procure arms in [this] deserted place, and even these (*sc.* which they had) they got from a thirty-oared pirate-ship and a pinnace belonging to (*lit.* of) [some] Messenians, who were there. Of these Messenians there were about forty hoplites. Accordingly, he posted the majority of his own men at the strong points of the place facing the mainland, while (*lit.* and) he himself picked out sixty hoplites and a few archers and began to go outside the wall (*sc.* of the fortification) towards the sea, [to the point] where he particularly expected the enemy (*lit.* those men) would attempt to land. So he posted his hoplites at this point right beside the sea (*lit.* towards the sea itself). (Thucydides iv. 9, adapted.)

10.2

(1) A fat belly does not generate a fine mind. (2) How sweet [it is] to look at the sea from the land. (3) Time will explain everything to posterity (*lit.* those [who come] later). (4) Happiness is an activity of the soul. (5) O Menander and life, which one of you then imitated which? (6) Who knows if life is death, and [if] down below death is considered life? (7) Life [is] short, art long (*i.e.* the art of medicine is extensive and requires a long time to master), opportunity fleeting (*lit.* swift), experiment perilous, and judgement difficult. (8) Wickedness [is] quick, virtue slow. (9) Where a man fares well, there [is his] native-land. (10) Whoever of mortals wishes to arrive at (*lit.* go/come into) hateful old age, does not reckon well; for a long life begets countless woes. (11) How sweet [it is] for slaves to get decent masters and for masters [to get] a well-disposed slave in [their] house. (12) Everything [is] burdensome except to rule over the gods. For no-one is free except Zeus. (13) Ignorant [people] are carried along in life as if on the high sea and in darkness. (14) The woman said, "My husband's virtue is sufficient adornment for me." (15) Where a man has a pain, there he applies (*lit.* has) his mind too. (16) (i) I hate a drinking-companion who remembers (*lit.* a mindful drinking-companion). (ii) Hostile [is] the eye of neighbours. (iii) Even a sheep bites an unlucky man. (iv) An unskilled man is a slave of (*lit.* to) everyone. (v) War [is] sweet to the inexperienced. (vi) Time decides everything (*lit.* everything is decided by time). (vii) Bright in darkness, but useless in daylight. (viii) Hands wash each other. (ix) Under every stone sleeps a scorpion. (x) Everything [is] easy for God (or a god). (xi) Every hedgehog [is] prickly. (xii) The whole of time cannot whiten the man (*lit.* this [man]) whom Fate paints (*lit.* will paint) black. (17) (i) Diogenes was once begging [alms] from a statue. [When he was] asked why he was doing this, he said, "I am practising failure (*lit.* to fail to obtain)." (ii) [When he was] asked what kind of wine he liked to drink (*lit.* drank gladly), he said, "Someone else's". (iii) He was begging [alms] from a miser. When he hesitated (*lit.* was slow), Diogenes said, "Fellow, I'm begging [alms] from you for food, not for burial." (iv) [When he was] asked where he was from, he said, "[I am] a citizen of the world". (v) When someone said that life was bad, he said, "Not life, but a bad life".

10.3

For, gentlemen of Athens, I have this reputation for no other reason (*lit.* on account of nothing else) than a certain wisdom. What sort of wisdom [do I say] this [is]? [Just that] which is perhaps human wisdom. For in reality I am likely to be (or I am probably) wise in this wisdom. But these men, whom I was just now mentioning, are wise in a sort of superhuman wisdom, which I am unable to describe. For I, at any rate, do not understand it, and (*lit.* but) whoever says [that I do], is lying and speaking to arouse prejudice against me. I hope, men of Athens, that you will not interrupt me, even if I seem to you to be saying something extravagant (*lit.* big). For the story which I will tell is not mine, but I will refer [you] to someone who is worthy of credit. For I shall furnish you with the god of (*lit.* at) Delphi [as] witness of my [wisdom], [as to] whether it is actually some sort of wisdom and of what sort it is. Chaerephon was familiar to you, I think. He was a comrade of mine from youth and a partisan of the democracy. And it is well-known to you what sort [of a person]

Chaerephon was, how impetuous in all respects. As a matter of fact, he actually went to Delphi once and dared to ask the oracle if anyone was wiser than I. The Pythian [priestess] answered that no-one was wiser. (Plato *Apology* 20d-21a, slightly adapted.)

11.2

From this point on the relevant part of the verb to be which must be supplied for translation is not normally bracketed.

(1) Tyranny is the mother of injustice. (2) The dice of Zeus always fall luckily (*lit. well*). (3) There is some degree (*lit. measure*) of pleasure even in troubles. (4) And the story is not mine, but [comes] from my mother, that heaven and earth were one shape; but when they were separated apart from each other, they brought forth everything and sent up to the light trees, winged creatures, wild beasts and [the creatures] which the sea nourishes and the race of men. (Euripides, fragment 484.) (5) Concealment (*lit. the act of hiding*) is wicked and not the mark of a well-born man. (6) Someone said to Socrates, “The Athenians condemned you to the death,” and he said, “And Nature [is condemning] them [to death].” (7) The wagon pulls the ox. (8) (i) An old woman is dancing. (ii) You are graciously giving a mirror to a blind man. (iii) You are hunting the wind with a net. (iv) You are throwing stones at the sun (*lit. pelting the sun with stones*). (v) The/a tortoise is calling the oxen slow-footed. (vi) You are striking a peg with a sponge. (vii) You knocked out a peg with a peg (*i.e. in solving one problem you created another*). (viii) You are blocking up (*i.e. repairing*) the chamber-pot with a sandal. (ix) You are driving out wine with wine. (x) You yourself are striking your own door with a stone. (9) For, for all mankind, not only for us, either straightaway or in [the course of] time, God trips up [one's] life, and no-one is happy throughout (*or forever*). (Euripides, fragment 273.) (10) For none of these things will distress me. But if you do not do this (*lit. these things*), you will inflict (*lit. throw*) grief upon all the Argives (*i.e. Greeks*). For if we do not get this man's bow (*lit. this man's bow will not be taken*), it is not possible for you to ravage the land of Dardanus. (Sophocles *Philoctetes* 66-69.) (11) Thus the venture (*lit. things*) of the Greeks came to naught (*lit. was destroyed*). And out of many a few made their way through Libya to Cyrene and were saved, but most were killed. Egypt again came (*lit. became*) under the control of the King [of Persia], except Amyrtaeus, the king in the marshes. They (*i.e. the Persians*) were unable to capture him both because of the extent of the marsh and at the same time [*because*] the marsh-people are particularly warlike. Inaros the Libyan king (*lit. king of the Libyans*), who had conducted (*lit. done*) the whole Egyptian venture (*lit. everything with respect to Egypt*), was captured by treachery and impaled. Fifty triremes from Athens and the rest of the confederacy sailed [as a] relieving [force] to Egypt and put in at the Mendesian arm [of the Nile]. But foot-soldiers attacked them from the land and a fleet of Phoenicians from the sea and destroyed most of the ships. So ended the great expedition (*lit. the [things] with respect to the great expedition*) of the Athenians and their allies against (*lit. into*) Egypt. (Thucydides i.110, adapted.) (12) When we had transferred to the other ship, we began to drink. It is clear that Herodes disembarked from the ship and did not re-embark (*lit. go on board again*). I did not disembark at all from the ship that night. On the following day, when the man was not to be seen, he was looked for in no way more [vigorously] by the others than

by me (*i.e.* I looked for him as vigorously as anyone); and if it (his disappearance) seemed serious to any of the others, [it did so] equally to me (*i.e.* if anyone considered it a serious matter, I did). Not only (*lit.* both.) was I responsible for a messenger being sent to Mytilene, but (*lit.* and), since no-one else was willing to go, either of those on (*lit.* from) the ship or of the companions of Herodes himself, I was prepared to send my own servant. But when the man did not appear either in Mytilene or anywhere else, and the wind was fair (*lit.* sailing [time] was coming into being) for us and all the other ships were putting out to sea, I too departed. (Antiphon *Murder of Herodes* 23-24, slightly adapted.)

12.2

Where participial phrases have been expanded into subordinate clauses (e.g. in 1-5; see 12.1/2a) the words added in English have not been enclosed in square brackets.

- (1) The man who runs away will also fight again (or lives to fight another day).
- (2) When a bear is present (or around) one need not look for tracks.
- (3) If you love yourself too much you will not have a friend.
- (4) Although he does not feed himself, he feeds his dogs.
- (5) The person who does not marry has no troubles.
- (6) In trying to flee (*lit.* fleeing) the smoke you fell into the fire.
- (7) A man who is running away does not wait for the sound of the lyre.
- (8) It is said that dogs burnt just once are afraid of fire (*lit.* dogs ... are said to fear ...).
- (9) For I have come to bury Caesar, not to praise [him].
- (10) No-one who is hungry sings sweet songs (*lit.* beautiful things).
- (11) Am I a bumpkin (*lit.* boorish) if I call a trough a trough?
- (12) The man who has been bitten by a serpent fears even a little rope.
- (13) The man who is illiterate (*lit.* inexperienced in letters) sees nothing although he has sight (*lit.* does not see [although] seeing).
- (14) It is difficult to speak to [one's] belly, since it does not have ears.
- (15) Prometheus: "You behold [this] spectacle, [me] this friend of Zeus, with what woes I am bent by him." Ocean: "I see, Prometheus, and I wish to give you the best advice (*lit.* advise the best things to you), subtle (or ingenious) as you are (*lit.* though being)." (Aeschylus *Prometheus Bound* 304ff.)
- (16) From there Cyrus marched out through Lycaonia five stages, [a distance of] thirty parasangs, and he allowed the Greeks to plunder this country on the grounds that it was hostile.
- (17) Once when turning a book of Hesiod beneath my hands I suddenly saw Pyrrha approaching; and throwing the book to the ground with my hand I shouted this, "Why do you give me trouble, old Hesiod?" (A.P. ix.161.)
- (18) Child of Phoenician-born Europa and great Zeus, ruling over Crete of a hundred cities, I have come leaving sacred (*lit.* very holy) temples ... And we have led a chaste life since I became a mystic of Idaean Zeus, and, having conducted feasts of raw flesh as a herdsman of night-roaming Zagreus and held up torches for the mountain-wandering mother with the Curetes, I was sanctified and called an initiate of Bacchus. (Euripides, fragment 472.)

12.3

- (1) A man, finding [some] gold, left a noose; but the man who did not find the gold which he had left, fastened the noose (*i.e.* to hang himself) which he had found. (A.P. ix.44.)
- (2) The Cyprian, seeing [the statue of] the

Cyprian (*i.e.* of herself) in Cnidos, said, “Alas, alas, where did Praxiteles see me naked?” (*App. Plan.* 162.) (3) All Cilicians are bad men; but among the Cilicians [there is] one good man, [*viz.*] Cinyres, but even Cinyres is Cilician. (*A.P.* xi. 236.) (4) Once Antiochus laid eyes on (*lit.* looked at) Lysimachus’ cushion, and Lysimachus never again (*lit.* no longer) laid eyes on his cushion. (*A.P.* xi. 315.) (5) Although he produced twenty sons, Eutychus the painter has no likeness even among (*lit.* from) his children (*i.e.* he has as little success in producing lifelike paintings as in fathering children from a faithless wife). (*A.P.* xi. 215.) (6) You [with] the roses, you have a rosy charm. But what are you selling, yourself, or the roses, or both together? (*A.P.* v. 81.) (7) As I was kissing Agathon, I checked my soul at [my] lips; for it had come, poor wretch, with the idea of crossing over. (*A.P.* v. 78.) (8) I who laughed haughtily at Greece, I, Laïs, who kept the swarm of young lovers in [my] porch, [dedicate] [my] mirror to the Paphian; since such [as I am now] I do not wish to see myself, and such as I was formerly I am unable [to see myself]. (*A.P.* vi. 1.) (9) Someone told [me], Heraclitus, of your death, and brought tears (*lit.* a tear) to me, and I remembered how often both of us laid the sun to rest in conversation. But you, I suppose, my friend from Halicarnassus, are ashes long, long ago. But your nightingales (*i.e.* poems) live on, upon which Hades, the ravisher of all things, shall not lay his hand. (Callimachus epigram 2.)

13.2

(1) [It] is a fine [thing] indeed to be master of one’s belly and one’s desire[s]. (2) Both common-sense and proper deliberation (*lit.* deliberating on what it is necessary [to do]) are accustomed to accompany old age. (3) This is bravery (*lit.* the brave thing), [that is to say] forethought. (4) Everywhere the land which feeds [you is your] native-land. (5) Old age, you know, has a certain wisdom (*lit.* something wise) indeed with respect to deliberation (or planning), since indeed it has seen and experienced much (*lit.* as having seen and experienced many things). (6) O unfortunate virtue, you were [a mere] word then; yet I practised you as something real (*lit.* a fact, *i.e.* as though you really existed). But you were a slave to chance after all. (7) Oedipus, the son of Laius, is my father (*lit.* father for us), and Iocaste, the daughter of Menoeceus, bore me; and the Theban people call me Polyneices. (Euripides *Phoenissae* 288-290.) (8) There is no temple of Persuasion other than speech, and her altar is in the nature of man. (9) He who chases two hares catches neither. (10) Cyrus, inasmuch as he was a child and liked elegance and distinction, was pleased with his clothes. (11) Not even the gods fight against necessity. (12) Obedience to one’s stomach is a necessary evil. (13) In escaping Charybdis you have fallen into (*lit.* in with) Scylla. (14) A hungry ass pays no heed to the cudgel. (15) No-one desires life as much as the man who is growing old. (16) Death alone of the gods does not desire gifts. (17) The man who does no wrong needs no law (*sc.* to protect him). (18) Sailors (*or* those who sail) are [only] four fingers away from death. (19) You have a need of spring since you have an old cloak (*i.e.* spring [and not winter] is the right season for the threadbare cloak you are wearing). (20) The Spartan [*woman*] Gorgo, asked by an Attic (*i.e.* Athenian) [*woman*], “Why do you Spartan [*women*] alone rule your men (*or* husbands)?” said, “Because we alone also give birth to [real] men”. (21) In reply to a certain lad who was intending to attend his classes and enquired what he needed (*lit.* of what things there is a need to him), Antisthenes the philosopher said, “A new book and a new pencil and a new

writing-tablet”, stressing the nous. (*The pun on καίνοῦ and καὶ νοῦ is virtually untranslatable, although in American pronunciation it comes across in ‘new’ and ‘nous’.*) (22) The black earth drinks, and the trees drink it (i.e. from it); the sea drinks the streams, the sun the sea, and the moon the sun. Why do you fight with me [my] friends (or comrades), when I myself also wish to drink? (Anacreontea 19)

13.3

(i) I was making my way from the Academy straight to the Lyceum along the [road] outside the wall, close under the wall (*lit.* beneath the wall) itself. When I came to (*lit.* was in the region of) the postern gate where the spring of Panops is, there I fell in with Hippothales, the [son] of Hieronymus, and Ctesippus of Paiania, and [some] other young men [who were] with them. Seeing me approach, Hippothales said, “Socrates, where are you going and where [have you come] from?” “From the Academy,” I said, “on my way (*lit.* I’m making my way) straight to the Lyceum.” “[Come] over here”, he said, “straight to us. Aren’t you going to come over (*lit.* do you not come near)? Yet it’s worthwhile.” “Where do you mean,” I said, “and who are you to whom [I am to come]?” “Over here,” he said, showing me right opposite (*lit.* in the [spot] right opposite) the wall a sort of enclosure and door. “We spend our time here,” he said, “both we ourselves and a lot of other fine [fellows].” “And what is this [place] then, and how do you spend your time (*lit.* what is [your] manner of spending time)?” “A new wrestling-school,” he said. “And we usually spend our time in discussions, in which we wish you to share.” “That’s very kind of you (*lit.* doing well indeed),” I said. “And who teaches here?” “Your own friend,” he said, “and admirer, Miccus.” “My goodness (*lit.* by Zeus),” I said, “he’s not unimportant (*lit.* the man [is] not insignificant), he’s a competent teacher.” “Well then, do you want to follow [me],” he said, “and to see those who are here?” (Plato *Lysis* 203a-204a.)

(ii) *Eucleides*. Just [in] from the country, Terpsion, or [did you arrive] some time ago? *Terpsion*. Quite some time ago. I was looking for you in (*lit.* throughout) the agora and was surprised that I could not find [you]. *E.* [No you couldn’t], for I was not in the city. *T.* Where [were you] then? *E.* As I was going down to [the] harbour I met Theaetetus being carried to Athens from the camp at (*lit.* from) Corinth. *T.* Alive or dead? *E.* Alive, but only just (*lit.* and very hardly). For he’s in a bad way actually because of some wounds, but more [than that] the disease which [has broken out] in the army is afflicting him. *T.* You don’t mean dysentery, do you? *E.* Yes, I do. *T.* What a man [this is who] you say is in danger. *E.* A real gentleman (*lit.* fine and good), Terpsion, and (*lit.* since), you know, just now I was listening to some [people] singing his praises (*lit.* praising him very much) in connection with the battle. *T.* And [that’s] not at all strange. But how [is it that] he did not stay (or lodge) here in Megara? *E.* He was hurrying [to get] home. I asked him and advised him [*sc.* to stay], but he refused. In fact, as I escorted [him home] I recalled with admiration how prophetically Socrates had spoken in particular about him (*lit.* I recalled and marvelled at Socrates how prophetically he had spoken both other things indeed and about this man). For I think that (*lit.* he seems to me to...), a little before his death, he (Socrates) met him when he was a lad, and after being with

[him] and conversing [with him], greatly admired his character. (Plato *Theaetetus* 142a-c.)

14.2

The abbreviations P.S. (Primary sequence) and H.S. (Historic sequence) are used in defining the uses of the subjunctive/optative here.

(1) For there is a certain pleasure even in words, if (*lit. whenever*) they create a forgetfulness of [one's] existing troubles (*indefinite, P.S.*). (2) How then am I, a [mere] mortal (*lit. being mortal*), to fight against divine fortune (or fortune sent by the gods)? (*deliberative subjunctive*). (3) [It is] the mind [that one] must look at, the mind; what advantage [is there] in (*lit. of*) bodily beauty, if (*lit. whenever*) a person does not have a beautiful (i.e. noble) mind? (*indefinite, P.S.*). (4) Whoever is shipwrecked twice, blames Poseidon without reason (i.e. he should have taken Poseidon's hint the first time) (*indefinite, P.S.*). (5) Socrates said that most men live in order that they may eat, whereas he himself ate in order that he might live (*purpose, subjunctive retained in H.S.*). (6) Let us eat and drink; for tomorrow we die (*jussive subjunctive*). (7) God plants (*lit. produces*) a fault (*lit. blame*) in mortals whenever he wishes to ruin a family completely (*indefinite, P.S.*). (8) What a charming creature (*lit. how charming*) is a man when (*lit. whenever*) he is a [real] man (*indefinite, P.S.*). (9) A. Who is this man? B. A doctor. A. What a bad state every doctor is in if (*lit. if ever*) no-one [else] is in a bad state! (*indefinite, P.S.*). (10) Our life is very like wine: whenever what remains (or the remains) is small, it becomes vinegar (*indefinite, P.S.*). (11) Those who are afraid that they may go into exile from their native-land and those who, being about to fight, are afraid that they may be defeated are not able to take (*lit. get*) either food or sleep because of their fear; but those who are already in exile or (*lit. and*) already defeated can eat and sleep even more (or better) than those blessed with good fortune (*fear for the future, P.S.*). (12) A monkey is a monkey even if it has golden sandals (*indefinite, P.S.*). (13) The Greeks were afraid that the Persians might advance against the wing and, outflanking them on both sides, might cut them to pieces (*fear for the future, H.S.*). (14) When the man whom they had seized was asked from what country he came (*lit. was; indirect question, H.S.*), he said that he was a Persian, and that he was proceeding from Tiribazos' army in order that he might get provisions (*purpose clause, H.S.*). (15) When Diogenes saw an archer with no natural skill, he sat down beside the target saying, "In order that I may not be hit" (*purpose clause in direct quotation, hence not H.S.*). (16) Through inexperience of death every man is afraid to leave the light of this sun (*lit. this light of the sun*). (17) A man was running so as not to get wet, and was drowned in a hole (*purpose clause, H.S.*). (18) When the generals assembled at daybreak, they were surprised that Cyrus neither sent someone else to tell [them] what to do (*lit. it is necessary to do*) nor appeared himself (*indirect statement, H.S.*). So they decided to pack up what they had and put on their full (έξ-) armour and move forwards. When they were already on the point of starting, at sunrise there came Procles, the ruler of Teuthrania, and Glus, the [son] of Tamos. They reported that Cyrus had been killed, but that Ariaeus was at the halting place with the rest of the barbarians and was saying that they would wait for them throughout this day (*indirect statement, H.S.*).

(Xenophon *Anabasis* ii. 1. 2-3, slightly adapted.) (19) If ever he saw the soldiers going in good order, he praised [them] (*indefinite*, H.S.). (20) If you fear the law (*lit.* fearing the law) you will not be troubled by the law.

15.2

(1) [While] avoiding [the] ashes I have fallen into [the] fire (*i.e.* out of the frying-pan into the fire). (2) No-one does wicked [deeds] without the gods' knowing (*lit.* no-one escapes the notice of the gods doing wicked things). (3) A crab has not learned (*i.e.* does not know how) to walk straight. (4) We are all wise in giving warnings (*lit.* with respect to warning), but we do not realize when we ourselves make mistakes. (5) The trap has caught the mouse. (6) For the man who takes pleasure in constantly speaking does not realise (*lit.* escaped his own notice) that he is wearisome to his companions (*lit.* those who are with [him]). (7) He has eaten scorpions. (8) Whoever devises treachery (*lit.* crafty things) against another is doing this against himself unawares (*lit.* escapes [his own] notice doing this himself against himself). (9) The hoplites happened to be sleeping in the agora. (10) It was clear that Menon desired (*lit.* Menon was obvious desiring) to be exceedingly rich. (11) So they took Jesus; and carrying his own cross (*lit.* the cross for himself) he went forth to the so-called Place of a Skull, which in Hebrew is called Golgotha, where they crucified him, and with him two others one on each side (*lit.* from this side and from this side), and Jesus in the middle. Pilate also wrote a title (*or inscription*) and placed [it] on the cross, JESUS OF NAZARETH THE KING OF THE JEWS. Many of the Jews read this title, because the place where Jesus was crucified was near the city. Accordingly, the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews', but 'He claimed to be the King of the Jews'" (*lit.* but that, "he said, 'I am the King ...'"). Pilate replied, "What I have written, I have written." (John 19.16-22.) (12) For all seven days during which they were marching through [the territory of] the Kurds they continued to fight. (13) When Clearetus had encouraged his soldiers, he began to lead them against the place, but day broke while he was still marching (*lit.* day happening anticipated him marching). (14) When Archimedes was washing himself, so the story goes (*lit.* as they say), he discovered from the overflow (*sc.* of the water-level in his bath) how to measure (*lit.* the measuring of) the crown, and as if possessed or inspired (*lit.* just as from some possession or inspiration), he jumped out shouting, "I've found [it]," and went about saying this over and over again (*lit.* often). But we have heard neither of any glutton shouting so passionately, "I have eaten," nor of any lover [shouting] "I have kissed," though countless sensualists existed in the past and [still] exist [now]. (Plutarch *Moralia* 1094C.) (15) A. He is married, I believe. B. What are you saying? Is he really married, [the man] whom I left alive and on his feet (*lit.* living and walking about)? (16) They stopped building the large wall because they feared (*lit.* fearing) that it would not be sufficient to hold out. (17) I see that for the majority of people former prosperity gives birth to insolence.

15.3

Might. We have come to [this] distant region of the earth, to [this] Scythian tract, to [this] wilderness where no men live. Hephaestus, you must concern

yourself with the commands (*lit.* it is necessary that the commands be of concern to you) which the Father (*i.e.* Zeus) enjoined on you, to bind fast this wrong-doer on [these] rocks with lofty cliffs in unbreakable fetters of adamantine bonds. For [it was] your glory, the flame of fire on which all arts depend, [which] he stole and bestowed on mortals. [It is] for such a wrong, you know, [that] he must pay the penalty to the gods, in order that he may be taught (*or* learn) to accept the sovereignty of Zeus, and cease from his man-loving ways. *Hephaestus*. Might and Violence, for you two the command of Zeus has indeed fulfilment (*or* has been fulfilled) and nothing is still in [your] way, but I lack the heart to bind by force to [this] stormy ravine a god [who is my] kinsman. Yet for all that, I must (*lit.* there is necessity for me to) get the heart for this; for [it is] a grievous [matter] to disregard the words of the Father. O lofty-minded son of straight-counselling Themis, against your will and mine (*lit.* you being unwilling I being unwilling) will I fasten you in (*or* with) inextricable brazen bonds to this rock far from men, where you will perceive (*lit.* see) neither the voice nor the shape of anyone of mortals, but grilled by the sun's radiant flame you will alter the bloom of your skin; and you will be glad when (*lit.* to you being glad) night with her embroidered cloak will hide the light and [when] the sun will scatter the morning frost again; the burden of your present suffering (*lit.* the present trouble) will continually distress you; for the one who will relieve [it or you] is not yet born. (Aeschylus *Prometheus Bound* 1-27)

16.2

(1) When they had come to their tents, the rest (*sc.* of the soldiers) were busy about the provisions, while generals and captains met together. And at this point there was much despondency. For on one side there lay (*lit.* were) very high mountains, and on the other side the river was so deep (*lit.* of such a size) that not even their spears were above [the water] when they tested the depth. (2) When Diogenes was asked why athletes were stupid, he said, "Because they have been built up with pork and beef." (3) One must marry [*only*] after making a [*proper*] choice. (4) We are involved in constant (*lit.* we continue being in) dangers throughout all our life, so that those who talk about security do not realize (*lit.* have escaped their own notice) that they are preparing for war for the whole of time. (5) You are flaying a flayed bitch (*i.e.* you are flogging a dead horse). (6) The Potideans, waiting for the Athenians, were camped on the isthmus on the side towards Olynthus, and they had established a market outside the city. And the allies had chosen Aristeus [*as*] general of the whole infantry and Perdiccas of the cavalry. (7) When the barbarians had left their land, the Athenians began to make preparations to rebuild their city. For of the houses most had collapsed, although a few survived, in which the chief men of the Persians had themselves lodged. (8) The goat has come to knives [*already*] sharpened (*i.e.* one is asking for trouble). (9) They passed the night there. But when day began to break, they proceeded to march in silence against the enemy, drawn up in battle-order; for a mist had also appeared, so that they came up close without being seen (*lit.* escaped notice approaching near). (10) Then an agreement was made (*lit.* comes into being (*vivid pres.*)) with respect to all those with Demosthenes as well, on condition that no-one would die either through violence (*lit.* violently) or imprisonment (*lit.* bonds) or lack of food. (11) Tiribazus said that he wished to make a treaty

on condition that neither he himself would harm the Greeks nor would they burn the houses but (*lit.* and) would take the provisions that they needed. These [terms] were accepted by (*lit.* seemed good to) the generals and they made a treaty on these terms. (12) Nor is it still the time, Socrates, to be deliberating but to have finished deliberating. There is [only] one plan: all this must be completed (*or* over and done with) within this night. (13) So boldness and courage are not the same thing. Consequently the result is (*lit.* it results) that the courageous are bold but not that the bold are courageous, for boldness, like strength, comes to men from art and from anger and from madness but courage from nature and proper nurture of the soul (*lit.* souls). (14) The Spartans considered that the Athenians were first in violation of (*lit.* to be in a state of having broken) the treaty. (15) The goat has not yet given birth (*i.e.* don't count your chickens before they're hatched.) (16) Philip, the father of Alexander the Great, wanted (*lit.* wanting) to capture a strong fort. When his scouts reported that it was difficult in all respects and impregnable, he asked if it was so difficult that not even an ass carrying gold could approach [it].

16.3

I am alive and I behold what I ought to, the sky, the earth and these shafts of sun[light]. But what a terrible turmoil (*lit.* wave, surf) and confusion of mind I have fallen into (*lit.* in) and what warm breath I breathe, shallow, not steady from my lungs. Look, why am I sitting anchored like a ship with bonds on (*lit.* with respect to) my sturdy chest and arms to this stone-carved pillar (*lit.* chiselled work made of stone) broken in half, sitting next to corpses (*lit.* having a seat neighbouring corpses)? My winged weapons and bow lie scattered on the ground, which formerly shielded my arms and protected my flanks and were protected by me. Surely I have not descended back to [the house] of Hades again, having [just] completed (*lit.* having gone) the double course from Hades set by Eurystheus? But neither do I see the stone of Sisyphus or Pluto nor yet the sceptre of Demeter's daughter. I am indeed bewildered. Wherever am I in my helplessness? Help, who is there of my friends near or far who will cure my bewilderment? (Euripides *Heracles* 1089-1107.)

17.2

(1) (i) If (*or* when) you are wronged (*lit.* being wronged), settle your differences. (ii) Keep away from other people's property. (iii) Don't hurry when you undertake something (*lit.* undertake slowly). (iv) Don't rush into marriage (*lit.* delay getting married). (v) Know yourself (*i.e.* your human limitations). (vi) Respect your parents. (vii) Think [only] mortal thoughts (*lit.* mortal things). (viii) Don't laugh over a corpse. (ix) Know the right moment. (x) Nothing in excess. (xi) When you drink, don't talk too much (*lit.* prattle many things). (xii) Use your wealth fairly (*lit.* be wealthy justly). (xiii) Believe in fortune. (xiv) If (*or* when) you are insulted, avenge yourself. (xv) Don't curse your sons. (2) Train your children; for you will not train [them when they are] men. (3) An army of deer led by a lion is more frightening than an army of lions led by a deer. (4) Fear old age; for it does

not come alone. (5) Choose a good reputation rather than wealth (*lit.* wish to be well spoken of rather than to be rich). (6) When you have passed a rose do not seek it any longer again. (7) We have two ears but one mouth, in order that we may hear more but speak less. (8) (i) Neighbours have sharper eyes (*lit.* see more sharply) than foxes. (ii) When you are walking on foot do not fear the waves. (iii) Let a lion eat me, not a fox (*i.e.* if I come to grief may it be at the hands of a worthy opponent). (iv) Be both a lion where it is required (*lit.* necessary) and a monkey in turn (*i.e.* be prepared to assume a role suited to a particular situation). (v) What[ever] bread a man has kneaded, let him eat it as well. (vi) When the general is present, let all the officers stop (*sc.* giving orders). (vii) The man who desires more is also deprived of what he has (*lit.* the things which are present). (viii) Don't throw food into a chamberpot. (ix) When you are a foreigner follow the local customs. (x) Don't speak ill of your friend or well of your enemy. (xi) If (or when) you are prosperous, don't despise the poor. (xii) Judge not, that you be not judged. (xiii) Second thoughts are somehow wiser. (xiv) Most people are rogues. (xv) Things last year were always better. (9) One of the Saiti exults in my shield, which I left unwillingly, a blameless weapon, by a thicket. But I myself escaped the doom of death; to hell with that shield; I'll get another just as good (*lit.* once more I shall obtain [one] not worse). (Archilochus 6.) (10) The royal cubit is three fingers greater (*or* longer) than the standard cubit. (11) (i) When Eudamidas saw Xenocrates, who was now rather old, studying philosophy in the Academy with his students and ascertained that he was searching for virtue, he said, "So when will he [be able to] use it?" (ii) When a certain Argive was saying that the Spartans became worse when they were abroad (*lit.* during their absences from home), he (*i.e.* Eudamidas) said, "But you, when you come to Sparta, do not become worse but better." (iii) To a wretch who was asking [him] who the best Spartan was Agis said, "The one who is most unlike you." (iv) When a teacher was about to read out an encomium of Heracles, Antalcidas said, "Well, who's criticizing him?" (v) When Thearidas was sharpening a sword he was asked if it was sharp, and he said, "Sharper than slander." (vi) When a garrulous barber asked Archelaus, "How would you like it, your Majesty (*lit.* how am I to cut your hair, O King)?" Archelaus said, "In silence (*lit.* keeping quiet)." (12) When Aristotle heard that he was being abused by someone, he said, "Let him also whip me when I'm not there (*lit.* being absent)." (13) Although they are wise in other respects, the sophists do something extraordinary *viz* (*lit.* do an extraordinary thing [*viz*] this) they claim to be teachers of virtue, yet they often accuse their students of wronging them (*lit.* that they wrong them), by withholding their fees, although they have been well-treated by them (*i.e.* if the sophists had really been able to teach their students virtue, the latter would not have failed to pay their fees). (14) Much enmity and mutual hatred is innate in our citizens, on account of which I am always fearful that some disaster too great to bear may fall upon the city. (15) The Lacedaemonians kept sending embassies to the Athenians to make complaints, in order that they might have (*lit.* there might be to them) as great a pretext as possible for going to war, in case they (the Athenians) did not pay any attention. (16) Cleander was tyrant of Gela for seven years, but he was killed by Sabylus, a man from Gela. (17) Hope and you, Luck, a long farewell; I have found the harbour. There's nothing [more] between you and me. Have your fun with those [who come] after me

17.3

Hermes. You there, the clever one, bitterly bitter to the extreme, you who offended against the gods by giving honours to mortals, you the thief of fire I mean; the Father orders you to tell [him] of the marriage of which you boast and by which he is [to be] cast out of his power. And what is more, do not [tell] it (*lit.* these things) in riddling fashion, but explain each detail as it is, and do not inflict a double journey on me, Prometheus. You see that Zeus is not softened by such behaviour. *Prometheus.* Haughty and full of arrogance is your talk, for a lackey of the gods. New you are and new your power (*lit.* you [being] new wield new power), and you think indeed that you dwell in citadels free from woe. [Yet] have I not seen two rulers cast out from them? And as the third I shall behold the present lord (*sc.* cast out) most shamefully and most speedily. You don't imagine, do you, (*lit.* surely I do not seem to you in some respect) that I am terrified and cower before these new gods? I'm far removed, indeed completely removed, from that. Hasten back along the road you came; for you will find out none of the things which you question me about. (Aeschylus *Prometheus Bound* 944-963.)

18.2

(1) A man from Cyme was selling honey. When someone tasted it and said, "It's very nice," he said, "[Yes,] for if a mouse had not fallen into it, I would not be selling it." (2) A Spartan woman, in answer to her son who was saying that the sword which he had was short, said, "Add a step" (*i.e.* take a step closer to your enemy to make up for the shortness of your sword). (3) (*i*) If the lion-skin does not suffice, put on the fox-skin (*i.e.* if behaving like a lion doesn't help, behave like a fox). (*ii*) You are giving a dog bran, and an ass bones (*i.e.* you are doing things the wrong way). (*iii*) You keep your love on the tip of your tongue. (*iv*) If we hate our friends, what shall we do to those who hate [us]? (*v*) If I had cheese, I would not want a cooked meal (*i.e.* the small luxury of cheese would be enough—spoken of those who did not indulge themselves overmuch). (*vi*) [When] a friend [*is*] in trouble do not betray [him] because of anger. (*vii*) Gain is sweet, even if it comes from lies. (*viii*) Give something and take something. (*ix*) Wandering makes life more reasonable (*i.e.* travel broadens the mind). (*x*) [It is] disgraceful to betray one's benefactors. (*xi*) If we have money, we will have friends. (*xii*) Let matters proceed as God wills (*lit.* as is dear to the god). (4) A man came asking the seer Olympicus whether he should sail to Rhodes and how he would sail in safety; and the seer replied, "First, have a new ship, and put out to sea not in winter but in summer; for if you do this, you will go both there and [back] here, unless a pirate captures you at sea." (A.P. xi. 162.) (5) Once an old man had cut some wood and was walking a long road carrying it. Because of fatigue he laid aside the load and called upon Death. When Death appeared and asked for what reason he was calling upon him, the old man said, "So that you may lift up this load and put it on me." (6) Every gift which is given, even if it is small, is very great, if it is given with goodwill. (7) If a snake does not eat a snake, it will not become a dragon (*i.e.* to rise in the world one must be ruthless). (8) Naked I set foot upon the earth, and naked I shall go away below the earth; and why do I vainly toil when I see the end naked? (9) (*i*) When someone was surprised at [the number of] the dedications in Samothrace,

he said, "There would be far more if those who were not saved had also made dedications." (ii) When he came to Myndus and observed that the gates were big whereas the city was small, "Men of Myndus," he said, "Shut the gates lest your city gets out (or escapes)." (iii) He was asking a bad-tempered man [for alms]. When [the latter] said, "[Yes,] if you persuade me", [Diogenes] replied, "If I were able to persuade you, I would have persuaded you to hang yourself." (iv) Lighting (*lit.* having lit) a lamp in broad daylight, he used to go about saying, "I'm looking for a [genuine] human being." (10) The Syracusan generals trusted the fellow much too incautiously and immediately agreed upon a day on which they would be present and sent him back, while (*lit.* and) they themselves gave warning to the Syracusans beforehand that they would all go out in full force. When their preparations were complete and the days were at hand on which they had agreed to come, proceeding in the direction of Catana they encamped at the river Symaethus. When the Athenians perceived that they were approaching, they took all their own army and, putting it on board the ships and boats, sailed under cover of night against Syracuse. (Thucydides vi. 65, slightly adapted.)

18.3

They arrived at the mountain on the fifth day; the name of (*lit.* to) the mountain was Theches. When the vanguard got on to [the summit of] the mountain and looked down at the sea, much shouting arose. Hearing [this], Xenophon and the rearguard thought that other enemy forces were attacking up in front. But when (or since) the shouting was becoming greater and closer and those who kept coming up in succession were running quickly towards those who were continually shouting and the shouting became much louder in proportion as the numbers increased (*lit.* they were becoming more), it seemed to Xenophon to be something more serious. He mounted his horse and taking the cavalry set off to the rescue. And very soon they heard the soldiers shouting, "The sea, the sea!" and passing the word along. Thereupon all the rearguard also began to run, and the draught animals and the horses were driven along. When they had all arrived at the summit, they then began to embrace each other in tears, including generals and captains. (Xenophon *Anabasis* iv. 7. 21-25, slightly adapted.)

19.2

(1) Heraclitus says somewhere that everything is in motion (or flux) and nothing stays still, and likening existing things (*lit.* the being [things]) to the stream of a river he says that you could not (or cannot) step twice into the same river. (2) Keep sober and remember to distrust; these (*i.e.* sobriety and distrust) are the limbs of the mind. (3) Pyrrho said that there was no difference between life and death (*lit.* being alive or being dead differed in no way). And when someone said, "Why then do you not die?", he said, "Because it makes no difference." (4) Do you think that crimes (or sins) leap up with wings to the gods, and then someone writes them on the leaves of Zeus' tablet, and Zeus looks at them and gives judgements for mortals? The whole of heaven would not suffice if Zeus were writing [down] the sins of mortals nor would he (*i.e.* Zeus) examining [them] [suffice] to send a

penalty to each man. No (*lit.* but), Justice is here somewhere near, if you wish to see. (Euripides, fragment 506). (5) (*i*) If you are able to travel (*sc.* by land), do not go by sea (*lit.* sail). (*ii*) You were caught by your own feathers (*i.e.* hoist with your own petard). (*iii*) A [statue of] Hermes cannot (*lit.* could not) be made out of every (*or any*) log. (*i.e.* you can't make a silk purse out of a sow's ear). (*iv*) If you drink water you will (*lit.* would) produce nothing wise. (*v*) The man who knows what is useful (*lit.* useful things), not the man who knows much (*lit.* many things), is wise. (*vi*) If God gives [*it*], you cannot (*lit.* could not) escape evil (*lit.* evil things). (*vii*) All men naturally (*or* by nature) strive after knowledge (Aristotle). (*viii*) Whenever you are having a fine voyage, be especially mindful of squalls (*lit.* a squall). (*ix*) Give me somewhere to stand (*lit.* where I am to stand) and I shall move the earth (Archimedes). (*x*) Much learning does not teach [one] to have wisdom; for (*sc.* otherwise) it would have taught Hesiod and Pythagoras (Heraclitus). (*xi*) That which exists naturally does not change. (*xii*) [One] must bear lightly [one's] present (*lit.* standing beside) fortunes. (*xiii*) Despondent men never yet (*lit.* not yet) set up a trophy. (*cf.* faint heart never won fair lady.) (*xiv*) Remember that you are a human being. (*xv*) If you set a trap, you will be caught in a trap. (*xvi*) Although he stands far off God sees from near at hand. (*xvii*) He stands on the razor['s edge] (*i.e.* he is in a difficult situation). (6) How sweet [*it* is] for those in distress to forget their present troubles even for a short time. (7) (*i*) To a man who said, "Except for the fact that you are King you are in no way different from us," Leonidas said, "But I wouldn't be King if I were not better than you." (*ii*) When he arrived at Thermopylae, to a man who said, "Because of the barbarians' arrows it is not even possible to see the sun," he said, "So [*it* will be] nice, if we fight (*lit.* will fight) them beneath the shade." (*iii*) When Xerxes wrote to him, "It is possible for you by not fighting against God but by ranging yourself with me, to be sole ruler of Greece," he wrote in reply, "If you knew (*i.e.* understood) the fine things of life, you would have refrained from the desire for other people's possessions; for me death on behalf of Greece is better than being sole ruler over my own race (*lit.* those of the same stock)." (*iv*) When Xerxes wrote again, "Send (*i.e.* surrender) your arms," he wrote in reply, "Come and get them!" (*v*) Stranger, tell the Spartans that we lie here, in obedience to (*lit.* obeying) their commands (*lit.* words). (8) I shall not revolt from the people of Athens (*lit.* of the Athenians) either in any way or means or in word or deed, nor shall I obey anyone who revolts (*lit.* the revolting man), and if anyone tries to stir up revolt, I shall denounce [*him*] to the Athenians; and I shall pay to the Athenians whatever tribute I persuade the Athenians [*is appropriate*]; and I shall be as excellent and just an ally as I am able (*lit.* I shall be an ally of whatever sort I may be able best and most just), and I shall come to the help of the people of Athens and I shall ward off anyone who (*lit.* if anyone) does wrong to the people of Athens, and I will obey the people of Athens. (*Inscriptiones Graecae* i³ 40.21-32.)

20.2

- (1) Once a young man fell sick and said to his doctor that he was in such pain that he was unable either to sit or lie [*down*] or stand; the doctor said. "My friend, you have no alternative but (*lit.* there is no other thing left to you than) to hang". (2) Who knows if what is called death [*is*] life, and life is death? Except, however, [that] those of mortals who are alive (*lit.* see [*sc.* the light of day]) fall sick, whereas those who are dead never (*lit.* not at all)

fall sick nor suffer ill (*lit.* possess troubles). (Euripides, fragment 833.) (3) (i) He started to play the flute for a drachma, and stops (*sc.* playing it) for four. (ii) The camel who conceived a desire for horns lost his ears too. (iii) There is no man who is fortunate in all respects. (iv) Many generals lost Caria (*cf.* too many cooks spoil the broth). (v) Do not let go what is visible and choose what is invisible. (vi) Time alone shows a just man. (vii) You are in no way different from an elephant. (viii) God does not stand aloof from a just deceit. (ix) A visit from (*lit.* entrance of) many doctors destroyed me. (x) Your appearance is like a lion's but your life is like an ass's (*lit.* you are a lion as regards your hair, but an ass as regards your life). (4) I see the nose of hook-nosed Nico, Menippus; however, he himself seems to be still far off; but he'll come, let's wait after all. For if [he is] far [away], he is not, I suppose, five stades from (*i.e.* behind) his nose. But, as you see, it precedes [him] itself. If we stand on (*lit.* on to) a high mound, we'll see him too. (A.P. xi. 406.) (5) When he was dyeing his head (*i.e.* his hair) a man lost his hair itself, and although he was very hairy he has completely become an egg. (6) Thereupon, Cleanor stood up and spoke as follows: "Come, gentlemen, you see the perjury and impiety of the King, and you see the faithlessness of Tissaphernes, since, although he used to say that he was a neighbour of Greece and that he would consider it most important to save us, and although he himself swore an oath to us to confirm this (*lit.* upon these things) and himself gave pledges, he himself deceived and seized our generals, and he did not even respect Zeus God of Hospitality, but after actually sitting at the same table as Clearchus deceived him by these very means and has [now] destroyed the men." (Xenophon *Anabasis* iii. 2.4.) (7) Well, Socrates, obey the laws and regard (*lit.* obeying the laws, regard) neither children nor life nor anything else more highly than justice, in order that, when you go [down] to [the house] of Hades you may be able to plead all this in your defence to those who rule there. (8) Socrates manifestly longed not for those who were naturally sound in body with respect to beauty but for those who were naturally sound in soul with respect to virtue. (9) The daughter of a grammarian, after making love (*lit.* having mingled in sexual intercourse), produced a masculine child, a feminine [child], [and] a neuter [child]. (10) For Zeus gives thought to the greatest [affairs] of mortals, but leaves unimportant [matters] to other gods and lets them be. (11) While it was summer, the soldiers who were in Chios with Eteonicus supported themselves both from [the produce of] the season and by working for hire around the countryside. But when winter came on, and they had no sustenance and they were badly clothed and without shoes, they began to conspire amongst themselves (*lit.* with each other) to attack Chios. (12) *Polymnestor.* Alas, what will you say? Is she really somewhere nearby? Show [me], tell [me] where she is, in order that I may seize [her] with my hands and tear [her] apart and bloody [her] flesh. *Agamemnon.* What's this, what's wrong with you? *Po.* In the name of the gods I beseech you, let me lay my raging hand[s] on her. *Ag.* Stop; cast [this] savagery from [your] heart and speak, so that, when I have heard both you and her in turn, I may fairly decide for what reason (*lit.* in return for what thing) you are treated thus (*lit.* suffer these things). (Euripides *Hecuba* 1124-1131.)

21.2

(1) When a certain Spartan came to Athens and saw men sitting on stools in a [public] toilet, he said, "May it not happen to me to sit in a place from which (*lit.* there from where) it is not possible to rise up for (*i.e.* to give my

seat to) an older man. (2) (i) You are stirring the brine before you catch the fish (*cf.* first catch your hare, then cook it). (ii) A tortoise is not concerned about flies. (iii) May such enemies always pursue me. (iv) One should (*lit.* it is fitting to) scold children indoors. (v) One's speech reflects one's way of life (*lit.* of what sort [is one's] way of life, of such a sort [is one's] speech). (vi) Count no man fortunate (*lit.* consider no-one to be fortunate) until he dies. (vii) Dogs resemble their mistresses (*lit.* of what sort the mistress, of such a sort also the bitch). (viii) It is fitting for a child to be silent rather than to chatter. (ix) Oh, what a head, and it does not have a brain! (x) Slaves share their masters' sickness. (xi) May I not have (*lit.* may there not be to me) what I want but what it is advantageous (*sc.* for me to have). (xii) May you fall into (*lit.* in with) Hades' anus! (*i.e.* may you die!) (xiii) Would that (or I wish that) the offspring of wretched men were dumb. (3) Whoever of mortals fears death too much, is by nature stupid; [for] this (*lit.* these things) is the concern of Chance. But whenever the moment of death chances to come, he could not escape [it] even if he went to the halls of Zeus. (Sophocles, fragment 865.) (4) All who marry above themselves (*lit.* as many as marry marriages better in race) do not know [how] to marry. (5) A man's character is of necessity affected by the sort of people with whom he spends most of his time (*lit.* with what sort of [a person] a man associates for the greatest part of the day, of such a sort as regards to character it is necessary for him too to become). (6) Next stood up Thorax the Boeotian, who was struggling with Xenophon about the generalship, and said that, if they got out of the Black Sea, they would have (*lit.* there would be to them) the Chersonnese, a beautiful and blessed country, so that it was possible for anyone who [so] wished to dwell there, and anyone who did not to go off home. It was ridiculous, when there was much bountiful land in Greece, to be searching for [it] in the [country] of the barbarians. "And until you get (*lit.* become) there, I too promise you pay." (Xenophon *Anabasis* v.6.25-26.) (7) Once when Diogenes saw [some] women hanging by nooses from an olive-tree, he said, "I wish that all trees had borne such a fruit." (8) Whoever does (or tries to do) many things if it is possible not to do [them], [is] foolish, if it is possible to live a quiet (*lit.* free from business) life pleasantly. (9) In deliberation (*lit.* deliberating) the soldiers decided to reply as follows (*lit.* the following things) and Cheirisophus was their spokesman (*lit.* spoke): "We are resolved, if we are allowed (*lit.* someone allows us) to go off home, to proceed through the country doing the least possible harm; but if anyone [tries to] hinder us from the journey, to fight it out with him as vigorously as possible." (10) Indeed [it is] with difficulty [that] you would bear my ordeals, to whom it is not fated to die (or since it is not fated for me to die); for this (*i.e.* death) would be a deliverance from [my] woes; but as it is, there is no end of toils appointed for me until Zeus is cast out from [his] sovereignty. (Aeschylus *Prometheus Bound* 752-756.) (11) When Cyrus had listened to such words from Gobryas he spoke to him as follows. (12) Well, what will you do, [my] heart? Consider well before you err and make most hateful what is [now] most dear (*lit.* the dearest things). Wherever did you rush forth, you wretch? Check [your] arrogance and strength hated of the gods. And whv (*lit.* with a view to what) do I lament like this (*lit.* these things), seeing mv life desolate and abandoned by those who should least (*sc.* have abandoned me)? Do we then become cowards when we suffer such evils? Do not betray yourself, [my] heart, in [the midst of] troubles. Alas, it is decided; children, go away from [my] sight (*lit.* eyes); for already a new frenzy has entered mv bloody heart; O [my] hands, [my] hands, for what a [terrible] task we are

preparing ourselves; alas, wretched [that I am] because of [my] daring, [I]
who go to destroy in a brief moment the [product of] my great labour.
(Neophron, fragment 2.) (13) When a man came to Lacedaemon and
beheld the respect shown by (*lit.* of) the young towards the old, he said, "In
Sparta alone it is profitable to grow old." (14) We should meet together and
(*lit.* making a meeting) lament over a new-born baby (*lit.* the one [*just*]
born) for all the troubles it is coming to, and in turn farewell with sounds
of triumph the man who has died and is freed from troubles as we send him
forth from his house (*lit.* farewelling [and] shouting in triumph send forth).
(Euripides, fragment 449.)

21.3

(1) What life [can there be], what joy without golden Aphrodite? May I die,
when these things are no longer my concern (*lit.* a care to me), [viz] secret
love and gentle gifts and bed (*or sex*), the sorts of things which are the
attractive flowers of youth for men and women. But when distressing old
age comes on, [old age] which makes a man both ugly and base, evil cares
always distress him in his heart (*or mind*), nor is he glad when he looks
upon the rays of the sun, but [he is] hateful to boys and dishonoured by
women. So painful did God make old age. (Mimnermus 1.) (2) You, [who
are] my star, gaze at the stars. Would I might become the sky, in order that
I might see you with many eyes. (3) Formerly you shone among the living
[like] the Morning Star; but now you have died you shine [like] the Evening
Star among the dead. (4) I am sending you sweet perfume, [thus] doing a
favour to the perfume, not to you; for you yourself are able to give
fragrance even to perfume. (5) Hail, Messenger of Dawn, Bringer of Light,
and may you come [back] quickly [as the] Evening Star, bringing secretly
back again [the girl] whom you are [now] leading away.

22.2

You, Love, ruler of gods and men, either do not teach beauty to appear
beautiful or assist lovers (*lit.* those who are in love) with good fortune, as
they suffer the pains of which you are the author. (Euripides, fragment
136.) (2) For it was evening, and someone had come to the prytaneis with
the report (*lit.* announcing) that Elatea had been captured. After this some
of them got up immediately in the middle of dinner, cleared out the people
in the stalls throughout the market-place, and set fire to the wicker-work,
while others sent for the generals and summoned the trumpeter. The city
was filled with commotion. On the following day at dawn the prytaneis
called the councillors (*lit.* the council) into the Council-chamber, while you
proceeded to the Assembly, and before they dealt with the matter and
framed a draft resolution the whole people was seated on the hill (*i.e.* the
Pnyx; *lit.* above). After this, when the Council had arrived and the prytaneis
had announced what had been reported to them and had introduced the
messenger (*lit.* the one who had come) and he had spoken, the herald put
the question, "Who wishes to speak?" And no-one came forward.
(Demosthenes *On the Crown* 169-170.) (3) (i) Ask even statues for [your]
daily bread (*double acc.*) (*i.e.* you're not getting anything from me!). (ii)
There is a certain Socrates, a wise man, who speculates on (*lit.* a deep

thinker about) the heavens above (*lit.* things high in the air; *accusative of respect*) and has investigated everything beneath the earth (*direct object*). (iii) He has come to take from us even the property of [our] grandfather (*double acc.*). (iv) He came to the ancient tomb of [his] father (*acc. of motion towards*). (v) [My] long life teaches me many things (*double acc.*). (vi) Meletus brought this indictment against me (*direct object; cognate acc.*). (vii) Cyrus was very handsome in appearance and very humane in spirit (*acc. of respect*). (viii) [No], by Zeus (*acc. in oath*), I did not see a woodcutter (*direct obj.*) better than myself. (ix) They made a treaty and alliance for a hundred years (*acc. to express time how long*). (x) I swear by the holy sky, the dwelling of Zeus (*acc. in oath*). (4) (i) How sweet [a thing] [is] solitude to the man who hates common people (*exclamatory adv.*). (ii) Hide nothing, for all-seeing (*lit.* seeing everything) time unfolds everything (*causal conjunction*). (iii) We bear children for this reason [*viz*] that we may protect the altars of the gods and [our] native land (*conjunction introducing purpose clause*). (iv) He seized the acropolis to gain sole power (*lit.* as for tyranny; *adv. introducing prepositional phrase*). (v) [We/one] must try to bear the constraints (*lit.* the necessary things) of life as lightly (*lit.* easily) as possible (*ωc+ supl.*). (vi) Effort, as/so they say, is the father of fame (*conjunction introducing a parenthetical clause*, 22.1/1b(v)). (vii) Alas, alas, how fine a privilege is a just victory (*lit.* to win just things), but how absolutely evil is an unjust victory (*lit.* [to win] unjust things) (*exclamatory adv.*). (viii) How sweet is life, if a man does not understand it (*exclamatory adv.*). (ix) Give to the poor, in order that you find god a giver (*conjunction introducing purpose clause*). (x) Time judges friends as fire [judges] gold (*conjunction introducing a clause of manner*). (xi) When you are young remember that one day you will be old (*ωc = ὅτι, indirect statement*). (xii) Do we not live as pleasantly as possible if we do not grieve? (*ωc + supl.*). (xiii) They sailed away from the Hellespont separately according to their cities (22.1/1(v)). (xiv) Really wise men (*ωc with positive adv.*). (5) At first Oedipus was a fortunate man, [but] then he became the most wretched of mortals. (6) Well, as you know, I have wept for many sufferings, but now I shall speak of one [suffering] such as [I have] not yet [wept for] before. When [my] lord Heracles was setting out on his last journey from home, at that time he left in the house an ancient tablet inscribed with signs, which he had never brought himself to explain to me like this before, when he went forth on [his] many exploits, but he used to go as one who was about to do something [notable] and not as one about to die. (Sophocles *Trachiniae* 153-160.) (7) I made war first against the Thracians, driving them from the Hellespont as they wanted to take the country from the Greeks. (8) O old age, what hope of pleasure you have, and every single man wishes to live through (*lit.* come) to you. But when he has made trial [of you], he regrets (*sc.* that he has; *lit.* takes regret) because there is no worse evil among the mortal race. (Euripides, fragment 1080.) (9) For I, Cebes, when young, had an enormous desire (*lit.* desired enormously) for this wisdom which they call the investigation into (*lit.* of) nature.

22.3

(i) We congratulate you, grasshopper, when on the tops of the trees you sing like a king, after drinking a little dew; for yours are all those things which you see in the fields, [all those things] which the woods nourish. You [are] held in honour among mortals, sweet harbinger of summer. The Muses love

you, and Phoebus himself loves [you], and gave [you] a shrill power of song. Old age does not distress you, o skilful, earth-born lover of song, and since you know not suffering (*lit.* [being] unsuffering), o [creature of] bloodless flesh, you are nearly equal to the gods. (Anacreon tea 34.) (ii) My (*lit.* to us) temples [are] now grey, and my head white, and no longer is graceful youth at hand, and my teeth are aged. No longer is there left much time of sweet life; for this reason (*lit.* on account of these things) I weep often in fear of Tartarus. For terrible is the inner chamber of Hades, and painful the path down to him; and further [it is] fixed for the man who has gone down not to come up [again]. (Anacreon 50.)

23.2

(1) (i) O sweet charm of sleep (*gen. of explanation*), ally against sickness (*objective gen.*). (ii) He wanted to be [one] of those who remained (*partitive gen.*). (iii) O Poseidon, what skill! (*gen. of exclamation*). (iv) To bear poverty is not [the nature] of everyone, but of a wise man (*gen. of characteristic*). (v) Pay close attention (*lit.* apply the mind very much) to this man (*dat. of indirect object*), I beg you (*ethic dat.*). (vi) Many treatments have been found by doctors (*dat. of agent*). (vii) Sleep is naturally a safeguard of the body (*lit.* of bodies; *objective gen.*). (viii) [It is the mark] of a wicked man to praise and blame the same person (*gen. of characteristic*). (ix) Such is tyranny for you, Lacedaemonians (*dat. of reference* or *ethic dat.*). (x) Olympian Zeus, dwelling in the sky (*dat. of place where*), knows this. (xi) They accuse him of theft (*verb of accusing*, *gen. of charge*). (xii) Men lie because of their own (*subjective/possessive gen.*) fear of death (*objective gen.*). (xiii) They were afraid that the Athenians might attack with a greater force (*military dat.*). (xiv) They will approach with much shouting (*dat. of manner*). (xv) The boy's name (*lit.* the name to the boy; *dat. of possession*) was Plato. (xvi) Art is weaker by far (*dat. of measure of difference*) than necessity (*gen. of comparison*). (xvii) I admire you for [your] intelligence, but I loathe [you] for [your] cowardice (*both gen. of cause*). (xviii) I tried to steal [some] of the meat (*partitive gen.*). (xix) In your eyes (*dat. of reference*) did this man do these things justly? or Did this man do these things justly for you? (*dat. of advantage*). (xx) They did these things for the gods (*dat. of advantage*). (xxi) He was loathsome and rough in his voice (*dat. of respect*). (xxii) The army arrived at Oenoe in Attica (*chorographic gen.*). (xxiii) You see the king's perjury (*subjective/possessive gen.*). (xxiv) I am not disheartened by what has happened (*gen. of cause*). (2) Diogenes went up to Anaximenes the orator who was fat and said, "Give [some] of your belly to us the poor too; for you will both be lightened yourself and will help us." (3) There was a saying that wiles are the concern of women, whereas men are of surer aim with the spear. For if the prize of victory were [won] by guiles, we would have sovereignty over men. (Euripides, fragment 321.) (4) And now I advise all younger [men] not to produce children tardily, making delays up to old age (or until they are old). For [this] (*i.e.* producing children in old age) is no pleasure, and an old man is a hateful thing to (or for) a woman. But [do it] as quickly as possible. For rearing [children] is beautiful and a boy sharing his youth with a youthful father is a pleasant [thing]. (Euripides, fragment 317). (5) *Meletus*. This [is what] I say, that not at all do you believe in the gods. *Socrates*. You really amaze me in speaking like this, Meletus (*lit.* o amazing Meletus, why do you say this?). Do I not even believe then that the sun or the moon are gods, as the rest of mankind [do]? *Me.* [No], by Zeus,

gentlemen of the jury, since he says that the sun is a stone and the moon earth. So. Do you think that you are accusing Anaxagoras, my dear Meletus? And do you so despise these men and think that they are [so] illiterate (*lit.* inexperienced in letters) that they do not know that the books of Anaxagoras of Clazomenae are full of such statements? And moreover the youth learn these [doctrines], do they, from me, which they can buy for a drachma in (*lit.* from) the orchestra and [then] laugh at Socrates if he claims they are his own, especially since they are so absurd? Well, for heaven's sake (*lit.* O by Zeus), is this what you think of me (*lit.* do I seem thus to you)? Do I not believe in any god? *Me.* No indeed, by Zeus, not in the very least. So. You are not to be believed, Meletus, and that too, as it seems (*lit.* you seem) to me, [even] by yourself. For this man appears to me, men of Athens, to be very violent and unrestrained, and simply to have brought this indictment through (*or because of*) violence and lack of restraint and youthful folly. For he seems like a man making trial [of me] [*by*] composing a riddle: "Will Socrates the wise recognize that I am joking and contradicting myself, or shall I deceive him and the rest of those who are listening [to me]?" For he appears to me to contradict himself in the indictment, as if he were to say, "Socrates is a wrong-doer [*by*] not believing in the gods, but by believing in the gods." And yet this is the [mark or conduct] of a joker (*lit.* of [someone] joking). (Plato *Apology* 26c-27a.)

23.3

(1) I am the tomb of a ship-wrecked [sailor]; and the one opposite [is the tomb] of a farmer; for Hades lies beneath, common to [both] sea and land. (2) Here Saon, the [son] of Dico, of Acanthus, slumbers in holy sleep (*lit.* sleeps a holy sleep); do not say that the good die. (3) Philip, his father, laid (*or buried*) here his twelve-year-old son, his great hope, Nicoteles. (4) These men, having invested (*lit.* placed round) their dear native-land with imperishable glory, put on the dark cloud of death; but they are not dead in death (*lit.* having died), since from above their valour glorifies them and raises them from the house of Hades. (Simonides 121 D.). (5) This monument hides Aeschylus, son of Euphorion, the Athenian, who died in wheat-bearing Gela; but of his famous valour the grove of Marathon could tell, and the long-haired Mede who knew it. (6) Tears I give to you, Heliodora, even below through the earth, a remnant of love [sent] to Hades, tears sorely wept; and on [your] much-lamented tomb I pour the stream of [my] longing, the memorial of [my] affection. Piteously, piteously I Meleager lament you, my dear (*lit.* dear you), even among the dead, an empty favour to (*or for*) Acheron. Alas, where is my flower (*lit.* shoot or sprout) [sorely] missed? Hades snatched [her], snatched [her], and the dust marred the flower of her youth (*lit.* the blooming flower). But I implore you, all-nurturing Earth, gently clasp her, all-lamented (*lit.* the all-lamented [girl]), to your bosom, O Mother. (Meleager A.P. vii.476.).

24.2

(1) Where a negative is involved, the relevant subsection of 24.1/2 is given after the appropriate explanatory term. (i) The man who knows nothing (generic (*f*)) makes no mistakes (statement (*a*)). (ii) Consider no-one a friend (prohibition/negative command (*a*)) until you examine how he has treated

his previous friends. (iii) They do everything so as not to be punished (*infinitive (e)*). (iv) Nothing (*statement (a)*) was done because of the fact that the archon was not present (*infinitive (e)*). (v) I do not know (*statement (a)*) whether to travel (*lit.* I am to travel) or not (*deliberative question (a)*). (vi) I am afraid that I do not have (*noun clause (d)*) sufficient [people] to whom I am to give the gold. (vii) Take courage, Cyrus, I shall not hide (*strong denial (b)*) from you [the person] to whom I wish to go (*lit.* arrive). (viii) And they said that they would give back the corpses on condition that [they] did not burn (*infinitive (e)*) the villages. (ix) The deed which is not just (*generic (f)*) does not escape (*statement (a)*) the notice of the gods. (x) What is to prevent them from dying? (*verb of preventing is virtually negative because the answer nothing is expected (24.1/7)*). (xi) He wanted to be a friend of (*lit.* friendly to) those who were most powerful in order that, when he did wrong, he might not be punished (*purpose clause (b)*). (xii) If you don't check (*conditional clause (b)*) your tongue, you will have troubles (*lit.* troubles will be to you). (xiii) You cannot (*lit.* could not) be prosperous if you do not toil (*participle used conditionally (f)*). (xiv) You shall not be hostile to your friends (*strong prohibition (g)*). (xv) If you say what you want (*sc.* to say), [then] hear in turn what you don't want (*sc.* to hear) (*general adjectival clause (c)*). (xvi) [We/one] must either eat tortoise meat or not eat [at all] (*infinitive (e)*). (xvii) Can you tell me whether virtue can be taught (*lit.* is a teachable [thing]) or not? (*alternative question (i)* – μη is also possible). (xviii) No-one will deny that he knows what is just (*lit.* just things) (*negated verb of denying (24.1/7)*). (xix) He was afraid that he would not be able to go out of the country (*noun clause (d)*). (xx) Do not go away until you hear (*prohibition/negative command (a)*). (2) We must worship the gods, benefit our friends, help the city, try to do good to Greece, cultivate the land, look after the cattle, [and] learn the arts of war. (3) When anyone is brought to (*lit.* into) a hostile (*lit.* opposing) trial and is about to speak about bloodshed, fear brings the mouth of men to consternation and hinders the mind from saying what it wishes. (Euripides, fragment 67.) (4) You must beware not to be obviously doing publicly any of things which you would privately guard against. (5) All these laws have been in existence (*lit.* made) for a long time now, gentlemen of the jury, and no-one ever yet denied that they would be good. (6) Take care not to reveal your low birth (*lit.* lest you may appear being born lowly). (7) So I greeted the two of them, since I had not seen them for some time (*lit.* as having seen [them] after a time); and after this I said to Cleinias, "Cleinias, these two men, you know, Euthydemus and Dionysodorus, are skilled not in trivialities (*lit.* little things) but in important matters. For they know all about (*lit.* the things about) war." They despised me for saying this (*lit.* when I said this I was despised by them); so they both laughed, looking at each other, and Euthydemus said, "We do not, Socrates, concern ourselves with these things any longer, but deal with them [as] subordinate issues." And I said admiringly, "Your business must be a fine one, if such important matters happen to be subordinate for you; in the name of the gods, tell me what this [fine] business is." "Virtue," he said, "Socrates, [is what] we think we are able to deliver as excellently and speedily as is humanly possible." "Zeus," I said, "what a [splendid] affair. Where (*lit.* from where) did you find this treasure. I was still thinking about you, as I said just now, as for the most part being clever at this, [i.e.] fighting under arms, and this [is what] I was saying about you; for when you visited [us] before, I remember that this [is what] the pair of you professed." (Plato *Euthydemus* 273c-e.) (8) After him (*lit.* this man) Xenophon said, "And I am of the following opinion (*lit.* think thus). If it is necessary [for us] to fight, we

must make preparations to fight as vigorously as possible; but if we wish to cross as easily as possible, I think we should consider how we may receive as few wounds as possible and lose as few lives as possible." (9) We must consider whether it is right or not (*lit.* just ... or not just) for me to try to leave from here without the permission of the Athenians (*lit.* the Athenians not letting [me] go). (10) A. Tell me, do you have a field? B. No, I don't. (11) And further if we submit and come into the power of the king, what do you think we shall suffer? He cut off the head and hand of even his brother by the same mother and [that too] when already dead, and impaled them. As for us, who have no protector and [who] made an expedition against him with the intention of making him a slave instead of a king and of killing him if we could, what do you think we would suffer? Surely he would go to any lengths so that, by inflicting the worst outrages on us, he might instill in all men fear of ever campaigning against him? But everything must be done so that we do not come into his power. (Xenophon *Anabasis* iii. 1.17f.)

24.3

Strepsiades. In the name of the gods, what is this (*lit.* these things)? Tell me. *Student.* This is astronomy. *Str.* And what's this? *St.* Geometry. *Str.* So what's it (*lit.* this thing) useful for? *St.* To measure out land. *Str.* [Do you mean land] for cleruchies? *St.* No, [land] as a whole. *Str.* What you say is attractive (*lit.* you say an attractive [thing]). For the device is democratic (or popular) and useful. *St.* And this, notice, is a map of the whole world. Do you see? Here is Athens. *Str.* What do you mean? I don't believe [you], for I cannot (*lit.* do not) see [any] jurymen sitting [there]. *St.* [I assure you] that this area is truly Attic (or Attica). *Str.* Come now, who's this man in the basket? *St.* The master. *Str.* Who's the master? *St.* Socrates. *Str.* Ah, [it's] Socrates. You there, go [and] call him loudly for me. *St.* No, you call [him] yourself. I don't have the time. *Str.* Socrates! Dear little Socrates! *Socrates.* Why do you call me, creature of a day? *Str.* In the first place, tell me, I pray, what you are doing. So. I tread the air and my thoughts centre round the sun (*lit.* I think about the sun). *Str.* Then you're looking down on the gods from [your] mat, and (*lit.* but) not from the earth, if [indeed that's what you're doing]. *So.* [Yes] for I would never have correctly discovered heavenly phenomena, except by suspending [my] perception and thought. (Aristophanes *Clouds* 200-209, 218-229.)

25.2

(1) Again mighty Hector of the gleaming helmet addressed her: "Indeed all this is my concern, [my] wife; but I am terribly afraid of the Trojans and the Trojan women with their trailing robes, if, like a coward, I shrink away far from the fighting. Nor does my spirit [so] order me, since I have learned always to be brave and to fight among the foremost [ranks of the] Trojans, winning great glory both for my father and for myself. For I know this well in my heart and in my soul: there will come (*lit.* be) a day when holy Ilium will be destroyed, and Priam and the people of Priam of the fine ash-spear. But [it is] not so much grief for the Trojans hereafter [which] troubles me, neither for Hecuba herself nor for lord Priam nor for [my] brothers, who, many and brave, may fall in the dust at the hands of the enemy (*lit.* hostile

men), as [grief] for you, when one of the bronze-clad Achaeans will lead you away in tears, taking away [your] day of liberty; and living (*lit.* being) in Argos you will weave a web at the command of another [woman] (*i.e.* a mistress), and carry water from [the spring] Messeis or Hypereia, much unwilling, but strong necessity will be upon [you]. And one day a man seeing you shedding tears will say: "This is the wife of Hector, who was the best of the horse-taming Trojans at fighting [at the time] when they (*i.e.* the Greeks) besieged Ilium." Thus one day will someone speak; and for you it will be a fresh grief because of the lack of such a husband to ward off the day of slavery. But may earth heaped up cover me in death before I hear your scream when you are taken away by force (*lit.* both your scream and your being carried off)." (*Iliad* vi. 440-465.) (2) All night long they sat with high thoughts (*lit.* thinking big) along the embankments of war, and their fires blazed in great numbers (*lit.* many). Just as when in the sky the stars are seen conspicuous[ly] around the bright moon, when the air becomes windless; and there appear all the lookout-places and the tops of the headlands and the glens; and from heaven the boundless air is rent beneath, and all the stars are seen, and the shepherd rejoices in his heart. So many shone the fires as the Trojans lit [them] in front of Ilium, between the ships and the streams of Xanthus. A thousand fires then were blazing in the plain, and beside each one sat fifty [men] in the gleam of the blazing fire. And the horses, feeding on white barley and wheat, stood beside the chariots and waited for fair-throned Dawn. (*Iliad* viii. 553-565.) (3) Tell me, Muse, of the man of many wiles, who wandered far and wide (*lit.* very much), after he had sacked the holy citadel of Troy. He saw the cities of many men and came to know [their] minds, and on the sea he suffered many griefs in his heart, striving to win his own life and the home-coming of [his] companions. But not even so did he save [his] companions, strive as he might, for they perished by their own presumptuousness, fools, who devoured the cattle of Hyperion the Sun [God]; and he took from them the day of [their] homecoming. (*Odyssey* i.1-9.) (4) From there I was carried along for nine days by baneful winds over the sea full of fish; but on the tenth [day] we stepped on to the land of the Lotus-Eaters, who feed on [that] flowery food. There we set foot on the mainland and drew water, and [my] companions quickly took their meal beside the swift ships. But when we had partaken of food and drink, then I sent ahead [some of my] companions to go and find out what sort of men were living (*lit.* eating food) in [this] land, choosing two men and sending a third with [them] as herald. They went off and quickly fell in with the Lotus-Eaters (*lit.* the Lotus-eating men). Nor did the Lotus-Eaters plot destruction for our companions, but gave them [some] lotus to taste. Whoever of them ate the honey-sweet fruit of the lotus was no longer willing to report back [to us] or return, but wished to remain there with the Lotus-Eaters, feeding on lotus, and to forget [his] home-coming. forcibly I brought them [back] in tears to the ships, and I dragged [them] and bound [them] under the benches in the hollowed ships. Then I ordered the rest of my trusty companions to embark with haste (*lit.* hurrying) on the swift ships, lest any of them might somehow eat of the lotus and forget their home-coming. They went quickly on board and sat down at the benches, and sitting in order they smote the grey sea with the oars. (*Odyssey* ix. 82-104.)

[REDACTED]

principal parts of verbs

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
αγέλλω announce άγω lead (ἐπ-) αἰνέω praise αἴρω take; mid. choose αἴρω raise αἰσθάνομαι perceive αἰσχύνω dishonour ἀκούω hear ἀλίσκομαι be captured ἀμαρτάνω err ἀμυνω ward off ἀνδίσκω spend ἀνοιγοῦμι open ἀποκρτνομαι answer ἄρχω begin, rule ἀφικνέομαι arrive	ἀγγελῶ άξω αἰνέομαι (αἰνέω) αἴρω άρω αἰσθήσομαι αἰσχυνῶ ἀκούσομαι ἀλώσομαι ἀμαρτήσομαι ἀμυνῶ ἀνδιλόσω ἀνοίξω ἀποκρινοῦμαι ἀπεκρτνάμην ἄρξω ἀφίξομαι	ῆγειλα ῆγαγον ῆνεα εἶλον ῆρα ῆρω ῆσθόμην ῆσχυνα ῆκουσα έδλων ῆμαρτον ῆμνα ἀνήλωσα ἀνέφξα ἀπεκρινάμην ῆρξα ἀφτκόμην	ῆγελκα ῆχα ῆνεκα ῆρηκα ῆρκα ῆρμαι ῆσθημαι ῆσχύνθην ῆκούσθην έδλωκα ῆμαρτηκα ῆμνα ἀνήλωκα ἀνέφχα ἀπεκριμαι ῆργμαι ῆφιγμαι	ῆγελμαι ῆγμαι ῆνημαι ῆρημαι ῆρμαι ῆσθημαι ῆσχύνθην ῆκούσθην έδλωκαι ῆμαρτημαι ῆμνη ἀνήλωμαι ἀνέφχμαι ἀπεκριμαι ῆργμαι ῆφιγμαι	ῆγελθην ῆχθην ῆνέθην ῆρεθην ῆρθην ῆσθημαι ῆσχύνθην ῆκούσθην έδλωκα ῆμαρτηθην ῆμνη ἀνήλωθην ἀνέφχθην ἀπεκριμαι ῆρχθην ῆφιγμαι
βαίνω go βαλλω throw βλάπτω hurt, injure βοάω shout βουλόμαι wish	βήσομαι βαλῶ βλάψω βοήσομαι βουλίσομαι	έβην έβαλον έβλαψα έβοήσα	βέβηκα βέβληκα βέβλαφα	βέβημαι βέβλημαι βέβλαμμαι	έβλήθην έβλαβην
γαμέω marry (with man as subject) γαμέομαι marry (with woman as subject) γελάω laugh	γαμῶ γαμοῦμαι γελάσομαι	έγημα έγημάμην έγέλασα	γεγάμηκα	γέγαμμαι	έγελάσθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
γίγνομαι <i>become</i>	γενήσομαι	ἔγενόμην	γέγονα	γεγένημαι	
γιγνώσκω <i>know</i>	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην
γράφω <i>write</i>	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην
δάκνω <i>bite</i>	δήξομαι	ἔδακν		δέδηγμαι	ἐδήχθην
δεῖ <i>impers. it is necessary</i>	δεῖται	ἔδεῖται			
δείκνυμι <i>show</i>	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην
δέομαι <i>need, ask</i>	δεῖται			δέδέημαι	ἐδέηθην
δέχομαι <i>receive, await</i>	δέξομαι	ἔδεξάμην		δέδεγμαι	ἐδέχθην
δέω (A) <i>want, lack</i>	δεῖται	ἔδειται			
δέω (B) <i>bind</i>	δίτω	ἔδηται	δέδεκα	δέδεμαι	ἐδέθην
διαλέγομαι <i>converse</i>	διαλέξομαι			διείλεγμαι	διελέχθην
διδάσκω <i>teach</i>	διδάξω	ἔδιδαξα	δεδίδαχα	δεδίδογμαι	ἐδιδάχθην
δίδωμι <i>give</i>	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην
διώκω <i>pursue</i>	διώξομαι	ἔδιώξα	δεδίωχα		ἐδιώχθην
δοκέω <i>seem, think</i>	δόξω	ἔδοξα		δέδογμαι	
δύναμαι <i>be able, can</i>	δυνήσομαι			δεδύνημαι	ἐδυνήθην
έαω <i>allow, let alone</i>	έάσω	είσα	είσκα	είσμαι	εισάθην
έγειρω <i>arouse</i>	έγερω	ῆγειρα		έγρήγορα (intr.)	
έθελω <i>wish, be willing</i>	έθελήσω	ῆθέληται		I am awake	
εἵργω <i>imprison, prevent</i>	εἵρξω	είρξα		ήθέληκα	
έλαυνω <i>drive</i>	έλω (= ἄω)	ῆλασα	έλήλακα	έλήλαμαι	ήλαθην
έλέγχω <i>examine, confute</i>	έλέγξω	ῆλεγξα		έλήλεγμαι	ήλέγχθην
ἔλκω <i>drag, draw</i>	έλξω	εῖλκυσα	εῖλκυκα	εῖλκυμαι	ειλκύθην
έπισταμαι <i>understand</i>	έπιστημομαι				ήπιστηθην
ἔπομαι <i>follow</i>	ἔψομαι	ἔσπομην			

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
έργαζομαι <i>work</i>	έργασομαι	ήργασάμην		ειργασματ	ήργασθην
έρχομαι <i>come, go</i>	είμι	ήλθον	έληπλυθα		
έρωτάω <i>ask a question</i>	έρωτίω	(ήρωτίςα)	ήρωτηκα	ήρωτημαι	ήρωτήθην
έεθίω <i>eat</i>	έρησομαι	ήρόμην			
έντησκω <i>find</i>	έδομαι	ήφαγον	έδήδοκα	έδήδεεμαι	
έχω <i>have</i>	έξω	έσχον	έσχηκα	έσχημαι	
ζάω <i>live</i>	ζήσω/ζήσομαι	βιώσομαι	έβίων	βεβίωκα	
ηδομαι <i>be pleased</i>	ήσθησομαι				ήσθην
θάπτω <i>bury</i>	θάψω	έθαψα		τέθαμμαι	έτάφην
θαυμάζω <i>wonder</i>	θαυμάσομαι	έθαύμασα	τεθαύμακα	τεθαύμασμαι	έθαυμάσθην
(ἀπό-)θνήσκω <i>die</i>	θανοῦμαι	έθανον	τέθνηκα		
θύω <i>sacrifice</i>	θύσω	έθυσα	τέθυκα	τέθυμαι	έτύθην
ἵημι <i>send</i>	ήσω	ήκα	είκα	είμαι	εῖθην
ἴστημι <i>place, make stand</i>	στήσω	έστησα (tr.) έστην (intr.)	έστηκα (intr.)	έσταμαι	έσταθην
καίω <i>burn</i>	καύσω	έκαυσα	κέκαυκα	κέκαυμαι	έκαυθην
καλέω <i>call</i>	καλῶ	έκάλεσα	κέκληκα	κέκλημαι	έκλήθην
κελεύω <i>order, bid</i>	κελεύσω	έκελευσα	κεκέλευκα	κεκέλευμαι	έκελεύσθην
κλαίω <i>weep</i>	κλαύσομαι	έκλαυσα		κέκλαυμαι	
κλέπτω <i>steal</i>	κλέψω	έκλεψα	κέκλοφα	κέκλεμμαι	έκλάπην
κομίζω <i>convey, bring</i>	κομιῶ	έκόμισα	κεκόμικα	κεκόμισμαι	έκομισθην
κρίνω <i>Judge</i>	κρινῶ	έκρινα	κέκρικα	κέκριμαι	έκριθην
κτάσομαι <i>acquire</i>	κτήσομαι	έκτησάμην		κέκτημαι	έκτήθην
(ἀπό-)κτείνω <i>kill</i>	κτενῶ	έκτεινα	έκτονα	possess	

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
λαγχάνω <i>obtain by lot</i>	λήξομαι	ἔλαχον	εῖληχα	εῖληγματι	ἐλήγθην
λαμβάνω <i>take</i>	λήψομαι	ἔλαβον	εῖληφα	εῖλημματι	ἐλήφθην
λανθάνω <i>escape the notice of, lie hidden (επί-)</i>	λήγω	ἔλαθον	λέληθα		
λανθάνομαι <i>forget</i>	λήσομαι	ἔλαθόμην		λέλημαι	
λέγω (A) <i>say</i>	λέξω	ἔλεξα		λέλεγματι	ἐλέχθην
λέγω (B) <i>pick up, gather</i>	έρῳ	εἶπον	εἴρηκα	εἰρημματι	ἐρρηθην
λέγω <i>leave</i>	λέξω	ἔλεξα	εἴλοχα	εἰλεγματι (λέλεγματι)	ἐλέγην
μανθάνω <i>learn</i>	μαθήσομαι	ἔμαθον	μεμάθηκα		
μάχομαι <i>fight</i>	μαχοῦμαι	ἔμαχεςάμην		μεμάχημαι	
μελεῖ <i>impers. it is a care (επί-)</i>	μαχήσομαι				
μελέομαι <i>care for</i>	μελήσομαι			μεμέλημαι	ἐμελήθην
μελλω <i>intend</i>	μελλήσω	ἔμέλλησα			
μένω <i>remain</i>	μενῶ	ἔμεινα	μεμένηκα		
(άνα-) μιμητκω <i>remind</i>	μνήσω	ἔμνησα		μέμνημαι <i>remember</i>	ἐμνήσθην
νέω <i>swim</i>	νεύσομαι	ἔνευσα	νένευκα		
νομίζω <i>think</i>	νομιώ	ἐνόμισα	νενόμικα	νενόμισμαι	ἐνομίσθην
οἶδα <i>know</i>	είσομαι	ῆδη (19.1/3)			
οἴομαι <i>(also οἶμαι) think (ἀπ-)</i>	οιήσομαι				φήθην
οἴλημι <i>destroy, lose (ἀπ-)</i>	όλῶ	ῶλεσα	όλώλεκα (tr.)		
οἴλημαι <i>be lost, perish</i>	όλούμαι	ῶλόμην	όλωλα (intr. I am ruined)		
ὄμνυμι <i>swear</i>	όμοῦμαι	ῶμοσα	όμώμοκα	όμώμο(ο)ματι	ώμό(ο)θην
όράω <i>see</i>	όψομαι	εἶδον	έօρδκα	έώρδματι	ώφθην
όργιζομαι <i>become angry</i>	όργιοῦμαι		έώρδκα	ώμματι	ώργιεθην
				ώργιεμαι	

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
όφείλω owe	όφειλήςω	ώφείλητα ώφελον (21.1/1)	ώφείληκα		
πάσχω suffer	πείσομαι	ἔπαθον	πέπονθα		
πειθώ persuade	πείσω	ἔπειτα	πέπεικα (tr.) πέποιθα (intr. trust)	πέπειμαι	ἐπείσθην
πέμπω send	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθην
πιμπλημι fill	πλήσω	ἔπλητα	πέπληκα	πέπλημαι	ἐπλήσθην
πίνω drink	πτίσμαι	ἔπιον	πέπωκα	πέπομαι	ἐπόθην
πίπτω fall	πεσούμαι	ἔπεσον	πέπτωκα		
πλέω sail	πλεύσομαι	ἔπλευσα	πέπλευκα	πέπλευμαι	
πράττω do	πράξω	ἔπραξα	πέπρᾶχα (tr.) πέπρᾶγα (intr. have fared)	πέπρᾶγμαι	ἐπράχθην
πυνθάνομαι ascertain	πεύσομαι	ἔπυθόμην		πέπυσμαι	
πωλέω sell	ἀποδόσομαι	ἀπεδόμην	πέπρᾶκα	πέπρᾶμαι	ἐπράθην
ρίγνυμι break	ρήξω	ἔρρηξα	ἔρρωγα (intr. am broken)		ἐρράγην
ρίπτω throw	ρήψω	ἔρρηψα	ἔρρηφα	ἔρρημμαι	ἐρρήθην
σκεδάννυμι scatter	σκεδῶ (= ἀω)	ἔσκεδασα		ἔσκεδασμαι	ἐσκεδάσθην
σπείρω sow	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἐσπάρην
στέλλω send, equip	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἐστάλην
σφαλλω trip up	σφαλῶ	ἔσφηλα		ἔσφαλμαι	ἐσφάλην
σωζω save	σιώω	ἔσωσα	céσωκα	céσωσμαι	ἐσώθην
τελέω finish	τελῶ	ἔτελεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην
τεμνω cut	τεμῶ	ἔτεμον	τέτμηκα	τέτμημαι	ἐτμήθην
τίθημι place, put	θήσω	ἔθηκα	τέθηκα	τέθειμαι	ἐτέθην
τίκτω beget	τέξομαι	ἔτεκον	τέτοκα		
τιτρώσκω inquire	τρώω	ἔτρωσα		τέτρωμαι	ἐτρώθην
τρέπω turn	τρέψω	ἔτρεψα	τέτροφα	τέτραμμαι	ἐτράπην ἐτρέφθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
τρέφω <i>nourish</i>	θρέψω	ἔθρεψα	τέτροφα	τέθραμμαι	ἔτραφην ἔθρεφθην
τρέχω <i>run</i>	δραμούμαι	ἔδραμον	δεδράμηκα		
τυγχάνω <i>hit, happen</i>	τεύξομαι	ἔτυχον	τετύχηκα		
τύπτω <i>strike</i>	τυπτήσω	ἔτυπτησα			
ύπικχνέομαι <i>promise</i>	ύποσχήσομαι	ύπεχόμην	ύπέχημαι		
φαίνω <i>show</i>	φανῶ	ἔφηνα	πέφαγκα (tr. <i>I have shown</i>) πέφηνα (intr. <i>I have appeared</i>)	πέφασμαι	ἔφανθην (<i>I was shown</i> [to be]) ἔφανην (intr. <i>I appeared</i>) ήνεχθην
φέρω <i>bring, carry</i>	οἴω	ήνεγκον	ἐνήνοχα	ἐνήνεγμαι	
φεύγω <i>flee</i>	φεύξομαι	ἔφυγον	πέφευγα		
φημί ¹ <i>say</i>	φήσω	ἔφησα (ἔφην impf.)			
φθάνω <i>anticipate</i>	φθήσομαι	ἔφθασα ἔφθην (like ἔστην)			
(δια-)φθείρω <i>destroy, corrupt</i>	φθερῶ	ἔφθειρα	ἔφθαρκα	ἔφθαρμαι	ἔφθάρην
φοβέομαι <i>fear</i>	φοβήσομαι			πεφόβημαι	ἔφοβήθην
φύω <i>produce</i>	φύσω	ἔφυσα (tr.) ἔφην (intr. <i>grew, was</i>)	πέφυκα (intr. <i>am by nature, am</i>)		
χαιρώ <i>rejoice</i>	χαιρήσω		κεχάρηκα		ἔχάρην
χράομαι <i>use</i>	χρήσομαι	ἔχρησάμην		κέχρημαι	ἔχρησθην
χρῆ <i>buy</i>	χρῆσται	χρῆν, ἐχρῆν (both impf.)			
impers. <i>it is necessary</i>					
ώνέομαι	ώνήσομαι	(ἐπριάμην)		έώνημαι	έωνήθην

Vocabulary

In using the vocabulary the following should be noted:

- (a) In addition to the abbreviations explained on pp. xiif the sign † is used:
 - (i) before a simple verb whose principal parts are given on pp. 321ff.
 - (ii) after a compound verb whose simple form is included in the same list.
- (b) The feminine and neuter forms of adjectives and the genitive of nouns are nearly always abbreviated and will not necessarily have the same accent as the form given in full, e.g. the genitive of ἄβυσσος is ἄβυσσου, but these are listed below as ἄβυσσος, -ου; in these cases the accent of the abbreviated form must be deduced from the rules for accentuation given in Appendix 8.
- (c) The form of the article which accompanies each noun indicates its gender.

ἄβατος, -ον *impassable*
 ἄβιος, -ον *unlivable,*
unsupportable
 ἄβροτος, -ον *without men,*
deserted by men
 ἄβυσσος, -ου, ἡ *abyss*
 ἄγα— aor. stem of ἀγω
 ἄγαθός, -ή, -όν *good, noble,*
brave
 ἄγαθὰ λέγω *speak well of*
 (+acc., 22.1/2f(ii))
 ἄγαθὰ ποιέω *do good to*
 (+acc., 22.1/2f(iii))
 Ἀγάθων, -ονος, ο *Agathon*
(tragic poet)
 ἀγαλλομαι *glory, exult in* (+dat.)
 ἀγαμαι (aor. πνάσθην) *admire*
 Ἀγαμέμνων, -ονος, ο
Agamemnon (Greek
commander at Troy)
 ἄγαν (adv.) *too much,*
excessively
 ἄγανακτεω *be annoyed*
 ἄγαπάω *love*

τάγγέλλω *report, announce*
 ἄγγελος, -ου, ο *messenger*
 ὄγγος, -ους, το *vessel, urn*
 Ἄγιος, -ίδος, ο *Agis (King of*
Sparta)
 ἄγκυρα, -άς, ἡ *anchor*
 ἀγνοει *not to know, fail to*
understand
 ὄγνοια, -άς, η *ignorance*
 ἄγνος, -ή, -όν *chaste*
 ἄγρος, -άς, η *place of assembly,*
market-place; agora
 ἄγροπλω *buy in the market*
 ἄγροπενα *speak (in assembly);*
proclaim
 ἄγριος, -ά, -ον *fierce, cruel*
 ἄγριοκος, -ον *from the country,*
rustic, boorish
 ἄγρος, -οῦ, ο *field, country,*
farm
 ἄγρυπνέω *lie awake, pass*
sleepless nights
 τάγω *lead, bring*
 ἄγω καὶ φέρω *plunder*

- ἀγών, -ῶνος ὁ *contest, trial, competition, exploit*
- ἀδαμάντινος, -ον *adamantine, of steel*
- ἀδελφή, -ῆς, ἡ *sister*
- ἀδελφίδη, -ῆς, ἡ *niece*
- ἀδελφός, -οῦ, ὁ *brother*
- ἀδεῶς (adv.) *fearlessly*
- ἄδηλος, -ον *unclear*
- ἀδικέω *be unjust, commit a crime; wrong, injure (+acc.)*
- ἀδικημα, -ατος, τό *crime, wrong*
- ἀδικία, -ᾶς, ἡ *injustice, wrong-doing*
- ἀδικος, -ον *unjust, dishonest*
- ἀδικως (adv.) *unjustly*
- Ἄδμητος, -ου, ὁ *Admetus (king of Pherae, husband of Alcestis)*
- ἀδολέσχης, -ου, ὁ *idle talker, babbler; (as. adj.) garrulous*
- ἀδύνατος -ον *impossible; incapable*
- ἄδω *sing*
- ἀει (adv.) *always, continually; in succession*
- ἀειδώ = ᄀδω
- ἀεικής, -ές *shameful*
- ἀειμνητος, -ον *not to be forgotten*
- #ἀεκαζομενος, -η, -ον *unwilling(ly)*
- #ἀεροβατεω *tread the air*
- ἀετος, -οῦ, ὁ *eagle*
- ἀηδῶν, -όνος, ἡ *nightingale*
- ἄηρ, -έρος, ὁ *air*
- ἀθανατος, -ον *immortal*
- Ἀθηνᾶ, -ᾶς, ἡ *Athena*
- Ἀθηναζε (adv.) *to Athens*
- Ἀθηναι, -ῶν, αἱ *Athens*
- Ἀθηναῖος, -ᾶ, -ον *Athenian*
- Ἀθηνηθεν (adv.) *from Athens*
- Ἀθηνητι(v) (adv.) *at Athens*
- ἀθλητης, -οῦ, ὁ *athlete*
- ἀθλιος, -ᾶ, -ον *wretched, miserable*
- ἀθλον, -ου, τό *prize*
- ἀθλος, -ου, ὁ *contest; ordeal*
- ἀθροίζω *gather together (tr.)*
- ἀθροος, -ᾶ, -ον *all together, all at once, in a body*
- ἀθημειω *be despondent*
- #αι = εἰ
- #αιάζω *bewail, lament*
- #αισι (exclamation) *alas!*
- Αἴγινα, -ῆς, ἡ *Aegina (island in the Saronic Gulf near Athens)*
- Αἰγινήτης, -ου, ὁ *man of Aegina*
- Αἴγυπτος, -ᾶ, -ον *Egyptian*
- Αἴγυπτος, -ου, ἡ *Egypt*
- αἰδεόματι *respect; feel pity for; stand in awe of, fear*
- Ἄιδης, -ου (also # Αἴδης), ὁ *Hades (god of the underworld)*
- εἰς "Αἰδουν to the house of Hades, to the underworld (23.1/1a)
- αἰδώς, -ους, ἡ *sense of shame, modesty, respect (13.1/1b(i))*
- #αἰει = αει
- #αἰεν = αει
- αἰθήρ, -έρος, ὁ *upper air, sky*
- αἰθομαι *burn, blaze*
- αἰκία, -ᾶς, ἡ *suffering, misery*
- αἰκίζομαι *maltreat*
- αἵμα, -ατος, τό *blood; bloodshed, murder*
- Αἴμων, -ωμος, ὁ *Haemon (son of Creon)*
- τούνεω *praise*
- αἰνίγμα, -ατος, τό *riddle*
- αἰνικτηριως (adv.) *riddlingly, in riddling fashion*
- αἰνίττομαι *speak in riddles*
- #αἴνος, -ου, ὁ *tale, story*
- αἰνῶς (adv.) *terribly*
- αἴξ, αἴγος, οἴη *goat*
- #αἴπυνητης, -ου (adj.) *with high thoughts, lofty-minded*
- αἱρέομαι *choose, elect*
- ταΐρεω *take, capture; convict (18.1/4)*
- ταΐρω *lift, raise up; set sail; exalt*
- ταΐσθανομαι *perceive, notice, realize (+gen. or acc., 13.1/2a(iii))*
- Αἰσχίνης, -ου, ὁ *Aeschines (Athenian orator)*
- αἰσχρός, -ᾶ, -ον *ugly (of people); base, shameful, disgraceful (compar. αἰσχετών, supl. αἰσχικτος)*
- Αἰσχύλος, -ου, ὁ *Aeschylus (tragic poet)*
- αἰσχύνη, -ῆς, ἡ *shame, disgrace*
- αἰσχύνομαι *be ashamed (15.1/2c); feel shame before*
- ταΐσχνω *dishonour, disgrace*
- αἰτεω *ask (for) (+double acc., 22.1/2f(ii)); ask alms of (+acc.)*
- αἰτιά, -ᾶς, ἡ *reason, cause; responsibility, blame; charge, accusation; fault*
- αἰτιάομαι *accuse*

- αῖτιος, -α, -ον *responsible (for), guilty (of) (+gen.)*
- #αἴγα (adv.) *quickly, forthwith*
- αἰών, -ώνος, ὁ *life, lifetime; age*
- Ἀκάδημεια, -ᾶς, ἡ *the Academy (park and gymnasium in Athens)*
- Ἀκάνθιος, -α, -ον *of Acanthus (city in Macedonia)*
- ἀκατακενάστος, -ον *unformed*
- ἀκήκοα *perf. ind. of ἀκούω*
- ἀκίνητος, -ον *motionless, immovable*
- #ἄκμαιος, -α, -ον *in full bloom, at the prime*
- ἄκμη, -ῆς, ἡ *prime, zenith*
- ἀκόλασιά, -ᾶς, ἡ *lack of restraint*
- ἀκόλαστος, -ον *undisciplined, unrestrained, licentious*
- ἀκολουθέω *follow, accompany (+dat.)*
- ἀκολουθος, -ον, ὁ *servant, slave*
- ἀκολούθως (adv.) *in accordance with (+dat.)*
- ἀκονάω *sharpen*
- ἀκούσιος, -ον *against one's will, involuntary*
- τάκουω *hear, listen (to) (+gen. of person, gen. or acc. of thing, 13.1/2a(iii)); be spoken of (17.1/5)*
- ἀκρτβῶς (adv.) *accurately, exactly, carefully*
- ἄκρον, -ον, τό *peak, summit*
- ἀκρόπολις, -εως, ἡ *acropolis, citadel*
- ἄκρος, -α, -ον *high; top of (18.1/6)*
- Ἄκταιων, -ώνος, ὁ *Actaeon (mythological character)*
- ἄκτη, -ῆς, ἡ *shore, coast*
- ἄκων, ἄκουα, ἄκον *unwilling(ly)*
- ἄλγειω *feel pain, be in pain; grieve; suffer*
- ἄλγος, -ους, τό *grief, pain, suffering*
- ἄλγυνω *grieve, distress (+acc.)*
- Ἄλεξανδρος, -ου, ὁ *Alexander (the Great, of Macedon)*
- ἀληθεία, -ᾶς, ἡ *truth*
- ἀληθέων *tell the truth*
- ἀληθής, -ές *true*
- τα ἀληθή (τὰληθή) *the truth*
- ἀληθινῶς (adv.) *truly, really*
- ἀληθῶς (adv.) *truly, really*
- ὡς ἀληθῶς *in very truth*
- Ἄλικαρνασσεύς, -έως, ὁ *man from Halicarnassus*
- τάλικομαι *be caught; be convicted (18.1/4)*
- ἀλκή, -ῆς, ἡ *valour, bravery*
- "Ἀλκηστίς, -ιδος, ἡ *Alcestis (wife of Admetus)*
- 'Ἀλκιβιάδης, -ον, ὁ *Alcibiades (Athenian general and statesman)*
- ἀλκιμος, -ον *brave*
- ἀλλά (conj.) *but; well, now*
- ἀλλάτω *change*
- ἀλλήλους, -ᾶς, -α (reciprocal pron.) *each other, one another (9.1/4b)*
- ἄλλοθι (adv.) *elsewhere*
- ἄλλομοι (aor. ήλάμψην) *leap*
- ἄλλος, -η, -ο (9.1/3) *other, the rest of; as well, besides (7.2.12 l. 11)*
- ἄλλος ... ἄλλον *one ... another*
- (cf. note on 5.2.5(viii))
- ἄλλοτε (adv.) *at other times*
- ἄλλοτριος, -α, -ον *someone else's; alien*
- ἄλλως (adv.) *otherwise; in vain*
- ἄλλως τε καὶ *especially*
- ἄλμη, -ῆς, ἡ *sea-water, brine; sea*
- ἄλογος, -ον *speechless; irrational*
- ἄλε, αίλος, ἡ *sea*
- ἄλσος, -ους, τό *grove*
- ἄλυσκαζω *shun, shrink away*
- ἄλφιτα, -ων, τά *barley-groats; daily-bread*
- ἄλωπεκή, -ῆς, ἡ *fox-skin*
- ἄλωπηξ, -εκος, ἡ *fox*
- ἄλωσις, -εως, ἡ *capture*
- ἄμα (adv.) *at the same time; (prep.+dat.) at the same time as, together with*
- ἄμα μέν ... ἄμα δέ *partly ... partly*
- ἄμα ηλιός ἀνέχοντι *at sunrise*
- ἄμα (τῇ) ημέρᾳ *at dawn*
- ἄμαθης, -ες *ignorant*
- ἄμαθία, -ᾶς, ἡ *ignorance, stupidity*
- ἄμαξα, -ης, ἡ *wagon*
- ἄμαρτ- *aor. stem of ἀμαρτάνω*
- ἄμαρτάνω *err; do wrong; make a mistake; (+gen., 13.1/2a(iv)) miss, fail to achieve*
- ἄμαρτια, -ᾶς, ἡ *fault, wrong, sin*

- ἀμείβω *change, alter*
 ἀμεινών, -ον *better* (compar. of ἄγαθος)
 ἀμηχανέω *be at a loss/helpless*
 ἀμικ, -ίδος, ή *chamber-pot*
 ἀμικος, -ου, ή *sand*
 ταῦμνο *keep/ward off, (acc. of person kept off and dat. of person defended); in mid., defend oneself against (+acc.)*
 Ἀμυρταῖος, -ου, ο̄ *Amyrtaeus*
 ἀμφί (prep.+acc.) *about, around*
 #ἀμφιάλος, -ον *sea-girt*
 ἀμφιβόλλομαι† *throw around, put on*
 ἀμφιδέσ, -ίς, ή *bracelet, anklet*
 #ἀμφιμάχομαι† *besiege*
 ἀμφοτέρος, -ά, -ον *both*
 ἀμφοτέρωθεν (adv.) *from/on both sides*
 ἄμφω, -οιν, τύ (dual) *both*
 ἀμωμῆτος, -ον *blameless*
 ἄν untranslatable particle: in a main clause (+ind. or opt.) with a potential/conditional sense (19.1/2, 18.1/5); in a subordinate clause (+subj.) with an indef. sense (14.1/4c(iii))
 ἄν = εάν
 ἄνα (prep.+acc.) *up, up along; throughout, over*
 ἄναβαίνω† *go up; come up; mount*
 ἄναβιβάζω *make go up*
 ἄναβοστ *call upon*
 ἄναβολή, -ής, ή *putting off, delaying*
 ἄναγιγνασκω† *read, read aloud*
 ἄναγκάζω *force, compel*
 ἄναγκαιος, -ά, -ον *necessary, constraining*
 ἄνάγκη, -ης, ή *necessity, compulsion, force*
 ἄναγκη ἔστι *it is necessary* (+dat. and inf.)
 ἄναγω† *bring up, raise; (mid.) set sail, put out to sea*
 ἄναδιδωμι† *give forth, send up*
 ἄναζητεω *investigate*
 ἄναθεμα, -οτος, τό *anything dedicated (especially to evil); an accursed thing*
 ἄνάθημα, -οτος, τό *dedication*
 ἄναίδεια, -ίς, ή *shamelessness*
 #ἄναιμοσαρκος, -ον *with bloodless flesh*
- ἀναιρέω† *pick up; give a response (of an oracle)*
 ἀναισθητος, -ον *without feeling, stupid*
 ἀναιτιος, -ον *innocent*
 ἀναλαμβάνω† *take up, take with one*
 τάναλικω *spend*
 ἀνάλυσις, -εως, ή *loosening, releasing; resolution (of a problem)*
 ἀνάλωτος, -ον *not able to be captured, impregnable*
 ἀναμένω† *wait, stay, wait for* (+acc.)
 ἀναμετρέομαι *measure carefully*
 ἀναμιμήσκω† *remind; (pass.) recall to mind, remember*
 #ἄναξ, -ακτος, ο̄ *lord, king*
 Ἀναξαγόρας, -ου, ο̄ *Anaxagoras (philosopher of Clazomenae in Asia Minor)*
 Ἀναξιμένης, -ούς, ο̄ *Anaximenes (early philosopher)*
 ἄναξιος, -ον *unworthy*
 ἀναπτυσσω *unfold, disclose*
 ἀνασπάω (aor. -εσπασα) *haul up; tear up, pull down*
 ἀνάσσω *rule over (+gen., 13.1/2a(i))*
 #ἄνασταλύζω *weep, sob*
 ἀνασταυρω *impale*
 ἀνατιθημι† *dedicate, make a dedication*
 ἀναφέρω† *bring back, refer*
 ἀναχωρεω *withdraw, retreat, retire*
 ἄνδρ- stem of ἄντρος
 ἄνδραποδίζω *enslave*
 ἄνδραποδον, -ου, τό *captive; slave*
 ἄνδρεισ, -ίς, ή *manliness, courage*
 ἄνδρειος, -ά, -ον *manly, brave*
 ἄνδριας, -άντος, ο̄ *statue*
 ἄνεμος, -ου, ο̄ *wind*
 ἄνεξέταστος, -ον *without enquiry or investigation*
 ἄνερ - = ἄνδρ -
 ἄνερωταω† *ask questions*
 ἄνευ (prep.+gen.) *without*
 ἄνέχω† *hold up, lift up; intr. rise up*
 ὅμα ήλιω ἄνέχοντι *at sunrise*
 ἄνηρ, ἄνδρος, ο̄ *man, husband*
 ἄνθινος, -η, -ον *flowery*

- ἀνθίστημι† (mid. and intr. tenses of act.) *withstand, resist, oppose* (+dat.)
 ἄνθος, -ου, τό *flower, bloom; glory*
 ἄνθρωπινος, -η, -ον *human*
 ἄνθρωπος, -ου, ο/η *human being, person; man; fellow*
 ἄνθρωπος *crisis for ο ἄνθρωπος*
 ἀνίασ *distress, vex*
 ἀντδρωτος, -ον *without raising a sweat*
 ἀνίστημι† *raise up; restore; cause to migrate, expel, uproot; (mid. and intr. tenses of act.) rise up, stand up; migrate, go away* (19.1/1)
 ἀνίστερω *make enquiry about, ask about, (+double acc.)*
 ἀνόλογος -ον *foolish*
 τάνοιγνυμι *open*
 ἀνοικοδομεω *build up; rebuild*
 ἀνόμοιος, -ον (also -ά, -ον) *unlike, dissimilar* (+dat.)
 ἀνταγορείω (aor. of ἀντεῖπον, 18.1/4 note 2) *speak against, deny*
 ἀνταγωνίζομαι *struggle against, vie with* (+dat.)
 ἀντακούω *hear in turn*
 Ἀνταλκίδας, -ου, ο *Antalcidas (Spartan general)*
 ἀντεῖπον aor. of ἀνταγορεύω
 ἀντέχωτ *hold out, withstand*
 ἀντί (prep.+gen.) *instead of, in return for*
 ἀντιβολέω *entreat, beseech*
 ἀντιγραφω *write in reply*
 ἀντιδιδωμι† *give in return*
 ἀντίθεσις, -εως, η *opposition, antithesis*
 ἀντιλέγωτ *argue against, oppose*
 ἀντίον (adv.) *opposite*
 Ἀντίοχος, -ου, ο *Antiochus*
 Ἀντισθένης, -ου, ο *Antisthenes (philosopher)*
 ἀνυπόδησις, -άς, η *going barefoot*
 ἀνυπόδητος, -ον *without shoes*
 ἀνώ (adv.) *above, up above*
 #ἀνώγα (perf. with pres. sense, 19.1/3a) *command, order*
 ἀνωφελής, -ές *useless*
 ἀξιοπιστος, -ον *worthy of credit, trustworthy*
 ἀξιος, -ά, -ον *worthy (of), deserving* (+gen.), *worthwhile*
- ἀξιώω *think worthy of*
 αόρδος, -ον *unseen, invisible*
 ἀπαγγέλλωτ *announce, report*
 ἀπαγορευωτ *forbid* (18.1/4 note 2)
 ἀπαγχομαι *hang oneself*
 ἀπαγχονίζω *hang by a noose*
 ἀπαγωτ *lead/take away*
 ἀπαθής, -ές *not suffering*
 ἀπαρτ *sail away, depart*
 ἀπαλλαγή, -ής, η *deliverance*
 ἀπαλύνω *make tender/delicate*
 ἀπάνθρωπος, -ον *far from men, desolate*
- ἀπανίστημι† *withdraw*
 ἀπαντάω *go to meet, meet* (+dat., 13.1/2b(iii))
 ἀπάξ (adv.) *once only, once*
 ἀπαραιτητος -ον *unmoved by prayer, inexorable*
 ἀπαρνεομαι *deny*
 ἀπάς, ἀπάσα, ἀπάν *all, the whole of*
 ἀπατάω *deceive*
 ἀπάτη, -ής, η *deceit*
 ἀπέθανον aor. of ἀποθνήσκω
 ἀπεικαΐζω *liken, compare*
 ἀπειλέω *threaten* (+dat., 13.1/2b(i))
 ἀπειμι *be absent*
 ἀπειργω† *hinder, prevent*
 ἀπειριδ, -άς, η *inexperience*
 ἀπειρος, -ον *ignorant of, inexperienced in* (+gen.)
 ἀπειρος ἔχω *be without experience*
 ἀπενθής, -ές *free from grief/woe*
 ἀπερικέπτως (adv.) *incautiously*
 ἀπερχομαι† *go away, depart*
 ἀπεχωτ *be distant from* (+gen.); (mid.) *keep one's hands off, keep away from* (+gen.)
 ἀπιστεω *distrust*
 ἀπιστία, -άς, η *faithlessness*
 ἀπιστος, -ον *incredible; untrustworthy, not to be believed; mistrustful*
 ἀπιστως ἔχω *be mistrustful*
 ἀπλετος, -ον *boundless, immense*
 ἀπλους, -ή, -οῦν *simple* (6.1/2)
 ἀπό (prep.+gen.) *from, away from*
 ἀποβαίνωτ *land*
 ἀποβαλλωτ *throw away, lose*
 ἀποδημία, -άς, η *being abroad or away from one's country*
 ἀποδιδρασκω (fut. -δράσομαι aor. -έδραν) *run away, escape, flee*

- ἀποδίδωμι† *give back, return, repay; (mid.) sell*
 ἀποθαν- aor. stem of ἀποθνήσκω
 ἀποθνήσκω† *die, be killed*
 (17.1/5; for the perfect see
 19.1/3a)
 ἀποικος, -ου, ὁ *settler, colonist*
 ἀποκρένομαι *answer*
 ἀπόκρισις, -εως, ἡ *answer, reply*
 ἀποκρύπτω *hide from sight;*
 (mid.) *conceal for one's own
purposes*
 ἀποκτείνω† *kill*
 ἀποκωλύω *binder from*
 ἀπολέγομαι *pick out*
 ἀπολες- aor. stem of ἀπόλλυμι
 ἀπόλλυμι† *kill, ruin, destroy,
lose* (20.1/1 note 2)
 ἀπωλόμην *I was killed*
 ἀπόλωλα *I am lost/dead/ruined*
 'Απόλλων, -ωνος, ὁ *Apollo (acc.
either -ωνα or -ω)*
 ἀπολογέομαι *defend oneself,
speak in one's defence; plead in
one's defence (+acc.)*
 ἀπολογίσθ, -άς, ἡ *speech in one's
defence*
 ἀπολῦω *free, release*
 ἀπομιμέομαι *imitate, copy*
 ἀποπῖπω† *fall overboard*
 ἀποπλεωτ *sail away*
 ἀποπνήγομαι *choke, suffocate, be
drowned*
 ἀπόρεω *be at a loss, be in
difficulty*
 ἀποριδ, -άς, ἡ *lack of provisions,
want; perplexity, difficulty*
 ἀποστατεω *stand aloof from (+gen.)*
 ἀποστέλλω† *send, send away*
 ἀποστέρεω *deprive of, rob,
defraud, refuse payment of*
 ἀποστροφή, -ῆς, ἡ *turning away
from, escape*
 ἀπότακτος, -ον *set apart for
special use*
 ἀποτείχιζω *wall off*
 ἀποτεμνωτ *cut off*
 ἀποτίθημι† *put away, bury;
(mid.) lay aside*
 ἀποτρέχω† *run away, run off*
 ἀποτυγχανωτ *fail to obtain*
#ἀπούρας (epic aor. pple. of
ἀπαυρώ) *having taken away*
 ἀποφαίνωτ *reveal, show*
 ἀποφέρω† *carry away*
- ἀποφεύγω† *flee, run off; be
acquitted*
 ἀποχωρέω *go away, depart*
 ἀποχώρησις, -εως, ἡ *privy, public
toilet*
 ἀπραγμόνως (adv.) *without trouble*
 ἀπράγμων, -ονος *free from
business, not meddling in public
affairs*
 ἄπτω *fasten, fix; light (a lamp);
(mid.) touch (+gen.)*
 ἀπωθέω (aor. ἀπεωσα) *push away*
 ἀπώλεια aor. of ἀπόλλυμι
 ἄρα* (inferential particle) *then,
consequently, after all*
 ἄρα interrog. particle (10.1/2a)
 ἀργαλέος, -ᾶ, -ον *painful,
troublesome*
'Αργεῖοι, -ῶν, οἱ *Argives; (poet.)
Greeks*
'Αργεῖος, -ᾶ, -ον *Argive; (poet.)
Greek*
'Αργινοῦσαι, -ῶν, αἱ *Arginousae
(islands) (scene of Athenian
naval victory)*
'Αργος, -ου, τὸ *Argos*
 ἄργος, -ον *idle, lazy*
 ἀργυρίον, -ου, τὸ *silver, money*
 ἀργυροῦν, -ᾶ, -ον *made of
silver, silver*
 ἀρετή, -ῆς, ἡ *courage; excellence,
virtue*
'Αρης, -ου ὁ *Ares (god of war)*
 ἄρθρον, -ου, τό *joint, limb*
'Αριαῖος, -ου, ὁ *Ariaeus*
 ἀριθμός, -οῦ, ὁ *number, amount,
total*
- #ἀριτρεπής, -ές
- very bright,
conspicuous*
-
- ἀριστῶ
- have breakfast*
-
- 'Αριστεύς, -έως, ὁ
- Aristeus*
-
- ἀριστεύω
- be best, be best at
(+inf.)*
-
- 'Αριστόκριτος, -ου, ὁ
- Aristocritus*
-
- ἀριστον, -ου, τό
- breakfast*
-
- ἀριστος, -η, -ον
- best; bravest
(supl. of ἀγαθός)*
-
- 'Αριστοτέλης, -ους, ὁ
- Aristotle
(philosopher)*
-
- 'Αριστοφάνης, -ους, ὁ
- Aristophanes (comic poet)*
-
- 'Αριφρων, -ονος, ὁ
- Ariphron*
-
- ἀρκτος, -ου, ἡ
- bear*
-
- ἀρμόζει (impers.)
- it is fitting, it
suits*

- Ἄρνη, -ῆς, ἡ Arne (place in Thessaly)
- ἄρνυμαι *win*
- ἀρπάζω *seize, plunder, snatch*
- ἀρπακτής, -οῦ, ὁ *robber, ravisher*
- #ἀρπαλέος, -ᾶ, -ον *attractive, alluring*
- ἀρρηκτος, -ον *unbroken, unbreakable*
- ἀρρητος, -ον *unspoken, unmentionable*
- ἀρσενικός, -ῆ, -όν *male, masculine*
- Ἄρταφέρνης, -ου, ὁ Artaphernes
- Ἄρτεμις, -ίδος, ἡ Artemis (goddess)
- ἄρτημα, -ατος, τό *ear-ring*
- ἀρτί (ἀρτίως) (adv.) *newly, recently, just now*
- ἄρτος, -ου, ὁ *bread*
- ἀρχαῖος, -ᾶ, -ον *ancient, old; former*
- Ἄρχελαος, -ου, ὁ Archelaus (King of Sparta)
- ἀρχή, -ῆς, ἡ *beginning; rule, power; empire; office, magistracy, board of magistrates, magistrate, officer*
- ἀρχιερεύς, -έως, ὁ *high priest*
- Ἄρχιμηδης, -ου, ὁ Archimedes (Syracusan mathematician and inventor)
- τάρχω *rule, rule over, command*
(+gen., 13.1/2a(i))
(+pple.) *begin (of something continued by others); (mid.) begin (of something continued by oneself)*
- ἄρχων, -οντος, ὁ archon (magistrate)
- ἀσφῆγς, -ές *obscure, unclear*
- ἀσβεστος, -ον (also -ῆ, -ον)
unquenchable, inextinguishable, imperishable
- ἀσεβεία, -ᾶς, ἡ *impiety, irreverence (to gods)*
- ἀσεβεω *commit impiety*
- ἀσθενεία, -ᾶς, ἡ *weakness, illness*
- ἀσθενέα *be weak/ill*
- ἀσθενής, -ές *weak, ill*
- ἀσινεστατα (supl. adv.) *most/very harmlessly*
- ἀστέω *be without food*
- ἀσκέω *practise, exercise, train*
- ἀσμενος, -ῆ, -ον *glad, pleased*
- ἀσπάζομαι *greet*
- 'Ἀσπασία, -ᾶς, ἡ Aspasia (mistress of Pericles)
- ἀστετος, -ον *enormously great, boundless*
- ἀστικ, -ίδος, ἡ *shield*
- ἀστεῖος, -ᾶ, -ον *charming, attractive*
- ἀστήρ, -έρος, ὁ *star*
- ἀστρονομία, -ᾶς, ἡ astronomy
- ἀστύ, -εως, τό *city, town*
- ἀσφαλεία, -ᾶς, ἡ *safety, security*
- ἀσφαλής, -ές *safe, secure*
- ἀσφαλῶς (adv.) *safely*
- ἀταλαίπωρος, -ον *without taking pains, not painstaking*
- ἀτάρ (conj.) *but*
- ἀτασθαλιά, -ᾶς, ἡ *presumptuous sin, wickedness*
- ὅτε (particle) *as if, as; (causal) in as much as, since, seeing that, because, as (+pple. 12.1/2a(ii))*
- ἀτελής, -ές *incomplete*
- #ἀτερ (prep.+gen.) *without*
- ἀτεχνος, -ον *unskilled*
- ἀτεχνῶς (adv.) *simply, just*
- ἄτη, -ῆς, ἡ *ruin*
- ἄτιμάζω *dishonour*
- ἄτιμαστος, -ον *dishonoured*
- ἄτιμισ *-ᾶς, ἡ dishonour; loss of citizen rights*
- ἄτιμος, -ον *dishonoured; deprived of citizen rights*
- ἄτολμος, -ον *not daring, lacking the heart to*
- ἄτοπος, -ον *out of place, extraordinary, strange, absurd*
- 'Ἄττικος, -ῆ, -ον Attic, Athenian
- 'Ἄττικη (sc. γῆ), -ῆς Attica
- ἄτυχης, -ές *unlucky, unfortunate*
- αὖ (adv.) *again, moreover*
- αὐγή, -ῆς, ἡ *ray, beam*
- #αὐδάω *speak, say, utter, tell*
- αὐθιτερος, -ον *self-chosen, self-inflicted*
- αὐθίς (adv.) *again; in turn, next, on the other hand*
- αὐλέω *play the flute*
- αὐλή, -ῆς, ἡ *courtyard, hall*
- αὐλίζομαι *encamp*
- αὔριον (adv.) *tomorrow*
- #αντάρ (conj.) *but, then*
- αντάρκης, -ές *sufficient*
- #αὖτε (adv.) *again, in turn*

- αὐτίκα (adv.) *at once, immediately*
- αὐτόθι (adv.) *on the spot, here*
- αὐτόματον, -ον, τό *accident*
- αὐτὸν, -ην, -ο (pron.) *him, her, it*
(4.1/2; 9.1/3c)
- αὐτός, -η, -ο self (9.1/3a)
ο αυτός *the same* (9.1/3b)
- αὐτός *crasis for ο αὐτος*
- αὐτοῦ (adv.) *here, there, on the spot*
- ἀφαιρέω† *take away (from), remove; (mid.) deprive (of) (+ double acc., 22.1/2(iii))*
- ἀφανής, -ές *unseen, vanished, not to be seen*
- ἀφανίζω *make unseen, wipe out, destroy*
- ἀφασία, -σι, ή *speechlessness*
- ἀφεῖναι aor. inf. of αφίημι
- ἀφθονος, -ον *abundant, plentiful; bountiful*
- ἀφῆμι† *send forth; discharge; let go*
- τάφικνέομαι *arrive, come*
- ἀφτκόμην aor. of ἀφικνέομαι
- ἀφίστημι† *remove; make to revolt; (mid. and intr. tenses of act.) withdraw; revolt* (19.1/1)
- Αφροδίτη, -ης, ή *Aphrodite (goddess of love)*
- ἄφορον, -ον *senseless, foolish*
- ἄφηνης, -ές *without natural talent/skill*
- #ἀφύσσομαι *draw (a liquid) for oneself*
- ἄφωνος, -ον *dumb, speechless*
- Ἀχαῖοι, -ων, οι *Achaeans, Greeks*
- Ἄχερων, -οντος, ο *Acheron (river in the underworld)*
- ἄχθωδων, -όνος, ή *burden*
- ἄχθωμαι *be annoyed/displeased at (+dat.)*
- Ἀχιλλεύς, -έως, ο *Achilles (hero in Iliad)*
- ἄχυρα, -ων, τά *chaff, bran*
- βαδίζω (fut. βαδιοῦμαι) *walk, go*
- βάθος, -ους, τό *depth*
- βαθύς, -εῖα, -ύ *deep*
- #βαθυχαιτεις, -εκα, -εν *long-haired*
- τβαίνω *go, come; walk*
- Βάκχος, -ου, ο *Bacchus (another name for Dionysus)*
- #βάκχος, -ου, ο *person initiated into the rites of Bacchus*
- τβάλλω *throw, hit, pelt; inflict*
- βάπτω *dip; dye*
- βάρβαρος, -ον *barbarian, foreign*
- βαρύνομαι *be weighed down*
- βαρύς, -εῖα, -ύ *heavy; wearisome*
- βασιλεία, -σι, ή *princess, queen*
- βασιλείσι, -σι, η *kingship*
- βασιλεϊος, -α, -ον *royal*
- βασιλεύς, -έως, ο *king*
- βασιλεύω *be king, rule (+gen., 13.1/2a(i))*
- #βαστάζω *lift up, carry*
- βάτραχος, -ου, ο *frog*
- βέβατος, -ον (also -α, -ον) *secure, steady*
- βέβρωκα perf. of βιβρόσκω
- βέλος, -ους, τό *missile*
- βέλτιστος, -η, -ον *best (supl. of σγαθός)*
- βελτίων, -ον *better (compar. of σγαθός)*
- βῆμα, -ατος, τό *step*
- βία, -σι, ή *force, violence*
- πρὸς βίαν *by force*
- βιάζομαι *use force, force one's way*
- βιατός (adv.) *violently*
- βιβλίον, -ου, τό *book*
- βιβλος, -ου, η *book*
- βιβρώσκω (perf. βέβρωκα) *eat*
- βίος, -ου, ο *life; means of life; livelihood*
- #βιότος, -ου, ο *life*
- βιώω *live*
- βιωτός, -όν *to be lived, worth living*
- βλαβή, -ης, ή *damage*
- τβλάπτω *hurt, injure; damage*
- βλέπω *see, look (at); see the light of day, be alive*
- βληθείς, -εία, -έν aor. pple. pass. of βάλλω
- #βλώσκω (fut. μολοῦμαι, aor. ξμολον. perf. μεμβλώκα) *go*
- τβοῶ *shout*
- βόειος, -α, -ον *of beef*
- βοή, -ης, ή *shout, shouting*
- βοήθεια, -σι, ή *help, aid*
- βοηθέω *(run to) help (+dat., 13.1/2b(i))*
- βόθρος, -ου, ο *hole, pit*
- Βοιωτία, -σι, ή *Boeotia (state in north central Greece)*
- Βοιωτός, -ου, ο *a Boeotian*
- βοσκήματα, -ων, τά *cattle*

- βόσκω *feed, nourish*
 βουλεύειντηριον, -ου, το *council-chamber*
 βουλεύω *plan, resolve, determine, deliberate; (mid.) discuss, deliberate, consider; plot*
 βουλή, -ῆς, ἡ *plan, counsel, advice; council*
 †βούλωμα *wish, want*
 #βοῦνος, -οῦ, ὁ *hill, mound*
 βοῦς, βοός, ὁ/ἡ *ox, bull, cow*
 #βούντης, -ου, ὁ *herdsman*
 βραδεώς (adv.) *slowly*
 βραδῆνω *be slow, hesitate*
 #βραδύπονος, -πονν (gen. -ποδος) *slow-footed*
 βραδύς, -εῖα, -ύ (compar. βραδέων, supl. βραδίστος) *slow*
 βραχτῶν, -ονος, ὁ *arm*
 βραχύς, -εῖα, -ύ *short, brief; small, little*
 βρέχω *wet (tr.)*
 #βρότος, -ου, ὁ *mortal man*
 βρόχος, -ου, ὁ *noose*
 βρῶμα, -ατος, τό *food*
 βωμός, -οῦ, ὁ *altar*
- #γαῖα, -ᾶς, ἡ = γῆ
 γάλα, -ακτος, το *milk*
 †γαμέω (+acc.) *marry (with the man as subject); (mid., +dat.) marry (with the woman as subject)*
 γάμος, -ου, ὁ *marriage*
 γαρ* (connecting particle) *for, as*
 γαστρί, -τρος, ἡ *stomach, belly* (6.1/1b)
 γαστρίμαργος, -ον *gluttonous*
 γε* (particle) *at least; at any rate, certainly, indeed* (13.1/3b)
 γεγένημαι perf. of γίγνομαι
 γεγενημένα, -ων, τα *events, occurrences, the past*
 #γεγήθα (perf. with pres. sense, from γηθέω) *rejoice*
 γέγονα perf. of γίγνομαι
 #γεγώ = γεγονός (perf. pple. of γίγνομαι)
 γειτων, -ονος, ὁ *neighbour; (as adj.+dat.) neighbouring*
 Γέλα, -ᾶς, ἡ *Gela (city in Sicily)*
 τελάω *laugh*
 τελοιος (also γελοῖος), -σ, -ον *funny, ridiculous*
 Γελάως, -σ, -ον of Gela
 τελως, -ωτος, ὁ *laughter*
- γέμω *be full of (+gen.)*
 γεν- aor. stem of γίγνομαι
 γένεσις, -εσις, ἡ *birth, coming into being*
 γενναῖος, -ᾶ, -ον *noble, well-born, noble-minded*
 γενναῖος (adv.) *nobly*
 γεννάω *beget, produce*
 γενος, -ονς, το *race; kind*
 γεραιος, -ᾶ, -ον *old*
 γερας, -ως, τό *prize, privilege* (13.1/1 b(iii))
 γέρρα, -ων, τα *wicker-work*
 γερόν, -οντος, ὁ *old man*
 γενομαι *taste*
 γέφυρα, -ᾶς, ἡ *bridge, embankment*
 γεωμετρίδ, -ᾶς, ἡ *geometry*
 γεωργος, -οῦ, ὁ *farmer*
 γῆ, -ῆς, ἡ *land, earth, ground*
 κατα γῆν *by land*
 ποῦ (της) γῆς; *where on earth?*
 γηγενης, -ες *earth-born*
 γημ- aor. stem of γαμέω
 #γηράλεος, -ᾶ, -ον *aged, old*
 γῆρας, -ως, τό *old age* (13.1/1 b(iii))
 γηράσκω *grow old*
 γιγάνς, -αντος, ὁ *giant*
 †γίγνομαι *become, be, be born; happen, take place*
 γιγνωσκα *get to know, recognize, realize; think, resolve, decide*
 γίνομαι = γίγνομαι
 Γλαῦκος, -ου, ὁ *Glaucus*
 γλαῦξ, -ανκός, ἡ *owl*
 #γλαψυρός, -ᾶ, -ον *hollow, hollowed*
 Γλοῦς, -οῦ, ὁ *Glus*
 γλυκερός, -ᾶ, -ον *sweet*
 γλυκὺς, -εῖα, -ύ *sweet*
 γλωττα, -ης, ἡ *tongue*
 γναθος, -ου, ἡ *jaw*
 γνοις, γνῶσα, γνόν aor. pple. of γιγνωσκω
 γνῶθι 2nd s. imp. of εγνω
 γνώμη, -ης, ἡ *judgement, opinion, mind, purpose*
 γνώμως, (-η), -ον *well-known, familiar*
 γονεύς, -εώς, ὁ *parent*
 γόνος, -ατος, τό *knee* (5.1/5 note 1)
 Γοργώ, -οῦς, ἡ *Gorgo*
 #γουνόομαι *implore, entreat*

- γράμμα, -ατος, τό *written character, letter*
 γραμματικός, -οῦ, ὁ *grammarian*
 γραμματίστης, -οῦ, ὁ *schoolmaster*
 γραῦς, γρδός, ἡ *old woman* (11.1/4)
 γραφεῖον, -οῦ, τό *pencil*
 γραφή, -ῆς, ἡ *writing, drawing; indictment, charge, case*
 τγράφω *write; draw, paint; (mid.) indict, charge*
 γρυπός, -ή, -ον *hook-nosed, aquiline*
 Γύλιππος, -ου, ὁ *Gylippus (Spartan general)*
 γυμνᾶζω *exercise, train*
 γυμνός, -ή, -ον *naked; lightly/poorly clad*
 γυναικῶντις, -ιδος, ἡ *women's apartments*
 γυνή, -αικός, ἡ *woman, wife* (5.1/5 note 1)
 γύψ, γυπός, ὁ *vulture*
 Γοβρύας, -ῆ, ὁ *Gobryas (Persian general)*
- δαιμόνιος, -ῆ-ον *miraculous, supernatural*
 δαιμών, -ονος, ὁ *god, deity*
 δαις, δαιτός, ἡ *feast*
 δακ- aor. stem of δάκνω
 δάκνω *bite; worry*
 δάκρυ see δάκρυν
 δάκρυεις, -έσσα, -εν *weeping, in tears*
 δάκρυν, -ου, τό *tear* (alternative nom. δάκρυ 13.1/1c)
 δάκρυώ *weep*
 δακτύλιος, -ου, ὁ *ring*
 δάκτυλος, -ου, ὁ *finger*
 δανείζω *lend; (mid.) borrow*
 δανειστής, -οῦ, ὁ *creditor*
 Δάρδανος, -ου, ὁ *Dardanus (founder of Troy)*
 δαρεικός, -οῦ, ὁ *daric (Persian gold coin)*
 δάφ, δαδός, ἡ *torch*
 δασις, -εῖα, -ύ *hairy, shaggy*
 δέ* (connecting particle) *and, but*
 δ' οὖν* *be that as it may* (13.1/3c)
 δέδαρμαι perf. mid./pass. of δέρω
 δέδοικα *I fear, am afraid* (19.1/3a)
- #δέδορκα *see, look upon* (perf. of δέρκομαι)
 †δεῖ (impers.) *it is necessary (+acc. and infin.); there is a need of (+gen., 21.1/4 note 3)*
 #δεῖδω *be alarmed*
 †δεικνύμι *show* (20.1/1 and Appendix 6)
 δειλίσ, -ῆς, ἡ *cowardice*
 δειλός, -ή, -ον *miserable, wretched, cowardly*
 δειμαίνω (+acc.) *be afraid of, fear*
 δεινός, -ή, -ον *terrible, serious, strange; clever at (+inf.)*
 δειπνέω *dine, have dinner, dine on (+acc.)*
 δεῖπνον, -ου, τό *dinner*
 δέκα (indecl. adj.) *ten*
 δεκατός, -η, -ον *tenth*
 δέλτος, -ου, ἡ *writing-tablet*
 δελφῖς, -ίνος, ὁ *dolphin*
 Δελφοί, -ῶν, οἱ *Delphi*
 δένδρον, -ου, τό *tree* (13.1/1c)
 δένδρεον, -ου, τό *tree*
 δεξιά, -ῆς, ἡ *right hand*
 δεξιὰν δίδομι *give a pledge*
 δεξιος, -ά, -ον *on the right hand; clever*
 Δέξιππος, -ου, ὁ *Dexippus*
 †δέομαι *need, implore, ask* (+gen., 13.1/2a(ii))
 δέον (acc. absol.) *it being necessary* (21.1/5)
 δέος, -ους, τό *fear*
 #δέρκομαι *see, behold*
 δέρω (perf. mid./pass. δέδαρμα)
 δέμας, οῦ, ὁ (alternative pl. δεμά. τα) *bond*
 δεμωτέριον, -ου, τό *prison*
 δεσποινα, -ῆς, ἡ *mistress*
 δεσπότης, -ου, ὁ *master*
 δένρῳ (adv.) *here, over here*
 δέντερος, -ῆ, -ον *second*
 †δέχομαι *receive*
 δέω (A) *need, want, lack* (+gen.)
 πολλοῖ δέω *I am far from*
 πολλοῖ δεῖ *far from it!*
 †δέω (B) *bind, tie*
 δη* (particle) *indeed, certainly* (13.1/3b)
 δηλός, -η, -ον *visible, clear, obvious*
 δηλώω *make clear, show, reveal*
 Δημέας, -ου, ὁ *Demeas*

- δημητηρέω *make a public speech*
 Δημητηρί, -τρος, ἡ *Demeter* (corn-goddess, mother of Persephone)
- δημιουργός, -οῦ, ὁ *craftsman; maker, author*
- δῆμος, -οῦ, ὁ *the people; democracy; deme*
- Δημοσθένης, -ους, ὁ *Demosthenes* (fifth-century Athenian general; fourth-century orator)
- δημοσιος, -ά, -ον *public, of the state*
- δημοσίᾳ *publicly*
- δημοτικός, -ή, -όν *democratic, popular*
- δηξόμαι fut. of δάκνω
- δῆπτον* (particle) *I presume, I should hope, doubtless*
- δῆτα* (particle) *indeed; then* (13.1/3a)
- δηχθε- aor. pass. stem of δάκνω
- Δια acc. of Ζεύς (11.1/4)
- διά (prep.+acc.) *because of, on account of; (+gen.) through, across*
- διὰ τί; *why?*
- διαβαίνωτ *cross, cross over*
- διαβάλλωτ *slander*
- διαβατέον *one must cross* (24.1/5)
- διαβολή, -ῆς, ἡ *slander*
- διαγνωσίς, -εως, ἡ *[act of] distinguishing, deciding*
- διαγωτ̄ *carry over; pass, spend (of time); live, pass one's life*
- διαδοχός, -ον *succeeding, relieving*
- διαθρύπνω *enervate, pamper*
- διακειμαι (+adv.) *be in certain state/mood*
- διακλέπτω *steal and secrete, appropriate*
- διακομίζομαι *carry across*
- διακόπτω *cut through*
- διακοσιοι, -αι, -α *200*
- †διαλέγομαι *converse with (+dat.)*
- διαλλαττομαι *reconcile one's differences*
- διαμελλωτ *delay*
- διανοέομαι *intend, plan; think, suppose*
- διάνοια, -σ, ἡ *intention, plan*
- διαπειραμαι *make trial of*
- διαπιπλημιτ̄ *fill with (+gen.)*
- διαπολεμεω *fight it out (with someone, dat.)*
- διαπορεύομαι *march/proceed through (+acc.)*
- διαρπάζω *plunder*
- διασπαομαι (aor. -εσπασάμην) *tear apart*
- διατελέωτ̄ *accomplish; continue*
- διατιθημιτ̄ *dispose; put in a certain state of body or mind*
- διατριβή, -ῆς, ἡ *way/manner of spending time*
- διατρέβω *pass/waste (time)*
- δίσυλος, -οῦ, ὁ *double course (i.e. the race up the stadium and back)*
- διαφέρωτ̄ *differ from (+gen.); make a difference; be superior to (+gen.)*
- διαφθειρωτ̄ *destroy; corrupt*
- διαχωρίζω *separate, divide*
- διδακτός, -ή, -ον *able to be taught*
- διδασκαλος, -ου, ὁ *teacher*
- †διδάκτω *teach, train*
- διδράτκω see αποδιδράτκω
- δίδωμι *give, offer, grant* (18.1/2)
- διελαύνωτ *ride through*
- διεξέρχομαι *go through, relate*
- διέχωτ̄ *be separated/distant from (+gen.)*
- διηγεομαι *explain, relate, describe*
- δικάζω *be a juror; judge, give judgement*
- δίκαιος, -ά, -ον *just, honest, upright*
- δικαιοσύνη, -ῆς, ἡ *justice, honesty*
- δικαίως (adv.) *justly*
- δικαστρίον, -ον, τό *law-court*
- δικαστής, -οῦ, ὁ *juror, dicast, judge*
- δίκη, -ῆς, ἡ *lawsuit; (legal) satisfaction; justice; penalty; (personified, with cap.) Justice*
- δίκην δίδωμι *be punished, pay the penalty*
- δίκην λαμβάνω *punish, exact one's due from (παρά+gen.)*
- δίκτυον, -ον, τό *net, hunting-net*
- Δίκων, -ων, ὁ *Dico*
- δίνη, -ῆς, ἡ *whirlpool*
- Διογένης, -ους, ὁ *Diogenes (philosopher)*
- διολλῆμιτ̄ *destroy utterly*
- Διονυσοδωρος, -ου, ὁ *Dionysodorus*

- Διόνυσος, -ου, ὁ *Dionysus (god of wine)*
- διότι (conj.) *because*
- διπλοῦν, -ῆ, -οῦν *double*
- δίς (adv.) *twice*
- διττός (δικκός), -ή, -όν *two-fold, two*
- δίφρος, -ου, ὁ *stool*
- δίχα (adv., or prep.+gen.) *apart, apart from*
- διγαῶ *be thirsty (5.1/2 note 4)*
- †διώκω *pursue, chase, prosecute*
- #διώκεις, -ου, ὁ *slave taken in war (13.1/1b(i))*
- δόγμα, -ατος, τό *opinion, belief; decision, judgement*
- †δοκεῖ *seem, seem good; be thought; consider (self) to be; think;*
- δοκεῖ (impers., +dat. and inf.) *it seems a good idea; so δοκεῖ μοι I decide (21.1/4a)*
- #δόλιος, -ά, -ον *crafty, deceitful*
- #δόλος, -ου, ὁ *trick, guile*
- #δόμος, -ου, ὁ *house, home*
- δόξα, -ης, η *reputation, fame; opinion*
- δόξαν (acc. abs.) *it having been decided (21.1/5)*
- δόρυ, -ατος, τό *spear*
- δοτέον *one must give (24.1/5)*
- δότης, -ου, ὁ *giver*
- δουλεῖδ, -ᾶς, η *slavery*
- δουλεύω *be a slave*
- #δούλιος, -ά, -ον *of slavery*
- δούλος, -ου, ὁ *slave*
- δουλώω *enslave*
- δούς, δούσα, δόν, aor. pple. of δίδωμι
- δράκων, -οντος, ὁ *dragon, serpent*
- δράμα, -ατος, τό *play, drama*
- δραμεῖν aor. inf. of τρέχω
- δραστήριος, -ον *active*
- δραχμή, -ῆς, η *drachma (coin)*
- δράω *do, act*
- δρόμος, -ου, ὁ *race; δρόμῳ at a run, at full speed*
- δρόσος, -ου, ή *dew*
- †δύναμαι *be able (19.1/3b); be powerful*
- μέγα δύναμαι *be very powerful*
- δύναμις, -εως, η *power, ability, force, strength*
- δυνάτος, -ή, -ον *able, possible; strong, powerful*
- οἱ δυνατοί *the chief men*
- δύο *two (7.1/5a)*
- #δύνομαι (= ὀδύνομαι) *lament*
- δύνγονια, -ᾶς, η *ignorance, bewilderment*
- #δυσδάκρυτος, -ον *sorely wept*
- δυσεντερίσ, -ᾶς, η *dysentery*
- δυσθυμος, -ον *disheartened, despondent*
- δύσκολος, -ον *bad-tempered*
- #δύσλυτος, -ον *indissoluble, inextricable*
- δυσμενής, -ές *hostile*
- δυσπετώς (adv.) *with difficulty*
- δυσσεβής, -ές *impious, ungodly, profane*
- #δυστηνος, -ον *wretched*
- δυστυχέω *be unlucky/unfortunate*
- δυστυχής, -ές *unlucky, unfortunate*
- δυστυχίδ, -ᾶς, η *misfortune*
- δύσφορος, -ον *hard to bear*
- δυσχειμερος, -ον *wintry, stormy*
- #δυσωνυμος, -ον *having an ill name, hateful*
- δύω (A) *enter, get into*
- δύω (B) = δύο *two*
- δώδεκα (indecl. adj.) *twelve*
- #δωδεκέτης, -ον *twelve years old*
- #δώμα, -ατος, τό *house; family*
- δωρέομαι *present, give*
- Δωριεύς, -εως, ὁ *Dorieus (half-brother of Spartan king Cleomenes)*
- δωροδοκίδ, -ᾶς, η *bribery*
- δώρον, -ου, τό *gift, bribe*
- ἐ (indir. refl. pron.) *him, her, it (9.1/4a)*
- ἐλλων aor. of ἀλίσκομαι
- ἐάν (conj., +subj.) *if, if ever (14.1/4c(iii))*
- ἐαρ, ἥρος, τό *(the season of) spring*
- ἐαυτόν, -ήν, -ό (refl. pron.) *himself, herself, itself (9.1/4a)*
- τέως *allow, permit; let alone, let be*
- ἐβην aor. of βαίνω
- ἐβροιτί (adv.) *in Hebrew*
- ἐγγελάωτ *laugh at (+dat.)*
- ἐγγίγνομαι *be born in, appear among*
- ἐγγράφωτ *write in/on, inscribe; enrol, enlist*
- ἐγγυη, -ῆς, η *pledge, surety*
- ἐγγυθεν (adv.) *from nearby*

- έγγύς (adv., or prep.+gen.) *near, nearby*
 τέγειρω *arouse, awaken* (perf.
 έγρηγορα = *I am awake*)
 έγενομην aor. of γίγνομαι
 έγκεφαλος, -ου, ὁ *brain*
 έγκλημα, -ατος, τό *accusation, complaint*
 έγκλημα ποιέομαι *make a complaint*
- #έγκονεω *be quick, hasten*
 έγκωμιάζω *praise*
 έγκωμιον, -ου, τό *encomium, eulogy; victory-song*
 έγνω aor. of γιγνώσκω
 έγρηγορα perf. of έγειρω
 έγχειρεω *attempt, try; attack*
 (+dat.)
 έγχος, -ους, τό *weapon, spear*
 έγω (pron.) *I* (4.1/2)
 έγωγε *I at least; I for my part*
 έγώμαι *= έγω οἶμαι*
 #έγων = έγώ
 έδαφος, -ους, τό *bottom*
 έδόθην aor. pass. of δίδωμι
 έδομαι fut. of ἐσθίω
- #έδω *eat*
 έδωδή, -ῆς, ἡ *food*
 έδωκα aor. of δίδωμι
 έζομαι *seat oneself, sit*
 τέθελω *am willing, wish*
 έθηκα aor. of τίθημι
 έθνος, -ους, τό *nation, tribe, race*
 έθρεψα aor. of τρέφω
 εἰ (conj.) *if*
 εἰ γὰρ οἱ εἴθε *would that, I wish that* (to introduce wishes,
 21.1/1)
 εἰ δὲ μή *but if not, otherwise*
 εἰ 2nd s. of εἰμι *be or εἰμι shall come/go*
 έῖσα aor. of εάω
 #έίδαρ, -ατος, τό *food*
 έιδεινην opt. of οἶδα
 έιδεναι inf. of οἶδα
 #έιδομαι *be seen, appear*
 έιδον aor. of ορῶσαι
 έιδος, -ους, τό *form, shape, appearance; beauty*
 έιδως, ειδούια, ειδός *knowing*
 (pple. of οἶδα)
 εἰεν (particle) *well, well then*
 εἴθε see εἰ
 εἴκοσι(v) (indecl. adj.) *twenty*
 εἴκω *give way, yield*
 (+dat., 13.1/2b(ii))
- εἰκώς, -νία, -ός *like, resembling*
 (+dat., 19.1/3a)
 εἰληφα perf. of λαμβάνω
 ειλομην aor. of αἰρέομαι
 είλον aor. of αἰρέω
 ειμί *be* (3.1/6 and Appendix 3)
 ειμι *shall come/go* (inf. ιέναι;
 impf. ήτα, 18.1/3 and Appendix
 3)
- #εἰν = εύ
 είναι *to be* (inf. of ειμί)
 ειπ- aor. act./mid. stem of λέγω or
 of ἀγορεύω in compounds
 εἴτερ (strengthened form of ει)
 if indeed
 είπον aor. of λέγω and of ἀγορεύω
 in compounds (18.1/4 note 2)
 τείργω *shut up, imprison; prevent, hinder, exclude*
 ειρηκα perf. act. of λέγω
 ειρημαι perf. mid./pass. of λέγω
 ειρηνη, -ης, ἡ *peace*
 ειρηνήν σγω *live in/be at peace*
 ειρηνήν ποιέομαι *make peace*
 εἰς (prep.+acc.) *to, into, on to;*
 with regard to, in relation to
 εἰς τοσοῦτο/τούτῳ (+gen.,
 23.1/1d) *to such a pitch/point/degree of*
 εἰς, μίσ, ἐν *one* (7.1/5a)
 #εἰς 2nd s. of ειμι or εἰμι
 εἰσάγω† *introduce*
 #εἰσαθρεω *look/gaze at*
 εἰσακονώ† *give ear, pay attention*
 εἰσβαίνω† *go into, go on board*
 εἰσβάλλω† *throw into; invade*
 εἰσβολή, -ῆς, ἡ *invasion*
 εἰσερχομαι† *enter, go inside*
 εἰσοδος, -ου, ἡ *entrance; visit*
 εἰσομαι fut. of οἶδα
 εἰσοράω† *behold, look at*
 εἰσπλεω† *sail in*
 εἰσφέρω† *bring/carry into*
 εἰτα (adv.) *then, next*
 εἴτε . . . εἴτε *whether . . . or*
 εἰχον impf. of ἔχω
 ειωθα *I am accustomed*
 ειωθώς, -νία, -ός *customary, usual*
 ἐκ (prep.+gen.; before vowel ἐξ)
 out of, from
 Ἐκάβη, -ῆς, ἡ *Hecuba (wife of Priam)*
 ἐκαστος, -η, -ον *each, every*
 ώς ἐκαστος *each individually*
 (22.1/1a(v))

- ἐκάστοτε (adv.) *on each occasion*
 ἐκάτερος, -α- *on each (of two)*
 ώς *εκάτερος each (of two)*
 individually (22.1/1a(v))
- #ἔκαπι (prep.+gen.) *on account of, for the sake of (usually comes after word it governs)*
- #ἔκαποιτολίεθρος, -ον *with a hundred cities*
- ἐκατόν (indecl. adj.) 100
 ἐκβινωτ̄ *step out, go forth; disembark*
 ἐκβάλλωτ̄ *throw out, expel (into exile)*
- #ἔκδικως (adv.) *unjustly*
 ἐκεῖ (adv.) *there*
 ἐκεῖθεν (adv.) *from there*
 ἐκεῖνος, -η-, -ο- *(pron. and adj. 9.1/1) that*
 ἐκεῖσε (adv.) *(to) there*
 ἐκκαιωτ̄ *kindle*
 ἐκκαλέωτ̄ *call (someone) out*
 ἐκκλησιά, -ας, ή *assembly*
 ἐκκόπτω *knock out*
 ἐκκρούω *knock out*
 ἐκλέγω *pick out (18.1/4 note 1)*
 ἐκμανθάνωτ̄ *learn thoroughly*
 ἐκουσίως (adv.) *willingly*
 ἐκτείπωτ̄ *send out*
- #ἔκτερῳ *destroy utterly*
 ἐκπίπτωτ̄ *fall out; be thrown out; be banished, be sent into exile (17.1/5)*
 ἐκπλέωτ̄ *sail out/off*
 ἐκπλῆξις, -εως, ή *panic, consternation*
 ἐκπλήττω *strike with panic, frighten; amaze*
 ἐκπράττωτ̄ *bring to pass, accomplish*
 ἐκτός (adv., and prep.+gen.) *outside*
 ἐκτροφή, -ῆς, ή *bringing up, rearing*
 "Ἐκτωρ, -ορος, ό *Hector (Trojan hero in Iliad)*
 ἐκφαίνομαι *appear, shine out/forth*
 ἐκφέρωτ̄ *carry out*
 ἐκφεύγωτ̄ *escape*
 ἐκών, -ούς, -όν *willing(ly), wittingly*
 ἐλ- *aor. act./mid. stem of αἴρεω*
 ἐλάσ, -ας, ή *olive-tree*
 ἐλαθον *aor. of λαμβάνω*
- ἐλαθον *aor. of λανθάνω*
 Ἐλάτεια, -ᾶς, ή *Elatea (town in Phocis)*
- ἐλάττων, -ον *smaller; fewer; less*
- τελαννό *drive (tr. and intr.); drive out; march*
- ἐλαφος, -οῦ, ὁ/ή *deer*
- ἐλάχιστος, -η-, -ον *smallest, least; fewest*
- ἐλαχον *aor. of λαγχάνω*
 ἐλεγχω *test, examine*
 ἐλεῖν *aor. inf. act. of εἱρέω*
 ἐλειος, -ον *living in the marshes*
 Ἐλένη, -ῆς, ή *Helen*
 ἐλευθερία, -ας, ή *freedom*
 ἐλευθερος, -α-, -ον *free*
 ἐλευθερώ *set free*
 Ἐλεφαντίνη, -ῆς, ή *Elephantine (city in Egypt)*
 ἐλεφας, -αντος, ο *elephant*
 ἐλήλυθα *perf. of ἔρχομαι*
 ἐληφθην *aor. pass. of λαμβάνω*
 ἐλθ- *aor. stem of ἔρχομαι*
 ἐλιπον *aor. of λείπω*
 ἐλίσσω *turn*
- #ἔλκεσίπετλος, -ον *with trailing robes*
- #ἔλκηθμός, -οῦ, ό *[act of] being carried off, seizure*
- τέλκω *pull, drag*
 Ἐλλάς, -άδος, ή *Greece*
 ἐλλειπτωτ̄ *be lacking in, fall short of (+gen.)*
 "Ἐλλην, -ηνος, ό *a Greek*
 Ἐλληνικός, -η-, -όν *Greek*
 Ἐλλησποντος, -ου, ό *the Hellespont*
 ἔλος, -ους, τό *marsh*
 ἐλπίζω *hope, expect*
 ἐλπίς, -ίδος, η *hope*
 ἐμαθον *aor. of μανθάνω*
 ἐμαντόν, -ήν (refl. pron.) *myself (9.1/4a)*
 ἐμβαίνωτ̄ *step on/into, embark, board*
 ἐμβάλλωτ̄ *throw in, put in*
 ἐμολον *aor. of βλώσκω*
 ἐμός, -η-, -όν (poss. adj.) *my, mine*
 ἐμπειρος, -ον *experienced, skilled*
 ἐμπιμπλημιτ̄ *fill*
 ἐμπιμπρημ *burn, set on fire*
 ἐμπίπτωτ̄ *fall into/on/upon*
 ἐμπονος, -ουν *alive*
 ἐμποδώ *(adv.) in the way (+dat.)*

- ἔμπροσθεν (adv.) *in front, ahead*
 ἔμπροσθιος, -ον *in front, fore*
 ἐμφανής, -ές *open, obvious*
 ἐμφύτως, -ον *inborn, innate*
 ἐν (prep.+dat.) *in, on, among*
 ἐν τούτῳ *meanwhile*
 ἐναγκαλίζομαι *take in one's arms, clasp*
 ἐναντίον (+gen.) *opposite, facing;*
 (as adv.) *face to a face*
 ἐναντίομαι *oppose, withstand*
 (+dat.)
 ἐναντίος, -ος, -ον *opposite, facing, opposed to*
 ἐνδεεστέρως (compar. adv.) *in a more/rather deficient/inadequate way*
 ἐνδεια, -άς, ή *lack*
 ἐνδίδωμι† *give in, surrender*
 ἐνδικός, -ον *just, legitimate*
 ἐνδοθεν (adv.) *from inside*
 ἐνδόν (adv.) *inside*
 #ἐνδύτα, -ών, τά *clothes*
 ἐνεγκ- aor. act./mid. stem of φέρω
 ἐνεδρεύω *lie in ambush*
 ἐνειμι *be in (+dat.)*
 ἐνεκτι (impers.) *it is possible (+dat.)*
 ἐνέκα (prep.+gen.) *because of, for the sake of* (usually follows its noun)
 ἐνέργεια, -άς, ή *activity, operation*
 ἐνθα (adv.) *thereupon*
 ἐνθάδε (adv.) *here*
 ἐνθεν (adv.) *from there; thereafter*
 ἐνθεν μεν . . . ἐνθεν δέ *on one side . . . on the other*
 #ἐνι \equiv ἐν
 ἐννέα (indecl. adj.) *nine*
 #ἐννέπω (and ἐνεπω) *tell, tell of*
 #ἐννημαρ (adv.) *for nine days*
 ἐννοέω *consider, understand; discover*
 ἐνοικεω *dwell in, inhabit*
 ἐνταῦθῳ (adv.) *here, there, at this point*
 ἐντεῦθεν (adv.) *from then; from here/there; thereupon*
 ἐντολή, -ῆς, ή *order, command*
 ἐντος (prep.+gen.) *within, inside*
 #ἐντος, -ους, το *weapon*
 ἐντυχάνω† *fall in with, meet with, come upon*
 (+dat., 13.1/2b(iii))
- ἔξ = ἐκ
 ἔξ (indecl. adj.) *six*
 ἐξαγορεύω (fut. ἐξερῶ, 18.1/4 note
 2) *make known, speak of; speak out, utter aloud*
 ἐξαγω† *lead, bring out*
 ἐξαιρέω† *take out, remove*
 ἐξαίσσω *rush forth*
 ἐξαιφνής (adv.) *suddenly*
 ἐξακόσιοι, -αι, -α 600
 ἐξάλλομαι (aor. ἐξηλάμην) *jump out*
 ἐξαμαρτάνω† *make a mistake; do wrong against (εἰς+acc.)*
 ἐξανίστημι† (mid. and intr. tenses of act.) *stand up from, get up from (a table)*
 ἐξαπάταω *deceive, trick*
 ἐξαπίνης (adv.) *suddenly*
 ἐξαρκέω *be quite enough, suffice*
 #ἐξαύτικ (adv.) *once more, anew*
 ἐξειργω† *shut out from, drive out*
 ἐξελαύνω† *drive out, expel, exile; (intr.) march out*
 ἐξέρχομαι† *go out, come out*
 #ἐξερῶ fut. of ἐξαγορεύω
 ἐξεστι (impers.) *it is allowed/possible (+dat. and inf., 21.1/4a)*
 ἐξετάζω *examine*
 ἐξευρίσκω† *find out, discover*
 ἐξήκοντα (indecl. adj.) 60
 ἐξηκοστός, -ής, -όν *sixtieth*
 ἐξήλαμην aor. of ἐξάλλομαι
 ἐξῆ (adv.) *in order, in a row*
 ἐξικνεομαι (principal parts as for αφικνεόμαι) *suffice*
 ἐξόν (acc. absol.) *it being permitted/possible (21.1/5)*
 ἐξολιζομαι *arm oneself completely*
 ἐξω (+gen.) *outside*
 ἐξω fut. of ἐχω
 ἐξωθεω *push out*
 ἐσικα *resemble, seem*
 (+dat., 13.1/2b(iv)), (19.1/3a)
 ἐσικε (impers.) *it seems*
 ἐσορτή, -ῆς, ή *feast, festival*
 ἐπαγγέλλομαι† *profess, make profession of*
 ἐπαθον aor. of πάσχω
 ἐπαινέτης, -ου, ὁ *admirer*
 ἐπαινέω† *praise, commend*
 ἐπαινος, -ου, ὁ *praise*

- ἐπανέρχομαι† *return*
 ἐπανορθώ *remedy* (a situation)
 ἐπάνω (prep.+gen.) *upon*
 ἐπαρχής, -ες *burdensome*
 ἐπεγειρώ† *awaken, rouse up*
 ἐπει (conj.) *since, when*
 ἐπείγομαι *hurry, hasten; be eager*
 ἐπειδάν (conj.+subj.) *when (ever)*
 ἐπειδὴ (conj.) *when, since, because*
 ἐπειδὴ τάχιστα *as soon as*
 ἐπειμι† *be upon*
 ἐπειτα (adv.) *then, next*
 ἐπεξάγω† *lead out against*
 ἐπερχομαι† *go against, attack*
 (+dat.); *come on, approach*
 ἐπερωτάω† *ask (a question)*
 ἐπεχω† *hold back, check*
 ἐπί (prep.) (+acc.) *on to, to, against; (+gen.) on; in the direction of; in the time of; (+dat.) at, on, upon; with a view to; in the power of*
 ἐπιβαίνω† *step on to (+gen. or dat.)*
 ἐπιβάλλω† *throw upon, impose upon*
 ἐπιβάτης, -ον, ὁ *passenger*
 ἐπιβιβάζω *put on board*
 ἐπιβούλευω *plot against*
 ἐπιβούλη, -ῆς, ἡ *plot*
 ἐπιγύγνομαι† *come after*
 Ἐπίδαμνος, -ον, ἡ *Epidamus* (town on the east coast of Adriatic)
 Ἐπίδαυρος, -ον, ἡ *Epidaurus* (town in southern Greece)
 ἐπεικνῦμι† *prove, show, demonstrate; exhibit, display*
 ἐπιδημεω *come to stay in a place, visit*
 ἐπιδώμι† *give in addition*
 ἐπιεικής, -ες *reasonable, moderate, fair*
 ἐπιεικῶς (adv.) *fairly, quite*
 ἐπιθόμην aor. of *πείθομαι*
 ἐπιθυμεω *desire, yearn for* (+gen., 13.1/2a(ii))
 ἐπιθυμῖσ, -ᾶς, ἡ *desire, passion*
 ἐπικαλέομαι† *call upon, summon*
 ἐπίκειμαι *lie upon, be upon*
 ἐπικουρεω *help, remedy* (+dat.)
 ἐπικουρος, -ον, ὁ *helper, ally; (pl.) mercenaries*
- ἐπιλανθάνομαι† *forget (+acc. or gen., 13.1/2a(iii))*
 ἐπιμέλεια, -ᾶς, ἡ *concern, care*
 τέπιμελέομαι *care for* (+gen., 13.1/2a(ii)), *take care*
 ἐπιμελητεον *one must take care of (+gen.)* (24.1/5)
 ἐπιορκίδ, -ᾶς, ἡ *perjury*
 ἐπιπίπτω† *fall upon, attack (+dat.)*
 ἐπίνοια, -ᾶς, ἡ *inspiration*
 Ἐπιπολαι, -ῶν, αἱ *Epipolae* (plateau above Syracuse)
 ἐπιπονέω *labour on*
 ἐπικοπέω *inspect, examine, observe*
 τέπισταμαι *know how to; understand* (19.1/3b)
 ἐπιστέλλω† *send to*
 ἐπιστήμη, -ῆς, ἡ *understanding, knowledge*
 ἐπιστολή, -ῆς, ἡ *order, command; (pl.) letter, epistle*
 ἐπιστρέφω† *turn about*
 ἐπιτίθεια, -ῶν, τὰ *necessities of life, provisions*
 ἐπιτίθειος, -ᾶ, -ον *suitable, useful for; friendly*
 ἐπιτίθημι† *put/place upon* (+dat.); (mid.) *attack (+dat.)*
 ἐπιτίμω *censure (+dat.)*
 ἐπιτρέπω† *entrust; allow (+dat.)*
 ἐπιτρέχω† *overrun*
 ἐπιφερομαι† *move (intr.)*
 ἐπιφθονος, -ον *burdensome*
 ἐπιφράττω *block up*
 ἐπιχαιρώ† *rejoice at (+dat.)*
 ἐπιχειρέω *attempt, take in hand* (+dat., 13.1/2b(iii))
 ἐπιχώριος, -ον (also -ᾶ, -ον) *of the country, local*
- #ἐπλετο 3rd s. aor. of πέλομαι
 ἐπομαι *follow (+dat., 13.1/2b(iii))*
- #ἐπορον (aor. no pres. exists) *give, furnish*
- ἐπος, -οὺς, τὸ *word* ὃς ἐπος εἰπεῖν *so to speak* (22.1/1a(vi))
- ἐπριάμην aor. of ὄνεομαι
 ἐπτά (indecl. adj.) *seven*
 ἐραστής, -οῦ, ὁ *lover*
 ἐράω *love, desire passionately* (+gen., 13.1/2a(ii))
- τέργαζομαι *work, perform, do*

- ἔργον, -ου, τό *task, labour, job, deed, action; fact, achievement; field*
 ἔργῳ *in fact, indeed*
 ἔργα παρεχω *give trouble*
 #ἔρεπτομαι *feed on (+acc.)*
 #ἔρετμον, οῦ, τό *oar*
 ἔρεω fut. of λέγω
 ἔρημισ, -άς, ή *solitude, desert, wilderness*
 ἔρημος (also ἔρημος), -ον *empty, deserted, desolate, devoid*
 #ἔριπος, -ον (m. pl. nom. ἔριπες, acc. ἔριπρας) *trusty, faithful*
 ἔρις, -ιδος, ή *strife (acc. ἔριν)*
 ἔρματον, -ου, τό *godsend, windfall, treasure*
 ἔρμηνες, -έως, ο̄ *interpreter*
 Ἐρμῆς, -οῦ, ο̄ *Hermes*
 Ἐρμών, -ωνος, ο̄ *Hermon*
 ἔρπω *creep, crawl; move about, spread; go*
 ἔρρω *go to one's harm, go to hell*
 #ἔρυν *drag*
 τέρχομαι *come, go (18.1/3 and Appendix 3)*
 ἔρως, -ωτος, ο̄ *love, desire; (personified, with cap.) Love*
 τέρωταω *ask (aor. τρόμην)*
 ερωτικός, -ή, -ον *amorous, in love*
 είς = εἰς
 είσθιω *eat*
 #εἰσθλός, -ή, -όν *brave*
 ἔρμος, -οῦ, ο̄ *swarm*
 ἔσομαι fut. of εἰμί (*be*) (3rd s. ἔσται)
 εἰσοράω see εἰσοράω
 εἴσπαμαι perf. mid./pass. of *spειρω*
 εἰσπέρα, -άς, ή *evening*
 εἰσπερος, -ον *of/lat evening; (as m. noun with cap.) the Evening Star*
 εἰπόμην aor. of ἐπομαι
 εἴσται 3rd s. fut. of εἰμί (*be*)
 εἰστηκός, -ήα, -άς *standing (perf. pple. of ἑστάμαι) (or εἰστως, -ῶσα, -ος) (19.1/1)*
 εἴτη *it is possible (21.1/4 note1); there is*
 ἔχατος, -ή, -ον *furthest, last; worst (18.1/6)*
 ἔχον aor. of ἔχω
 εἰταιρός, -άς, ή *female companion; prostitute, courtesan*
- ἔταιρος (epic also ἔταρος), -ου, ο̄ *companion, comrade*
 Ἐτεόντικος, -ου, ο̄ *Eteonicus (Spartan commander)*
 ἔτερος, -άς -ον (pron. and adj.) *one or the other of two*
 ἔτερως (adv.) *in the other way*
 ως ἔτερως *quite otherwise*
 ἔτι (adv.) *still, yet; further*
 ἔτι καὶ νῦν *even now*
 ἔτοιμάςω *get ready, prepare*
 ἔτοιμος, -η, -ον *ready, ready to hand, prepared; fixed, certain*
 ἔτος, -ους, τό *year*
 ἔτραπομην aor. of τρέπομαι
 ἔτυχον aor. of τυγχανω
 εὖ (adv.) *well*
 εὖ λέγω *speak well of (+acc., 22.1/2f(ii))*
 εὖ ποιέω *treat well, do good to (+acc., 22.1/2f(ii))*
 εὖ πρᾶττω *fare well, be prosperous*
 εὐγενής, -ές *noble, well-born; generous*
 εὐγνωστος, -ον *well-known*
 εὐδαιμονέω *prosper, thrive; be happy*
 εὐδαιμονία, -άς, ή *prosperity, happiness*
 εὐδαιμων, -ον *blessed with good fortune; happy; rich*
 Εὐδαμίδας, -ου, ο̄ *Eudamidas*
 εὐδοκιμος, -ον *famous, glorious*
 εῦδω *sleep*
 εὐελπίς, -ι *hopeful (stem εὐελπιδ-)*
 εὐεργεσία, -άς, ή *kindness, service*
 εὐεργετέω *do good to, benefit*
 εὐεργέτης, -ου, ο̄ *benefactor*
 εὐεργετητέον *one must benefit (24.1/5)*
 εὐηλιος, -ον *sunny, with a sunny aspect*
 #εῦθρονος (epic εὖ-), -ον *fair-throned*
 εὐθύν (+gen.) *straight towards*
 Εὐθύδημος, -ου, ο̄ *Euthydemus*
 εὐθύς (adv.) *at once, straightforward*
 εὐκλεία, -άς, ή *fame, glory*
 Εὐκλείδης, -ου, ο̄ *Eucleides*
 εὐλαβέομαι *be cautious, beware, take care*

- εὔλογος, -ον *reasonable, sensible*
 εὐμενής, -ές *well-disposed, kindly, favourable*
#εύμμελιης (epic εὖ-), -ον *armed with a good ash spear*
 εὐμορφία, -σι, ή *beauty of form or body*
 ευνή, -ῆς, ή *bed; marriage; sex*
 εῦνοια, -άς ή *good will*
 εῦνοις, -ουν *well-disposed*
#εύπλοεω *have a fine voyage*
 ευπορία, -άς, ή *abundance, means*
 εὐπρᾶξια, -άς, ή *prosperity*
 ευρ- aor. act./mid. stem of εὐρίσκω
 εύρικα perf. of εὐρίσκω
 Ευριπίδης, -ου, ὁ *Euripides (tragic poet)*
 τευρίσκω *find; get; invent*
 εύρος, -ους, τό *breadth*
 εύρυς, -εῖα, -ύ *broad, wide*
 Εύρυσθεύς, -έως, ὁ *Eurystheus (King of Mycenae)*
 Ευρώπη, -ῆς, ή *Europa (character in mythology)*
 εὔκτιος, -ον *well-shaded*
 εὔτοχος, -ον *aiming well*
 εντάκτως (adv.) *in good order*
 εὐτροφία, -άς, ή *proper nurture*
 εντυχεω *be fortunate/lucky*
 εντυχής, -ές *fortunate, lucky*
 εντυχία, -άς, ή *good fortune*
 Εὐτύχος, -ου, ὁ *Eutychus*
 εντυχῶς (adv.) *with good fortune*
 εὐθημεω *shout in triumph*
 Ευφορίων, -ωνος, ὁ *Euphorion (father of Aeschylus)*
 εὐχαρις, -ι *charming (stem εὐχαριτ-)*
 εὐχη, -ῆς, ή *prayer*
 εὐχομαι *pray*
 ευωνυμος, -ον *of good name or omen; euphemistically for left, on the left hand (the side of a bad omen)*
#εὐωριάζω *disregard, neglect*
 εὐωχέομαι *have a feast/party*
 εφ' = επί *εφ' ὅτε on condition that (+inf. or fut. ind., 16.1/1 note 4) εφάντην aor. of φάνομαι εφημερος, -ον living but a day; mortal εφην impf. of φημί (7.1/2) εφημητι send; set on, send against;*
- allow; (mid.) aim at, long for, desire (+gen.)
 ἐφίστημι *set over, appoint*
 ἐφορατ *oversee, observe, watch*
 ἐφυγον αοι. of φεύγω
 ἐφύν be naturally, was naturally
 (see φύω)
- #εχθαίρω *hate*
 εχθές (adv.) *yesterday*
 εχθικτος supl. of εχθρός
 εχθος, -ους, τό *hatred*
 εχθρί, -άς, ή *enmity, hostility*
 εχθρος, -άς, ον *hostile (supl. εχθικτος)*
 εχθρός, -ον, ὁ *(personal) enemy*
 εχίνος, -ου, ὁ *hedgehog*
 εχρῆ impf. of χρῆ
 εχυρός, -άς, ον *strong, secure*
†έχω *have, hold, check; (intr.) land, put in; (+adv.) be in a certain condition; (+inf.) be able*
 ἔφος, -άς, ον *of the morning*
 εώρατκα perf. of οράω
 εώρων impf. of οράω
 έως (conj.) (+āv-subj.) *until; (+opt.) until; (+ind.) while, until* (21.1/2)
 έως, ἔω (acc. ἔω), ή *dawn* (13.1/1a)
- Ζαγρεύς, -έως, ὁ *Zagreus (another name of Dionysus)*
#ζάθεος, -άς, ον *very holy, sacred*
 ζάλη, -ῆς, ή *squall, storm*
†ζάω *be alive, live, pass one's life*
 ζενγνῦμι, *yoke, bind, join*
 Ζεῦς, Διός, ὁ *Zeus (poetical also Ζῆνα, Ζηνός, Ζηνί)*
 ζέω *boil*
 ζηλώω *admire, envy, emulate*
 ζημιά, -άς, ή *fine, penalty, loss*
 ζημιων *fine, punish*
 Ζηνόθεμις, -ιδος, ὁ *Zenothemis*
 ζητέω *look for, seek (+acc.)*
 ζητησις, -έως, ή *search, inquiry, investigation*
 ζυγον, -ον, τό *yoke; bench (of ship)*
 ζώγραφος, -ου, ὁ *painter*
 ζῷορέω *take prisoners (alive)*
 ζῶνη, -ῆς, ή *belt, girdle*
 ζῶον, -ου, τό *animal, creature*
 ζῶος, -ή, -όν *alive, living*
 ζῶω = ζαω *live, pass one's life*

- ἢ or; than
 ἢ (particle) indeed, really
 ἢ 1st s. impf. of εἰμί (be)
 ἢ δὲ said he (see note on 13.3(i) l. 7)
 ἢ (adv.) where
 ἢ impf. of ἔρχομαι/είμι
 ἢβων be a young man
 ἢβη, -ης, ἡ youth
 ἢγανον aor. of ἄγω
 ἢγεμών, -ονος, ὁ leader, guide
 ἢγεμομαι lead (+dat.); think,
 consider
 Ἡέστρατος, -ου, ὁ Hegestratius
 #ἢδε (conj.) and
 ἢδει 3rd s. past of οἶδα (19.1/3 and Appendix 3)
 ἢδεαν 3rd pl. past of οἶδα (19.1/3 and Appendix 3)
 ἢδεως (adv.) with pleasure,
 gladly, sweetly, pleasantly
 ἢδη (adv.) (by) now, already,
 from now on
 ἢδη 1st s. past of οἶδα (19.1/3 and Appendix 3)
 τῆδομαι enjoy, be pleased with
 (+dat.)
 ἵδοντή, -ης, ἡ pleasure
 ἵδυς, -εῖα, -ύ sweet, pleasant,
 enjoyable (supl. ἱδίctοc) (10.1/3a)
 ἢε (=ἢ) or
 #ἢλιος = ἥλιος
 ἢθος, -ους, τό custom, usage,
 character; (in pl.) manners,
 customs
 ἕκιστα (adv.) least of all, no, not
 at all
 ἕκοντημένος, -η, -ον perf.
 mid./pass. pple. of ἀκονάω
 ἕκω have come (fut. ἕξω will
 come)
 ἕλθον aor. of ἔρχομαι/είμι
 ἕλικιδα, -ᾶς, ἡ time of life, age
 Ἑλιοδώρα, -ᾶς, ἡ Heliodora
 ἥλιος, -ου, ὁ sun; (personified,
 with cap.) Sun-god
 ἥμαι be seated, sit
 #ἥμαρ, -ατοc, τό day
 ἥμειc (pron.) we (4.1/2)
 ἥμερα, -ᾶς, ἡ day
 ἅμα (τῇ) ἥμερᾳ at dawn
 καθ' ἥμερῶν daily, by day
 ἥμετερος, -ᾶς, -ον (poss. adj.) our
- #ἥμιθραυστοc, -οv half-broken,
 broken in half
 ἥμιcυc, -εια, -υ half
 #ἥμοc (conj.) when
 ἥν = εαν
 ἥν 3rd s. impf. of εἰμί be
 ἥν δὲ εγώ said I (see note on 13.3(i) l. 6)
 ἥνεγκον aor. of φέρω
 ἥπαρ, -ατοc, τό liver
 ἥπειροc, -ου, ἡ mainland;
 continent
 ἥπιστάμηn impf. of ἐπίσταμαι
 Ἡρᾶ, -ᾶς, ἡ Hera (consort of Zeus)
 Ἡράκλεια, -ᾶς, ἡ Heraclea (town on Black Sea)
 Ἡράκλειtοc, -ου, ὁ Heraclitus
 Ἡρακλῆc, -κλέouc, ὁ Heracles
 (=Hercules)
 ἥρεμa (adv.) gently, softly
 Ἡρόδοtοc, -ου, ὁ Herodotus
 (historian)
 ἥρομηn aor. of ἐρωτάω
 Ἡρώδηc, -ου, ὁ Herodes
 ἥρωc, -ωc, ὁ hero (13.1/1b(i))
 ἥσαν 3rd pl. impf. of εἰμί be
 ἥσθη 2nd s. impf. of εἰμί be
 ἥσθηn aor. of ἥδομai
 ἥσθομηn aor. of αἰсθάνομai
 Ἡσιοdοc, -ου, ὁ Hesiod (early Greek poet)
 ἥсухаzω be quiet, keep quiet
 ἥсухжъ quietly, gently
 ἥсухиc, -ᾶς, ἡ peace, quiet
 ἥсухоc, -η, -οv quiet, peaceful
 ἥтtaomai be defeated
 ἥttow, ἥttov (compar. adj.) lesser,
 weaker, inferior (17.1/2 note 3)
 ἥндрон aor. of εύріcкѡ
 Ἡφаestоc, -ου, ὁ Hephaestus
 (god of fire)
 ἥх, -оn, ἡ echo (13.1/1b(ii))
 #ἥωc, ἥнc, ἡ dawn; (personified, with cap.) Dawn
- θᾶkéw sit
 θᾶkoc, -ou, ὁ seat
 θᾶlattta, -ηc, ἡ (Ionic θάlaccsa) sea
 θᾶlῆc, -οv, ὁ Thales
 (phiлosopher from Miletus)
 #θᾶlôc, -ouc, τό shoot, sprout
 θᾶmá (adv.) often

- θάμνος, -ου, ὁ *bush, thicket*
 θαν- aor. stem of θνητός
 θάνατος, -ου, ὁ *death*
 †θάπτω *bury, honour with funeral rites*
 θαρράλεος, -α, -ον *bold*
 θαρρέω *be of good courage, take courage, be confident*
 θάρσος (Attic θάρρος), -ους, τό *boldness*
 θάτερος, -α, -ον = ὁ ἔτερος
 θάττων, θάττον *quicker (compar. of ταχύς, 17.1/2b)*
 θαῦμα, -ατος, τό *wonder, marvel; astonishment*
 †θαυμάζω *wonder, marvel at (+gen.); be surprised; admire (+acc.)*
 θαυμασίος, -α, -ον *wonderful, strange; extraordinary*
 θαυμασίος (adv.) *marvellously, wonderfully*
 θαυμασίως *as exceedingly, prodigiously* (22.1/1a(iii))
 θαυμαστῶς (adv.) *marvellously, wonderfully*
 θαυμαστῶς ὡς *marvellously* (22.1/1a(iii))
 θε- aor. act./mid. stem of τίθημι
 θεῖ, -ᾶς, ἡ *sight*
 θεᾶ, -ᾶς, ἡ *goddess*
 Θεαίτητος, -ου, ὁ *Theaetetus*
 θέαμα, -ατος, τό *sight, spectacle*
 θεῖνομαι *watch, gaze at, look at, observe*
 θεαρίδας, -ου, ὁ *Thearidas*
 θεάτης, -οῦ, ὁ *spectator*
 θεᾶλατος, -ον *sent by the gods*
 θεῖος, -α, -ον *divine, of the gods*
 θέλγητρον, -ου, τό *charm, spell*
 θέλω *wish, be willing (Ionic for εθέλω)*
 θέμενος, -η, -ον aor. pple. of τίθεμαι
 θέμις, -ιδος, ἡ *that which is meet and right; justice; right*
 θέμις ἐστι *it is right*
 θεμις, -ιδος, ἡ *Themis (mother of Prometheus)*
 θεμιστοκλῆς, -κλέους, ὁ *Themistocles (Athenian statesman)*
 θεόκριτος, -ου, ὁ *Theocritus (pastoral poet)*
 θεομαχέω *fight against (a) god*
- θεός, -οῦ, ὁ ἡ *god*
 πρὸς θεῶν *in the神, ... gods*
- #θεοστυγής, -ές *hated i. e., ... treatment*
- θεραπειᾶ, -ᾶς, ἡ *sermon*
- θεραπεύτεον *one μητρος, after/worship* (24.1/5)
- θεραπεύω *look after, treat ... after the interests of, i.e., ...*
- #θεραπών, -οντος, ὁ *sermon*
- θερμοπύλαι, -ῶν, αἱ *Thermopylae*
- θερμός, -η, -ον *hot*
- θέρος, -ους, τό *summer*
- θέσις *place! put!* (2nd s. aor ... act. of τίθημι)
- θέσθαι aor. inf. of τίθεμαι
- θετταλός, -οῦ, ὁ *a Thessalian*
- θέω *run*
- θῆβαι, -ῶν, αἱ *Thebes*
- θηβαῖοι, -ῶν, οἱ *Thebans*
- θηβαῖος, -α, -ον *of Thebes, Theban*
- θήκη, -ης, ἡ *tomb*
- θηλυκός, -η, -ον *female, feminine*
- θηλὺς, -εῖα, -εῦ *female*
- θηρ, θηρος, ὁ *wild beast*
- θηράω *hunt*
- θηρεύω *hunt*
- θηριόν, -ου, τό *wild beast*
- θηρηγης, -ου, ὁ (Mt.) *Thebes*
- θηνητκω *die*
- θηντός, -η, -ον *mortal*
- θοιμάτιον *crasis for τὸ φατνον*
- #θοος, -η, -ον *quick, swift*
- θορυβέω *make a disturbance*
- θορυβος, -ου, ὁ *noise, din clamour, commotion*
- θουκυδίδης, -ου, ὁ *Thucydides (historian)*
- θρακη, -ης, ἡ *Thracian*
- θράξ, θρακός, ὁ *Thracian*
- θρασος, -ους, τό *boldness*
- θρασύς, -εῖα, -εῦ *bold, brave*
- θρηψ- aor. act./mid. stem of τρηψι
- θρηψέω *bewail, lament* (5.1/3 note)
- θριξ, τριχος, ἡ *hair (5.1/3 note)*
- θυγατρο-, -τρος, ἡ *daughter* (6.1/1b)
- θῦμος, -οῦ, ὁ *spirit, heart; inc.*
- θυρα, -ᾶς, ἡ *door*
- θυσία, -ᾶς, ἡ *sacrifice*
- †θῦσις (A) *sacrifice*
- θῦν (B) *rage*

- τρος, -ου, ὁ *trunk, chest (of)*
- τρος, -ου, ὁ *Thorax (a*
-*part)*
- τρεύω, -εῖν, ὁ *heal, cure*
-τρος, -ου, ὁ *doctor, healer*
act./mid. stem of ὄρασθαι
-τρος, -ου, ὁ *of Mt. Ida (in*
-*Asia)* *Idaean*
- τρόπος, -η, ἡ *form, shape, type*
-τρόπος, -η, ἡ *privately*
-τρόπος, -η, ἡ *private, personal,*
-τρόπος, -η, ἡ *own*
-τρόπος, -ου, ὁ *private individual;*
-τρόπος, -η, ἡ *man*
-τρόπος, -η, ἡ *look! here! hey!*
-τρόπος, -η, ἡ *inf. of ἔρχομαι/είμι* (18.1/3
and Appendix 3)
- ἱρα, -ῶν, τά *rites, sacrifices*
ἱρεῖα, -ῶν, τά *offerings*
ἱρεὺς, -εώς, ὁ *priest*
ἱρόν, -οῦ, τό *temple, sanctuary*
ἱρος, -ά, -όν *sacred, holy*
ἱερώνυμος, -ου, ὁ *Hieronymus*
ἱατο *let go, launch, send forth*
(20.1/2); (mid., poet.) *be eager,*
strive
- ἱησοῦς, -οῦ, ὁ *Jesus*
- ἱθακη, -ῆς, ἡ *Ithaca (island*
home of Odysseus)
- ἱη 2nd s. imp. of ἔρχομαι/είμι
(18.1/3 and Appendix 3)
- ἱκονος, -η, -ον *sufficient;*
competent, capable (+inf.)
- ἱετεων *beg, supplicate*
- ἱηπος, -ου, ὁ *suppliant*
- ἱερος, -ων *propitious* (13.1/1a)
- ἱη, -ας, -άδος, ἡ *Iliad (epic poem*
by Homer)
- ἱηιος *epic equivalent of gen. of*
ἱηιον/ἱηιον
- ἱη, -ου, τό *Ilium, Troy*
- ἱη, -ου, ἡ *Ilium, Troy*
- ἱη, -ου, τό *cloak; (pl.)*
thighs
- ἱη, -ω, ὁ *long for, desire (+gen.)*
(conj.) (+subj. or opt.) *in*
der that, to (14.1/4c(i));
(ind.) *where*
- ἱη, -ω, ὁ *Inaros (King of*
Naia)
- ἱηπη, -ης, ἡ *Iocasta (mother*
of wife of Oedipus)
- ἱη, -α, -ον *Ionic, Ionian*
- ἱουδαῖος, -ου, ὁ *Jew*
ἱππεύειν, -εως, ὁ *horseman,*
cavalry; rider
ἱππεύω *ride*
- #ἱπποδαμος, -ον *horse-taming*
ἱπποθαλης, -ους, ὁ *Hippothales*
ἱπποκράτης, -ου, ὁ *Hippocrates*
ἱππόλυτος, -ου, ὁ *Hippolytus*
ἱππονίκος, -ου, ὁ *Hipponicus*
ἱπποπόταμος, -ου, ὁ
hippopotamus
- ἱππος, -ου, ὁ *horse; ἡ cavalry*
-ατο (ἀφ') ἵππου *from*
horseback
- ἱησι 3rd pl. of οἶδα (Appendix 3)
ἱησι 2nd s. imp. of εἰμι and οἶδα
(Appendix 3)
- ἱηθμος, οῦ, ὁ *isthmus*
- ἱημεν 1st pl. of οἶδα (Appendix 3)
- ἱηс, -η, -ον *equal to (+dat.)*
- ἱηтстви *make to stand; (mid. and*
intr. tenses of act.) stand (19.1/1)
- ἱеториа, -а, -и *enquiry,*
investigation
- ἱетоc, -ον, ὁ *loom; web*
- ἱетропс, -ов, ὁ *Danube*
- #ἱихе (2nd s. imp. of ιихω, a form
of έχω) *stop!*
- ἱихомахос, -ов, ὁ *Ischomachus*
- ἱихнрвс, -а, -ов *powerful, strong*
- ἱихнрвс (ad.) *very much,*
exceedingly
- ἱиас (adv.) *perhaps*
- ἱиталия, -а, -и *Italy*
- #ἱихннсес, -еcca, -ев *full of fish*
- ἱихннс, -ов, ὁ *fish*
- ἱихннс, -ов, τό *track, footprint*
- ἱи subj. of ἔρχομαι/είμι (Appendix
3)
- ἱолкис, -а, -ов *of Iolcus (city at*
east of Thessaly)
- ἱион, ιионка, ιион pple. of
ἱерхомай/εим (Appendix 3)
- καγъ crasis for και ἐγώ
- Καδмеиос, -а, -ов *Cadmean* (i.e.
Theban)
- κаthαιμати *make bloody, stain*
with blood
- κаthариревт *take down, destroy*
- κаthарирют *cleanse, purify*
- κаthарос, -а, -ов *free from*
guilt/defilement, pure
- κаthеидв *sleep*
- κаthηмai *be seated* (19.1/3b)

- θάμνος, -ου, ὁ *bush, thicket*
θαν- aor. stem of θνήσκω
θανατος, -ου, ὁ *death*
- †θάπτω *bury, honour with funeral rites*
- θαρράλεος, -α, -ον *bold*
θαρρεω *be of good courage, take courage, be confident*
θάρρος (Attic θάρρος), -ους, τό *boldness*
θάτερος, -α, -ον = ὁ ἔτερος
θάττων, θάττον *quicker* (compar. of ταχύς, 17.1/2b)
θαῦμα, -ατος, τό *wonder, marvel, astonishment*
- †θαῦμαζω *wonder, marvel at (+gen.); be surprised; admire (+acc.)*
θαυμάσιος, -α, -ον *wonderful, strange; extraordinary*
θαυμασιώς (adv.) *marvellously, wonderfully*
θαυμασιώς ως *exceedingly, prodigiously* (22.1/1a(iii))
θαυμαστώς (adv.) *marvellously, wonderfully*
θαυμαστώς ως *marvellously* (22.1/1a(iii))
- θε- aor. act./mid. stem of τίθημι
θέα, -ᾶς, ἡ *sight*
θεᾶ, -ᾶς, ἡ *goddess*
Θεατήτος, -ου, ὁ *Theaetetus*
θεάμα, -ατος, τό *sight, spectacle*
θεάμαι *watch, gaze at, look at, observe*
- Θεαρίδας, -ου, ὁ *Thearidas*
θεατής, -οῦ, ὁ *spectator*
θεάλατος, -ον *sent by the gods*
θεῖος, -α, -ον *divine, of the gods*
θελγητρον, -ου, τό *charm, spell*
θέλω *wish, be willing* (Ionic for θέλω)
- θέμενος, -η, -ον aor. pple. of τίθεμαι
- θέμις, -ιδος, ἡ *that which is meet and right; justice; right*
θέμις ἐστι *it is right*
θεμις, -ιδος, ἡ *Themis* (mother of Prometheus)
- θεμιστοκλῆς, -κλέους, ὁ *Themistocles* (Athenian statesman)
- θεόκριτος, -ου, ὁ *Theocritus* (pastoral poet)
- θεομαχέω *fight against (a) god*
- θεός, -οῦ, ὁ/ἡ *god(dess)*
πρὸς θεῶν *in the name of the gods*
- #θεοctυνγής, -ές *hated by the gods*
θεραπεῖδ, -ᾶς, ἡ *service, treatment*
θεραπευτέον *one must look after/worship* (24.1/5)
θεραπεύω *look after, tend; look after the interests of, protect*
- #θεράπων, -οντος, ὁ *servant*
θερμοπύλαι, -ῶν, αἱ *Thermopylae*
θερμός, -ή, -ον *hot*
θέρος, -ους, τό *summer*
θες *place! put!* (2nd s. aor. imp. act. of τίθημι)
θεθατις aor. inf. of τίθεμαι
- θετταλος, -οῦ, ὁ *a Thessalian*
θέα *run*
θῆβαι, -ῶν, αἱ *Thebes*
θηβαῖοι, -ων, οἱ *Thebans*
θηβαῖος, -α, -ον *of Thebes, Theban*
- θήκη, -ης, ἡ *tomb*
θηλυκός, -η, -ον *female, feminine*
θῆλυς, -εῖα, -ν *female*
θηρ, θηρός, ὁ *wild beast*
θηράω *hunt*
θηρεύω *hunt*
θηριον, -ου, τό *wild beast*
θηχῆς, -ου, ὁ *(Mt.) Theches*
- †θηγκω *die*
- θηγτός, -η, -ον *mortal*
θοιμάτιον *crasis for τὸ ιμάτιον*
- #θοός, -ή, -όν *quick, swift*
θορυβέω *make a disturbance/eldm.*
θορυβος, -ου, ὁ *noise, din, clamour, commotion*
- θουκδίδης, -ου, ὁ *Thucydides* (historian)
- θράκη, -ης, ἡ *Thrace*
θρᾶξ, Θράκος, ὁ *Thracian*
θρασος, -ους, τό *boldness*
θραυς, -εῖα, -ν *bold, brave*
- θρεψ- aor. act./mid. stem of τρεψω
θρηνέω *bewail, lament over*
- θριξ, τριχός, ἡ *hair* (5.1/5 note !)
- θυγατρη, -τρος, ἡ *daughter* (6.1/1b)
- θυμός, -οῦ, ὁ *spirit, heart;* ^{πν. καὶ}
- θύρα, -ᾶς, ἡ *door*
- θυιστ, -ᾶς, ἡ *sacrifice*
- †θῦνω (A) *sacrifice*
θῦνω (B) *rage*

- θώραξ, -άκος, ὁ *trunk, chest (of body)*
 Θώραξ, -άκος, ὁ *Thorax (a Boeotian)*
- τάομαι *heal, cure*
 τάτρος, -οῦ, ὁ *doctor, healer*
 ιδ- aor. act./mid. stem of ὄραω
 Ίδαος, -ά, -ον *of Mt. Ida (in Crete), Idaean*
 ιδεῖ, -άς, η *form, shape, type*
 ιδιᾳ (adv.) *privately*
 ιδιος, -ά, -ον *private, personal, one's own*
 ιδιώτης, -ον, ὁ *private individual; layman*
 ιδού (adv.) *look! here! hey!*
 ιεναι inf. of ἔρχομαι/είμι (18.1/3 and Appendix 3)
 ιερά, -ῶν, τὰ *rites, sacrifices*
 ιερεία, -ῶν, τὰ *offerings*
 ιερεὺς, -έως, ὁ *priest*
 ιερόν, -οῦ, τὸ *temple, sanctuary*
 ιερός, -ά, -ον *sacred, holy*
 Ιερώνυμος, -ον, ὁ *Hieronymus*
 ήγημι *let go, launch, send forth*
 (20.1/2); (mid., poet.) *be eager, strive*
 Ἰησοῦς, -οῦ, ὁ *Jesus*
 Ιθάκη, -ῆς, ἡ *Ithaca (island home of Odysseus)*
 ιθ. 2nd s. imp. of ἔρχομαι/είμι (18.1/3 and Appendix 3)
 ικανός, -ή, -όν *sufficient; competent, capable (+inf.)*
 ικετεύω *beg, supplicate*
 ικετης, -ον, ο *suppliant*
 ίλεως, -ῶν *propitious* (13.1/1a)
 Ιλιάς, -άδος, ἡ *Iliad (epic poem by Homer)*
 #Ιλιοθί ιπειθί *epic equivalent of gen. of Ιλιος/Ιλιου*
 Ιλιον, -ον, τό *Ilium, Troy*
 Ιλιος, -ον, η *Ilium, Troy*
 ιμάτιον, -ον, τό *cloak; (pl.) clothes*
 #Τιμειτω *long for, desire (+gen.)*
 ινα (conj.) (+subj. or opt.) *in order that, to* (14.1/4c(i));
 (+ind.) *where*
 Ινάρος, -ώ, ὁ *Inaros (King of Libya)*
 Ιοκάστη, -ῆς, ἡ *Iocasta (mother and wife of Oedipus)*
 Ιονιος, -ά, -ον *Ionic, Ionian*
- Ιουδαῖος, -ου, ὁ *Jew*
 ιππεύς, -έως, ὁ *horseman, cavalry; rider*
 ιππεύω *ride*
- #Ιπποδάμος, -ον *horse-taming*
 Ιπποθάλης, -ους, ὁ *Hippothales*
 Ιπποκρατης, -ου, ὁ *Hippocrates*
 Ιππόλυτος, -ου, ὁ *Hippolytus*
 Ιππόντικος, -ου, ὁ *Hipponicus*
 ιπποπόταμος, -ου, ὁ *hippopotamus*
 ιππος, -ου, ὁ *horse; η cavalry*
 απὸ (ἀφ') ιππου *from horseback*
- ιεστὶ 3rd pl. of οἶδα (Appendix 3)
 ιεθι 2nd s. imp. of εἰμι and οἶδα (Appendix 3)
 ιεθμος, οῦ, ὁ *isthmus*
 ιεμεν 1st pl. of οἶδα (Appendix 3)
 ιεσος, -η, -ον *equal to (+dat.)*
 ιετημι *make to stand; (mid. and intr. tenses of act.) stand* (19.1/1)
 ιετορία, -άς, η *enquiry, investigation*
 ιετός, -οῦ, ὁ *loom; web*
 Ιετρος, -ον, ὁ *Danube*
- #Ιεχε (2nd s. imp. of ιεχω, a form of έχω) *stop!*
 Ιεχομάχος, -ου, ὁ *Ischomachus*
 ιεχνόρος, -ά, -όν *powerful, strong*
 ιεχνῶς (ad.) *very much, exceedingly*
 ιειως (adv.) *perhaps*
 Ιταλία, -άς, η *Italy*
- #Ιχθυοεις, -εκκα, -εν *full of fish*
 ιχθύς, -ον, ὁ *fish*
 ιχνος, -ον, τό *track, footprint*
 ιω subj. of ἔρχομαι/είμι (Appendix 3)
 Ιάλκιος, -ά, -ον *of Iolcus (city at east of Thessaly)*
 ιών, ιούσα, ιόν pple. of
 έρχομαι/είμι (Appendix 3)
- κάθγω *crasis for καὶ ἐγώ*
 Καδμεῖος, -ά, -ον *Cadmean* (i.e. Theban)
- καθαιμάττω *make bloody, stain with blood*
 καθαιρέωτ *take down, destroy*
 καθαιρίωτ *cleanse, purify*
 καθαρός, -ά, -ον *free from guilt/defilement, pure*
 καθεύδω *sleep*
 καθημαι *be seated* (19.1/3b)

καθίζω *sit down* (tr. and intr.);
 (mid.) *sit down* (intr.)
 καθίστημι† *set down; put in a certain state; appoint; establish;*
 (mid. and intr. tenses of act.)
settle down; come into a certain state; be appointed; be established
 κάθοδος, -ου, ἡ *way down*
 καθοράω† *see, catch sight of, look down on*
 καθύπερθεν (adv.) *from above*
 καὶ (conj.) *and; (adv.) also; even; actually, in fact*
 καὶ . . . καὶ *both . . . and*
 τε* . . . καὶ *both . . . and*
 καὶ γὰρ *in fact; yes, certainly*
 καὶ δῆ *and really, moreover; as a matter of fact; look!; let us suppose* (13.1/3c)
 καὶ δὴ καὶ *and especially, and in particular*
 καὶ μήν *what's more; look!*
 καινός, -ή, -όν *fresh, new, novel*
 καὶ περ *although (+pple.*
 12.1/2a(iii))
 καιρός, -οῦ, ὁ *right time; opportunity; time; crisis*
 Καῖσαρ, -αρος, ὁ *Caesar*
 καίτοι (particle) *and yet, however* (13.1/3c(iv))
 †καίω *burn, kindle, set fire to*
 κακγυρία, -ία, ἡ *slander*
 κακία, -ία, ἡ *wickedness*
 κακίζω *abuse*
 κακίζων, -ον *worse (compar. of κακός)*
 κακοδαιμων, -ον *unlucky, unfortunate*
 κακονοίᾳ, -οῖα, ἡ *malice*
 κακός, -η, -όν *bad, evil, wicked; cowardly; mean, lowly; (neuter used as noun) trouble*
 κακό (κακῶς) λέγω *speak ill of* (+acc., 22.1/2f(ii))
 κακά (κακῶς) ποιεώ *treat badly; do harm to* (+acc., 22.1/2f(ii))
 κακός *ruin; wrong, maltreat*
 κακῶς (adv.) *badly, wickedly*
 κακός ἔχω *be in a bad state/condition*
 καλε- aor. act./mid. stem of καλέω
 καλέω *call, summon; name*

Καλλικρατίδας, -ον, ὥ *Callicratidas*
 Καλλίμαχος, -ον, ὥ *Callimachus*
 (Alexandrian poet)
 καλλίστος, -η, -ον *most beautiful*
 (supl. of καλός)
 καλλίτων, -ον *more beautiful*
 (compar. of καλός)
 κάλλος, -ους, τό *beauty*
 καλός, -η, -όν *beautiful, good, fine; honourable*
 Καλυψώ, -οῦς, ἡ *Calypso* (nymph who detained Odysseus on the island Ogygia) (13.1/1b(ii))
 καλῶς (adv.) *well, rightly*
 καλῶς ἔχω *be in a good state/condition*
 κάμηλος, -ον, ὁ/ἡ *camel*
 καμνω (aor. ἔκαμνον) *toil, labour*
 κάμπτω *bend*
 κᾶν crasis for καὶ ἄν and καὶ ἐάν
 κᾶν crasis for καὶ ἐν
 καπνός, -οῦ, ὥ *smoke*
 καρδιά, -ίς, ἡ *heart*
 Καρδούχοι, -ών, οἱ *Kurds*
 #κάρη, -πος, τό *head*
 Κάρια, -ίς, ἡ *Caria* (region in S.W. Asia Minor)
 καρκίνος, -οῦ, ὥ *crab*
 καρπός, -οῦ, ὥ *fruits, harvest*
 καρτερός, -ά, -όν *strong, mighty*
 #κασίγνητος, -ον, ὥ *brother*
 κατά (prep.) (+acc.) *in, on, at; in the region of; by, according to; down, throughout, during; in relation to, with respect to*
 κατὰ γῆν καὶ κατὰ θάλατταν *by land and by sea*
 (+gen.) *below, down from; against*
 καταβαίνωτ *go down, come down*
 καταβιβάζω *make go down, bring down*
 καταγελάωτ *laugh at, mock* (+gen.)
 καταγινώσκωτ *condemn* (acc. of the charge, gen. of the person, 23.1/1k(ii))
 καταγορεύω (fut. κατερῶ, 18.1/4 note 2) *denounce*
 κατάγωτ *take/lead down; bring back/restore (from exile)*
 καταδουλώω *enslave*

- καταδύω *make to sink, lay to rest*
#καταθηγκωτ *die*
κατακαλύπτω *cover over*
κατακείμαι *lie down*
κατακόπτω *cut to pieces*
κατακρήνωτ *give sentence against*
(acc. of penalty, gen. of person, 23.1/1k(i))
καταλαμβάνωτ *overtake, come across; seize, catch, capture*
καταλέγω *pick, choose; recount*
(18.1/4 note 1)
καταλειπωτ *leave behind, bequeath*
κατάλυσις, -εως, ή *overthrow, destruction*
καταλύω *bring to an end, destroy; finish; (intr.) stay, lodge*
καταμειγνῦμι *mix in, combine*
Κατάνη, -ης, ή *Catana (city in Sicily)*
καταντικρύ (prep.+gen.) *right opposite*
καταπαύω *put an end to (+acc.)*
καταπίπτωτ *fall down*
καταπλέωτ *sail down/back*
κατάπλους, -ου, ὁ *arrival in port*
καταράομαι *call down curses on (+dat.)*
κατασκευάζω *prepare, arrange*
κατάσκοπος, -ου, ὁ *scout, spy; inspector*
καταστρέφομαι *subdue, subject to oneself*
καταστρόφη, -ῆς, ή *overthrowing, conclusion*
#καταφθίμενος, -η, -ον *dead*
καταφρονέω *despise, look down on (+gen.)*
καταχέω *pour down, shed*
καταψήζομαι *vote against*
(acc. of penalty, gen. of person, 23.1/1k(ii))
κατέλιπον aor. of καταλείπω
κατεπείγω *press hard*
κατέρχομαι *go down/back; return from exile*
κατεσθίωτ *eat up, devour*
κατέχωτ *hold back, check*
κατηγορέω *accuse (acc. of charge, gen. of person, 23.1/1k(ii))*
κατίσχω *hold back, check*
κατόπιν (adv., and prep.+gen.) *after*
- κάτοπτρον, -ου, τό *mirror*
κατοχή, -ῆς, ή *possession (by a spirit)*
κάτω (adv.) *below, down*
καυς- fut. and aor. act./mid. stem of καίω
#κε(v) = ὄν
Κέρβης, -ητος, ὁ *Cebes*
κείμαι *lie; be placed* (19.1/3b)
κείνος, -η, -ο = εκείνος
κείρω *cut (the hair), shear*
κεῖσε = ἐκεῖσε
κεκρικα perf. of κρήνω
κεκτημαι *own, possess (perf. of κταύμαι* 19.1/3a)
#κέλευθος, -ου, ή *road, path*
κελευστέον *one must order* (24.1/5)
τκελεύω *order, urge, tell . . . to, bid*
κέλης, -ητος, ὁ *fast-sailing ship, pinnace*
#κέλομαι *urge, order, command*
#κενεός, -ῆς, -ον = κενός
κενός, -ή, -όν *empty*
κέντρον, -ου, τό *goad*
κεραννῦμι *mix*
κέρας, -ατος, τό *horn; branch (of a river); with gen. κέρως, wing of an army/fleet* (13.1/b(iii))
κέρδος, -ους, τό *gain; profit*
#κευθύδος *hide, conceal*
κεφαλή, -ῆς, ή *head*
κηδεμών, -ονος, ὁ *protector*
κήρυξ, -υκος, ὁ *herald*
Κίλιξ, -ικος, ὁ *a Cilician*
κινδύνεύω *be in danger, run a risk; be likely to (+inf.)*
κίνδυνος, -ου, ὁ *danger*
κινέω *move*
κίνημα, -ατος, τό *movement*
Κίνυρης, -ου, ὁ *Cinyres*
Κίρκη, -ης, ή *Circe (enchantress in Odyssey on island Aeaea)*
κίτων, -ονος, ὁ *pillar*
Κλαζομένιος, -ῆς, -ον *off/from Clazomenae*
τκλαίω *weep; weep for, lament; (mid.) bewail to oneself*
κλαυς- aor. act./mid. stem of κλαίω
Κλέανδρος, -ου, ὁ *Cleander*
Κλέανωρ, -ορος, ὁ *Cleanor*
Κλεάρετος, -ου, ὁ *Clearetus*
Κλέαρχος, -ου, ὁ *Clearchus*

- Κλενίας, -ου, ὁ *Cleinias*
κλείω *close, shut*
κλέος, -ους, τό *glory*
κλέπτης -ου, ὁ *thief*
†κλέπτω *steal*
Κλέων, -ωνος, ὁ *Cleon* (Athenian politician)
κληθείς, -είσα, -έν aor. pass. pple. of καλέω
#κλητής, -ίδος, ή *rowing-bench*
κληρουχικός, -ή, -ον *belonging to a cleruchy*
κλίμαξ, -άκος, ή *ladder, stairway*
κλοπή, -ῆς, η *theft*
κλύδων, -ωνος, ὁ *wave, surf; turmoil*
κλωπένω *steal*
Κνίδος, -ου, ή *Cnidos* (city in Asia Minor)
κοιμόμαι *sleep, slumber*
κοινή (adv.) *in common*
κοινος, -ή, -ον *common, shared, public*
κοινωνία, -ίδος, ή *association, intercourse*
κοινωνος, -οῦ, ὁ *partner*
#κοιρανέω *be lord/master of, rule over (+gen.)*
κολάζω *punish*
κολακείδ, -άς, ή *flattery*
κόλπος, -ου, ὁ *bosom; gulf*
†κομίζω *carry, convey, bring; (mid.) acquire, recover*
κομπέω *boast of*
#κονία, -άς, ή *dust*
#κόγις, -εως, η *dust*
Κόνων, -ωνος, ὁ *Conon* (Athenian admiral)
κόπος, -ου, ὁ *exertion, fatigue*
κόπτω *cut; knock on*
κόραξ, -άκος, ὁ *crow*
κορη, -ῆς, η *maiden, girl*
Κορινθιοι, -ων, οι *Corinthians*
Κορινθιος, -ά, -ον *from Corinth*
Κορινθος, -ου, η *Corinth*
#κορυθαίολος, -ον *with gleaming helmet*
κοσμοπολίτης, -ου, ὁ *citizen of the world*
κόσμος, -ου, ὁ *decoration, ornament; order; universe; world*
κού(κ) crasis for καὶ οὐ(κ)
κουρευς, -έως, ὁ *barber*
- Κουρῆτες, -ῶν, οι *Curetes* (minor divinities associated with orgiastic rites)
κουφίζω *lighten, make light*
κούφος, -η, -ον *light, nimble*
κούφως (adv.) *lightly*
κρανιον, -ου, τό *skull*
#κρατερός, -ᾶς, -ον *hard, strong*
κρατεω *hold sway/power over, rule, control; defeat (+gen., 13.1/2a(i))*
κρατήρ, -ήρος, ὁ *mixing-bowl*
κρατίστος, -η, -ον *best, strongest* (supl. of ὄγαθός, κρείτων)
κράτος -ους, τό *strength, power; supremacy; (personified) Might*
κατα κράτος *vigorously*
κρατήνω *strengthen*
κραυγή, -ῆς, η *shouting, din*
κρέας, -ως, τό *meat* (13.1/1b(iii))
κρείτων, -ον *stronger, greater; better* (compar. of ὄγαθος)
κρεμάθρα, -άς, ή *hanging basket*
κρεμάννυμι *hang* (tr.); (mid.) κρέμαμαι *hang* (intr.)
κρηνη, -ῆς, η *spring*
Κρητη, -ῆς, η *Crete*
#κρῖ (nom. and acc. s. only), τό *barley*
†κρίνω *Judge, decide; select, choose*
κρίσις, -εως, ή *judgement; decision; dispute; trial*
κρίτης, -ῆς, η *Judge*
Κροῖσος, -ου, ὁ *Croesus* (King of Lydia)
κροκόδιλος, -ου, ὁ *crocodile*
Κρονίδης, -ου, ὁ *son of Cronos* (i.e. Zeus)
κροταφοι, -ῶν, οι *temples (of forehead)*
#κρουνός, -οῦ, ὁ *spring, stream*
κρούω *strike, knock*
#κρυπτάδιος, -ᾶς, -ον *secret, clandestine*
κρύπτω *keep secret, hide; bury; cover*
†κταομαι *acquire, get; (perf.) own, possess* (19.1/3a)
†κτεινω *kill*
κτῆμα, -ατος, τό *(a) possession*
Κτησίππος, -ου, ὁ *Ctesippus*
κτῆσις, -εως, ή *possession*
κτίζω *found, build*

- κτύπος, -ου, ὁ *din, noise*
 κυάνεος, -ᾶ, -ον *dark, black*
 Κυαξάρης, -ου, ὁ *Cyaxares (uncle of Cyrus)*
 κυβερνήτης, -ου, ὁ *helmsman, captain*
 κύbos, -ου, ὁ (*a*) *die; (mostly in pl.) dice*
 #κύδαινω *glorify*
 κυκάω *stir*
 κύμα, -ατος, τό *wave*
 Κυμαῖος, -ᾶ, -ον *of or from Cyme (city in Asia Minor)*
 Κύprις, -ιδοc, ἡ *the Cyprian (goddess), Cyprus (a name of Aphrodite, from the island of Cyprus)*
 Κύρηνη, -ηc, ἡ *Cyrene (city in N. Africa)*
 κύριος, -ᾶ, -ον *having power/authority*
 Κύρος, -ου, ὁ *Cyrus (1. founder of the Persian empire; 2. younger son of Darius II)*
 κυων, κυνός, ὥ/η *dog*
 κάλον, -ου, τό *limb*
 κωλών *prevent, stop (+acc. and inf., 24.1/7)*
 κώμη, -ηc, ἡ *village*
- λαβ- aor. act./mid. stem of λαμβάνω
 λαχάνω *obtain by lot; win as a portion, get (+gen.)*
 λαγώς, -ω, ὁ *hare (13.1/1a)*
 λαθ- aor. act./mid. stem of λανθάνω
 λάθρη (adv.) *secretly*
 #λάθριος, -ον *secret, secretly*
 #λάδινος, -η, -ον *of stone*
 Λάιος, -ου, ὁ *Laius (father of Oedipus)*
 Λάις, -ιδοc, ἡ *Lais*
 Λακανία, -ηc, ἡ *Laconian (Spartan) woman*
 Λακεδαιμονίος, -ου, ὁ *Lacedaemonian, Spartan*
 Λακεδαιμών, -ονος, η *Lacedaemon, Sparta*
 λακτίζω *kick*
 Λάκων, -ωνος, ὁ *Laconian, Spartan*
 Λακωνικός, -η, -όν *Laconian, Spartan*
- λαλέω *talk, prattle, chatter*
 †λαμβάνω *take, get, capture*
 δικην λαμβάνω *punish, exact one's due from (παρα+gen.)*
 λαμπρός, -ᾶ, -όν *bright, brilliant, famous*
 λαμπω *shine*
 †λανθάνω *escape notice of (15.1/2f); (mid.) forget*
 #λασ, -οῦ, ὁ *people*
 Λασθένης, -ουc, ὁ *Lasthenes*
 λαχ- aor. act./mid. stem of λαχάνω
 λέγω *speak, say, tell, mean*
 οὐδὲν λέγω *speak/talk nonsense*
 λείβω *pour; let flow, shed*
 †λείπω *leave, abandon*
 λείψανον, -ου, τό *remnant*
 λέληθα perf. of λανθάνω
 λεοντή, -ηc, ἡ *lion-skin*
 λεπτός, -η, -όν *subtle, fine; delicate, thin*
 λέσχη, -ηc, ἡ *conversation*
 λευκάνω (aor. ἐλεύκανα) *make white, whiten*
 λευκός, -η, -όν *white*
 #λεύσσω *look upon, behold*
 λέων, -οντος, ὁ *lion*
 Λεωνίδας, -ου, ὁ *Leonidas (Spartan king)*
 λεωφρός, -όν *villainous; (as noun) wrong-doer*
 #λεως, -ω, ὁ *people (13.1/1a)*
 λήθη, -ηc, ἡ *forgetfulness*
 λήθω = λανθάνω
 ληκύθιον, -ου, τό *little oil-flask*
 #λῆῆμα, -ατος, τό *arrogance, audacity*
 ληστρικός, -ή, -όν *belonging to pirates*
 ληφθ- aor. pass. stem of λαμβάνω
 ληνομαι fut. of λαμβάνω
 λίτων (adv.) *very, exceedingly; too much*
 Λιβύη, -ηc, ἡ *Libya*
 Λίβυς, -υος, ὁ *a Libyan*
 λιγυρός, -ᾶ, -όν *clear, shrill*
 λιθινος, -η, -ον *made of stone (see also χυτός)*
 λίθος, -ου, ὁ *stone*
 λιμήν, -ένος, ὁ *harbour*
 λιμνη, -ηc, ἡ *lake (especially marshy)*
 λιμός, -οῦ, ὁ *hunger, famine*

- #λίσσομαι *beg, beseech*
 λογίζομαι *calculate, reckon, consider*
 λόγος, -ου, ὁ *speech, tale, word, account; argument; reason, explanation*
 λόγχη, -ης, ἡ *spear, javelin*
 λοιδορεω *abuse, revile; (mid., +dat.) abuse, scold*
 λοιπός, -ή, -όν *left, remaining*
 λούνω *wash (the body); (mid.) wash oneself*
 λόφος, -ου, ὁ *hill*
 λοχαγός, -ου, ὁ *company commander, captain*
 Λυδία, -ῆς, ἡ *Lydia (territory in west of Asia Minor)*
 Λυδός, -οῦ, ὁ *Lydian*
 Λυκαονία, -ῆς, ἡ *Lycaonia (country in Asia Minor)*
 Λύκειον, -ου, τό *the Lyceum (park and gymnasium in Athens)*
 Λύκτος, -ου, ὁ *Lycius*
 λύκος, -ου, ὁ *wolf*
 Λυκούργος, -ου, ὁ *Lycurgus (traditional Spartan legislator)*
 λύπει *cause distress to, annoy, grieve; (mid.) be distressed, grieve*
 λύπη, -ης, ἡ *pain, grief*
 λύρα, -ῆς, ἡ *lyre*
 Λυσιμάχος, -ου, ὁ *Lysimachus*
 λύσιτελεῖ *(impers.) it is profitable (+dat. and inf., 21.1/4a)*
- #λύσσα, ης, ἡ *frenzy, raging madness*
 λυτρίσιον, -ου, τό *remedy, deliverance*
 λύχνος, -ου, ὁ *lamp*
 λύω *loosen, release; break up; (mid.) ransom*
 λῦστος, -η, -ον *(supl. adj.) best*
 λωτός, -ου, ὁ *lotus*
 Λωτοφάγοι, -ων, οἱ *Lotus-Eaters*
 λωφάω *lighten, relieve*
- μά (particle of asseveration, affirmative or negative) *yes by ..., no by ... ! (+acc., 22.1/2h))*
 μᾶζα, -ης, ἡ *barley bread*
 μαθ- aor. act./mid. stem of μανθάνω
- μάθημα, -ατος, τό *lesson*
 μαθησομαι *fut. of μανθάνω*
 μαθητέον *one must learn (24.1/5)*
 μαθητης, -οῦ, ὁ *student*
 Μαιάνδρος, -ου, ὁ *Maeander (river in Phrygia)*
 μαίνομαι *rage, be furious, be mad*
 μακαρίζω *congratulate*
 μακάριος, -α, -ον *blessed, happy*
 Μακεδονία, -ῆς, ἡ *Macedonia*
 μακρόβιος, -ον *long-lived*
 μακρός, -ά, -ον *long, large, big*
 μακράν *(adv. acc.) far off*
 μακρῷ *by far*
 μάλα *(adv.) very; quite*
 μαλθακίζομαι *be softened*
 μαλθακός, -η, -ον *faint-hearted, cowardly*
 μάλιστα *(supl. of μάλα) especially, particularly; yes*
 μάλλον *(compar. of μάλα) more; rather*
 τμανθάνω *learn, understand; (+inf.) learn how to*
 μανία, -ῆς, ἡ *madness*
 μαντευομαι *consult an oracle*
 μαντικῶς *(adv.) prophetically*
 μαντικός, -εως, ὁ *seer, prophet*
 Μαραθών, -ῶνος, ὁ *Marathon (in Attica)*
 Μαραθώνι *at Marathon*
 Μαραθώνιος, -α, -ον *of Marathon*
- #μαργάνω, -άσα, -ῶν *(pple. of μαργάνω) raging*
 #μάρπτω *take hold of, seize*
 μαρτυρέω *give evidence, bear witness*
 μαρτυρία, -ῆς, ἡ *evidence, testimony*
 μαρτυς, -υρος, ὁ/ἡ *witness*
 Μασσαλία, -ῆς, ἡ *Marseilles*
 ματεύω *seek, search after*
 μαστιγόφορος, -ου, ὁ *whip-bearer*
 μαστιγώω *whip, flog*
 μαστιζω *whip, flog*
 ματην *(adv.) in vain; without reason*
 μάτηρ = μήτηρ
 ματτώ *knead*
 μαχαιρα, -ῆς, ἡ *knife*
 μαχητή, -ης, ἡ *battle, fight*
 μαχιμος, -η, -ον *warlike*

- τμάχομαι *fight* (+dat., 13.1/2b(iii))
 Μεγακλῆς, -ους, ὁ *Megacles*
 Μεγαροῦ (adv.) *in/at Megara*
 μέγας, μεγάλη, μέγα (stem μεγαλ-; 3.1/3) *great, big; tall; important; loud*
 μέγεθος, -ους, το *size*
 μεγίστος, -η, -ον *greatest* (supl. of μέγας)
 μεθῆμι† *let go, release; give up; allow*
 μεθίστημι† (mid. and intr. tenses of act.) *change, alter* (intr.)
 μεθύω *be drunk*
 μείγνυμι (also μηγ-, aor. pass. εμίγνην) *mix, join; (pass.) be joined, mix with, have sexual intercourse with* (+dat.)
 Μειδίας, -ου, ὁ *Meidias*
 μείζων, -ον *greater* (compar. of μέγας)
 #μειλίχος, -ον *gentle, kind*
 μειράκιον, -ου, τό *lad, boy*
 μέλας, -αινα, -ον *black* (10.1/3 note 2)
 Μελεάγρος, -ου, ὁ *Meleager* (poet and philosopher)
 τμέλει (impers.) *there is a care/concern* (+dat. of pers. and gen. of thing, 21.1/4b)
 μελετῶ *practise*
 Μέλητος, -ου, ὁ *Meletus* (accuser of Socrates)
 μέλι, -ιος, το *honey*
 #μελιτῖδης, -ες *honey-sweet*
 μελιττα, -ης, η *bee*
 τμέλλω *be destined to; be about to, be going to; intend; hesitate*
 μέλον (acc. absol.) *it being a care* (21.1/5)
 #μέλω (for principal parts see under μέλει) *be of concern*
 μεμνημαι (perf.) *remember* (+gen., 13.1/2a(iii)) (19.1/3a)
 μέμφομαι *blame, criticize, find fault with* (+dat. or acc.)
 μεν* ... δέ* *on the one hand ... and/but on the other* (4.1/3)
 μεν οὖν *no, on the contrary* (13.1/3c(iii))
 Μενανδρος, -ου, ὁ *Menander* (writer of New Comedy)
 Μενδήσιος, -α, -ον *of Mendes* (a town in the Nile Delta), *Mendesian*
- Μενέλαος, -ου, ὁ *Menelaus* (brother of Agamemnon, husband of Helen)
 Μενέλεως, -ω, ὁ *Menelaus* (13.1/1a)
 Μενίππος, -ου, ὁ *Menippus*
 Μενοίκευς, -έως, ὁ *Menoceus*
 μεντοι* (particle) *really, you know; however, yet* (13.1/3c(v))
 τμένω *remain, stay, wait (for); be at rest, be still*
 Μένων, -ωνος, ο *Meno*
 μέριμνα, -ης, η *care*
 μερος, -ους, το *share, part* εν μέρει *in turn*
 #μεσηγνύ (adv., and prep.+gen.) *between*
 μέσος, -η, -ον *middle (of), in the middle* (18.1/6)
 Μεσσης, -ιδος, η *Messeis* (a spring)
 Μεσσηνιος, -α, -ον *Messenian*
 μέτα = μέτεστι (21.1/4 note 2)
 μέτα (prep.) (+acc.) *after; (+gen.) with; (+dat., poetic) among*
 μεταβολλω† *change, alter* (tr. and intr.)
 μεταβολή, -ης, η *change*
 μεταγγώντω† *change one's mind; repent (of)*
 μεταδίδωμι† *give a share of* (+dat. of pers. and gen. of thing)
 μεταμελει† (impers.) *there is repentance* (+dat. of pers. and gen. of thing, 21.1/4b)
 μεταμέλεια, -ας, η *regret*
 μετανόεω *think afterwards, change one's mind, repent*
 μεταξύ (adv.) *in the middle; (+pple.) in the middle of doing something* (12.1/2a(i))
 μεταπέμπομαι† *summon, send for*
 μετάρσιος, -ον *superficial, shallow*
 μετεκβαίνω† *go from one place into another, transfer*
 μέτεστι (impers.) *there is a share* (+dat. of pers. and gen. of thing, 21.1/4b)
 μετέχω† *share in* (+gen., 13.1/2a(v))
 μετέφορος, -ον *high in the air* τα μετεώρα *things in the heaven above, astronomical phenomena*

- μετρέω *measure*
 μέτρησις, -εως, ἡ *measurement*
 μέτριος, -ά, -όν *moderate,*
reasonable, fair, average;
standard
 μέτριως (adv.) *in moderation*
 μέτρον, -ού, τό *measure, due*
measure, moderation
 μέτωπον, -ού, τό *forehead*
 μέχρι (prep.+gen.) *until, up to,*
as far as;
μέχρι οὐν until; (conj.) until
(21.1/2)
 μή *no(t); (+imp. or aor. subj.) don't*
(17.1/1); (+subj.) lest; inviting a
neg. answer (10.1/2a); (on other
uses see 24.1/2)
 μηδαμῶς (adv.) *not at all, in no*
way
 μηδέ (conj.and adv.) *nor, not*
even
 Μήδεια, -ᾶς, ἡ *Medea (wife of*
Jason)
 μηδείς, μηδεμίδ, μηδέν *no, no-*
one, nothing
 Μηδικός, -ή, -όν *of the Medes*
τα Μηδικά (sc. πράγματα) the
Persian Wars
#μηδομαι *plot, plan, devise*
 Μῆδος, -ου, ὁ *Mede; Persian*
 μηκέτι (adv.) *no longer*
 μῆκος, -ους, τό *length*
 Μήλιοι, -ων, οἱ *Melians*
 μῆλον, -ου, τό *apple*
 μην * (particle) *then, indeed;*
further (13.1/3a)
τι μήν; of course
 μήν, -ος, ὁ *month*
 μηντής, -ού, ὁ *informer*
 μηνῶ *give information*
 μηποτε (adv.) *never*
 μηπω (adv.) *not yet*
 μητε... μητε *neither... nor*
 μητηρ, -τρος, ἡ *mother (6.1/1b)*
 μητριδ, -ᾶς, ἡ *step-mother*
 μηχανάομαι *devise, contrive;*
procure for oneself.
 μηχανεύομαι = μηχανάομαι
 μηχανή, -ῆς, ἡ *device, plan;*
means; engine of war
 μιάνω *stain, pollute*
 μιασμα, -ατος, τό *stain, pollution*
 Μίκκος, -ου, ὁ *Miccus*
 μικρός, -ά, -όν *small, short, little,*
petty
- Μιλήσιος, -ᾶς, -όν *of Miletus,*
Milesian
 Μιλιάδης, -ού, ὁ *Miltiades*
(Athenian general)
 μίμημα, -ατος, τό *imitation*
 μιμητικούμαι *remind oneself*
 μιμνό = μένω
#μιν (acc. s. pron. of 3rd pers.)
him, her, it
 μιτσέα *hate*
 μισθούμαι *hire*
 μισθος, -οῦ, ὁ *hire, pay, reward*
 μισθοτός, -οῦ, ὁ *hireling, hired*
servant
 μιτσος, -ους, τό *hatred*
 μινᾶ, μνᾶς, ἡ *mina (100*
drachmas)
 μινάμα = μνήμα
 μινήμα, -ατος, τό *monument,*
tomb; memorial
 μινήμη, -ης, ἡ *remembrance,*
memory
 μινήμων, -ονος *mindful,*
unforgetting
 μοῖρα, -ᾶς, ἡ *fate, lot, destiny;*
death
 Μοίρις, -εως, ἡ *Moeris (lake in*
Egypt)
 μόλις (adv.) *hardly, scarcely, with*
difficulty
#μολων, -ούσα, -όν *having come!*
gone (aor. pple. of βλωσκω)
 μοναρχέω *be sole ruler over*
(+gen.)
 μοναρχίδ, -ᾶς, ἡ *monarchy*
 μοναρχος, -ου, ὁ *monarch*
 μόνον (adv.) *only, merely*
ού μόνον ... ἀλλὰ καὶ not only
... but also
 μόνος, -η, -ον *alone, only*
#μόρος, -ου, ὁ *fate, destiny, doom;*
death
 μορφή, -ῆς, ἡ *shape, form*
 Μούνα, -ης, ἡ *Muse*
 μουσική, -ῆς, ἡ *music (including*
poetry)
 μοχθέω *labour, toil*
 μόχθος, -ου, ὁ *toil, hardship*
 μιθος, -ου, ὁ *story, fable*
 μινᾶ, -ᾶς, ἡ *fly*
 Μυκῆναι, -ῶν, αἱ *Mycenae (city*
in S. Greece)
 Μύνδιος, -ᾶς, -όν *Myndian*
 Μύνδος, -ου, ὁ *Myndus (city in*
Caria)

- μυρίζω *make fragrant*
 μύριοι, -αι, -α 10,000
 μύριος, -ά, -ον *numberless, countless*
 μύρμηξ, -ηκος, ὁ *ant*
 μύρον, -ου, τό *perfume*
 μύν, μυός, ὁ *mouse*
 μύστης, -ου, ὁ *initiate*
 Μυτιλήνη, -ης, ἡ *Mytilene (chief city of Lesbos)*
 μυχός, -οῦ, ὁ *inner chamber*
 μῶν; (adv.) *surely not?* (10.1/2a)
 μύρος, -ά, -ον *stupid, foolish*
- Ναζωραῖος, -ά, -ον *of Nazareth*
 ναι (particle) *yes* (22.1/2b, 24.1/1)
 ναῖω *dwell, abide*
 νάμα, -ατος, τό *stream*
 νᾶς, -οῦ, ὁ *temple*
 νάπη, -ης, ἡ *glen*
 ναυδύγεω *suffer shipwreck*
 ναυγός, -όν *ship-wrecked*
 ναυμαχέω *fight a sea battle*
 ναυμαχίσ, -άς, ἡ *naval battle*
 νάυς, νεάς, ἡ *ship* (11.1/4)
 Ναυσικάδ, -άς, ἡ *Nausicaa*
 (daughter of Alcinous, King of Phaeacians)
 ναύτης, -ου, ὁ *sailor*
 ναυτικόν, -οῦ, τό *fleet*
 ναυτικός, -η, -όν *naval*
 νεανίδ, -ου, ὁ *young man*
 νεανίκος, -ου, ὁ *young man*
 νείφει (impers.) *it is snowing* (21.1/4c)
 νεκρός, -οῦ, ὁ *corpse*
 νέκταρ, -αρος, τό *nectar*
 νέμεσις, -εως, ἡ *retribution*
 νέμω *distribute, apportion, allot, assign*
 #νέομαι *go back, return*
 νέος, -ά, -ον *young; new; strange, unexpected*
 ἐκ νεού *from childhood*
 νεότης, -ητος, ἡ *youthfulness, youthful folly*
 #νέρθε (adv.) *beneath, below*
 νέφος, -ους, τό *cloud*
 τνέω *swim*
 νέως, -ώ, ὁ *temple* (13.1/1a)
 νή (particle of asseveration) *yes by ... ! (+acc.; 22.1/2b)*
 νηνεμος, -ον *windless, calm*
 νηπιος, -ά, -ον *childish, foolish*
- νησιώτης, -ου, ὁ *islander*
 νῆσος, -ου, ἡ *island*
 νηφω *be sober (literally or metaphorically)*
 νίκαιο *win, defeat*
 νίκη, -ης, ἡ *victory, conquest*
 νικητηριον, -ου, τό *prize of victory*
 Νικίας, ου, ὁ *Nicias*
 Νικοτέλης, -ους, ὁ *Nicoteles*
 Νίκων, -ωνος, ὁ *Nico*
 #νιν* (acc.) *him, her, it, them*
 νίπτω *wash*
 νοεω *perceive*
 νόημα, -ατος, τό *thought, perception*
 τνομίζω *acknowledge, think, believe (in); treat as customary; (of a legislator) enact*
 νόμος, -ου, ὁ *law, convention, observance*
 νόος = νοῦς
 νοεω *be sick/ill*
 νόημα, -ατος, τό *a disease, illness, plague*
 νόσος, -ου, ἡ *disease, illness*
 νοστέω *return*
 #νόστιμος, -ον *belonging to one's return/homecoming*
 #νόστος, -ου, ὁ *homecoming*
 #νόσφι(v) (adv., and prep.+gen.) *afar off, away from*
 νουθετεω *warn, rebuke*
 νοῦς (νόος), νοῦ, ὁ *mind, sense, intelligence* (6.1/2)
 ἐν νῷ ἔχω *have in mind, intend*
 #νυκτιπόλος, -ον *night-roaming*
 νῦν (adv.) *now, at present*
 νῦν* *well then; now then*
 νυνδή (adv.; strengthened form of νῦν) *just now*
 νύξ, νυκτος, ἡ *night, darkness*
 υπὸ νύκτα *under cover of night*
- Ξανθίππη, -ης, ἡ *Xanthippe*
 Ξάνθος, -ου, ὁ *Xanthus* (another name for river Scamander at Troy)
 ξεῖνος = ξένος
 ξένιος, -ά, -ον *belonging to friendship and hospitality (used as a title of Zeus, as god of hospitality)*

- Ξενοκράτης, -ους, ὁ *Xenocrates*
ξένος, -ου, ὁ *foreigner, alien, stranger; guest; host*
- Ξενοφῶν, -ῶντος, ὁ *Xenophon*
(Athenian historian and general)
- Ξέρξης, -ου, ὁ *Xerxes* (Persian king)
- ξίφος, -ους, τό *sword*
- ξυγ- = *cuy-*
- ξύλον, -ου, τό *(piece of) wood, log*
- ξυμ- = *cym-*
- ξύν = *cún-*
- ξυν- = *cyn-*
- ξύνος, -ή, -όν *common*
- ξυρέω *shave*
- ξυρόν, -οῦ, τό *razor*
- ό, ή, τό *the* (2.1/2, 3.1/1)
οἱ μὲν ... οἱ δέ *the one ... the other, one man ... another* (5.1/3)
οἱ μὲν ... οἱ δέ *some ... others* (5.1/3)
- οἱ δέ *and/but he* (5.1/3)
- οδε, ηδε, τοδε *this* (pron. and adj., 9.1/1)
- οδεύω *travel (by land)*
- οδός, -οῦ, ἡ *road, way, journey*
- οδούς, -όντος, ὁ *tooth*
- οδυντρός, -ά, -όν *painful*
- οδύρωμαι *lament*
- Οδυσσεὺς, -εώς, ὁ *Odysseus*
(hero of the *Odyssey*)
- ὅθεν (rel. adv.) *from where*
- οἵ (rel. adv.) *(to) where*
- οἱ see ε (9.1/4a)
- τοίδα *know* (19.1/3 and Appendix 3)
- χαριν οίδα *be grateful to (+dat.)*
- Οἰδίπος, -ποδος, ὁ *Oedipus* (son of Laius, king of Thebes)
- οἴκαδε (adv.) *homewards*
- οἴκειος, -ά, -ον *related, domestic; private; one's own*
- οἴκειος, -ου, ὁ *relative*
- οἴκετης, -ου, ὁ *house-slave*
- οἴκεω *dwell (in), live, inhabit*
- οἴκημα, -ατος, τό *room*
- οἴκησις, -εώς, ἡ *dwelling*
- οἴκισ, -άς, ἡ *house*
- οἴκιζω *colonize*
- οἰκοδομέω *build a house*
- οἰκοδόμημα, -ατος, τό *building, structure*
- οἰκοδομία, -άς, ἡ *building, structure*
- οἰκοθεν (adv.) *from home*
- οἶκοι (adv.) *at home*
- οἶκος, -ου, ὁ *house, home*
- οἰκτέρω *rity*
- οἰκτρός, -ά, -ον *piteous*
- τοίμαι, οἰμαι *think*
- #οἴμη, -ης, η *way/power of song*
- οιμοι (interjection) *alas! oh dear!*
- #οῖμος, -ου, ο *tract, strip of land*
- Οινόη, -ης, ἡ *Oenoë* (town in Attica)
- οἶνος, -ου, ὁ *wine*
- οινοχοέω *pour wine*
- οιομαι see οίμαι
- οιον *as, just as*
- #οῖος, -ά, -ον *(note smooth breathing) alone*
- οῖος, -ά, -ον *what a ...!*
(exclamation); *of what sort, of the kind which* (21.1/3)
- οῖος τ' εἰμι *be able to (+inf., 21.1/3 note 2)*
- οἰστερ strengthened form of οἰος
- οἰς- *fut. stem of φέρω*
- οἰστευμα, -ατος, τό *arrow*
- οἰστύνος, -ή, -ον *made of osier/wickerwork*
- οἴχομαι *be off, depart, be gone*
- οἰκτώ (indecl. adj.) *eight*
- ολ- *aor. stem of ὅλλυμαι*
- ολβίος, -ά, -ον *happy, blessed*
- ολεθρος, -ου, ὁ *destruction*
- ολε- *aor. stem of ὅλλυμι*
- ολιγαρχία, -άς, ἡ *oligarchy*
- ολίγος, -ή, -ον *small, few, little*
- ολλύμη *destroy, kill, lose* (20.1/1 note 2)
- #όλοός, -ή, -όν *destructive, baneful*
- "Ολόρος, -ου, ὁ *Olorus* (father of Thucydides)
- όλος, -η, -ον *whole, complete*
- 'Ολυμπικός, -οῦ, ὁ *Olympicus*
(name of a seer)
- 'Ολύμπιος, -ά, -ον *Olympian*
- 'Ολύμπια νίκαω *win an Olympic victory* (22.1/2g)
- "Ολυνθος, -ου, ἡ *Olynthus*
- όλυραι, -ῶν, αι *a one-seeded wheat* (used as fodder for horses)
- #όμαρτέω *accompany (+dat.)*
- "Ομηρος, -ου, ὁ *Homer* (author of *Iliad* and *Odyssey*)

- ομπλέω *be in company with, associate with (+dat.)*
 ομπλιδ, -άς, ἡ *company, companionship*
 ομίχλη, -ης, ἡ *mist, fog*
 #ομμα, -άτος, τό *eye*
 τομνῦμι *swear, swear by (+acc., 22.1/2b)*
 ομοιόμαι *be like, resemble (+dat., 13.1/2b(iv))*
 ομοιος, -άς, -ον *like, similar to (+dat.)*
 ομοιως (adv.) *in the same way, likewise*
 ομολογέω *agree*
 ομολογία, -άς, ἡ *agreement*
 ομολογουμένως (adv.) *in agreement/conformity with (+dat.)*
 ομομήτριος, -άς, -ον *born of the same mother*
 ομονοια, -άς, ἡ *agreement, harmony*
 ομοτράπεζος, -ον *eating at the same table with (+dat.)*
 ομοῦ (adv.) *together (with) (+dat.)*
 ομόφυλος, -ον *of the same race or stock*
 ομος (adv.) *nevertheless, however*
 #όμως (adv., accompanying two words joined by καὶ) *both*
 ὃν see ὃν
 ὄναρ (nom. and acc. only), τό *dream; (as adv.) in a dream*
 ὄνειδιζω *reproach, chide, insult (+dat.)*
 ὄνειδος, -οντ, τό *insult, rebuke*
 ὄνειρος, -ον, ὁ (also ὄνειρον, -ον, τό) *dream*
 ὄνομα, -άτος, τό *name, reputation*
 ονόματι *in/by name*
 ονομαζω *call, name*
 ονος, -ον, ο/ή *ass*
 ονυξ, -υχος, ο *claw, nail*
 οξος, -οντ, τό *vinegar*
 οξυς, -εια, -ύ *sharp, keen; quick, swift*
 #όπατω *give, bestow; make to follow*
 οπῇ (adv.) *in what way, how, as*
 οπισθε (adv.) *behind*
 οπισθούλαξ, -άκος, ὁ *member of rear-guard*
- ὅπιτω (adv.) *hereafter*
 οπλα, -ων, τά *weapons, arms*
 ἐν ὅπλοις *under arms*
 οπλιζω *equip, arm*
 οπλίτης, -ου, ὁ *hoplite*
 οπόθεν (rel. adv.) *from where*
 οποι (rel. adv.) *to where*
 οποῖος, -ά, -ον *of what kind (10.1/2b)*
 οπόσος, -η, -ον *how big, how much; (pl.) how many (10.1/2b)*
 οπόταν (conj.+subj.) *whenever (14.1/4c(iii))*
 οπότε (conj.) *when; (+opt.) whenever (14.1/4c(iii))*
 οπου (rel. adv.) *where, wherever; (indir. interrog.) where*
 οπώς (adv.) *how (in answer to πῶς); how; (poet.) like, as; (conj.+subj. or opt.) in order that, to (14.1/4c(i))*
 οπωκτιοῦν (adv.) *in any way whatever*
 τόραω *see, look at*
 οργη, -ῆς, ἡ *temperament; anger*
 εν οργῃ έχω *be angry with (+acc.)*
 τόργιζομαι (aor. ὠργίζθην) *become angry with (+dat., 13.1/2b(i))*
 ορέγομαι *strive after (+gen.)*
 ορειος, -άς, -ον *of the mountains, mountain-wandering*
 Ὁρέστης, -ου, ὁ *Orestes (son of Agamemnon)*
 #όρθοβούλος, -ον *straight-counselling, wise*
 ορθός, -ή, -ον *straight; correct; right*
 ορθω *set upright; guide aright*
 ορθώς (adv.) *correctly*
 ορκος, -ου, ὁ *oath*
 ορμάομαι *set off, start out; make an expedition*
 ορμη, -ῆς, ἡ *setting oneself in motion*
 εν ορμῃ ειμι *be on the point of starting*
 ορμιζω *moor, anchor*
 ορύτης, -θος (acc. ορνυν, 5.1/1. note 2), ο/ή *bird*
 ορος, -οντ, τό *mountain*
 ορος, -ον, ὁ *boundary*
 ορρωδέω *fear, dread*
 ορχηστρη, -άς, ἡ *orchestra (the dancing-space in the theatre)*

- and also a section of the agora
where books were sold)
- ὅς, ἦ, ὁ (rel. pron., 9.1/2) *who, which*
- #ὅς, ἦ, ὁ (refl. poss. adj.) *his, her, its*
- ὅσιος, -α, -ον *holy, sacred; pious, devout*
- ὅσιός *sanctify*
- ὅσος, -η, -ον *how much/many/great!*
(exclamation); *as much/many as* (21.1/3)
- ὅσοστερ, ὅσητερ, ὅσοντερ *as great as, as many as*
- ὅστερ, ἥτερ, ὅτερ (rel. pron.) *the very one who/which*
- #ὅσσατες (interrog. adv.) *how often*
- ὅτις, ἥτις, ὅτι (indef. rel. pron. and indir. interrog., 10.1/2b)
who(ever), which(ever), what(ever)
- ὅστον, -οῦ, τό *bone*
- ὅσῳ (+compar.) *the more* (lit. by *how much*)
- ὅταν (conj.+subj.) *whenever* (14.1/4c(iii))
- ὅτε (conj.) *when*
- ὅτι (A) (conj.) *that; because* (+supl.) *as ... as possible* (17.1/4d)
- ὅτι (B) neuter nom./acc. s. of ὅτις
- ὅτου = οὐτινος
- ὅτι = φτινι
- οὐ (οὐκ, οὐχ) *no(t)*
οὐ μόνον ... ἀλλα καί *not only ... but also*
οὐ see ε̄ (9.1/4a)
- οὐν (rel. adv.) *where*
- οὐδαμοῦ (adv.) *nowhere*
- οὐδαμῶς (adv.) *in no way; not at all*
- οὐδέ (conj.) *and not, nor; (adv.) not even*
- οὐδείς, οὐδείσ, οὐδέν *no, no-one, nothing*
- οὐδέν (adverbial acc.) *in no respect, not at all*
- οὐδέποτε (adv.) *never*
- οὐδέπω (adv.) *not yet*
- οὐδέτερος, -α, -ον *neither of two; neuter (of gender)*
- οὐκ = οὐ
- οὐκέτι (adv.) *no longer*
- οὐκούν (particle) *not ... therefore* (13.1/3c(i))
- οὐκοῦν (particle) *therefore, accordingly* (13.1/3c(ii))
- οὖν* (particle) *therefore, so, then*
- οὖν δῆ *well, as you know*
- οὖν crasis for ὡς
- οὔνεκα = ἔνεκα
- οὔποτε (adv.) *never*
- οὔπω (adv.) *not yet*
- #οὐρανόθεν (adv.) *from heaven*
- οὐράνος, -οῦ, ὁ *sky, heaven;*
(personified, with cap.) *Uranus*
- οὖς, ὠτός, τό *ear*
- οὐσία, -ας, ἡ *property, wealth,*
substance, means
- οὐτε ... οὐτε *neither ... nor*
- οὐτὶς, οὐτινος *no-one*
- οὗτοι (adv.) *indeed not*
- οὗτος, αὕτη, τοῦτο (pron. and adj., 9.1/1) *this; οὗτος can express you there!*
- οὗτοτ (strengthened form) *this man here*
- οὕτω(c) (adv.) *thus, so, in this way; to such an extent, so much*
- οὕτωτος strengthened form of οὗτος
- οὐχ = οὐ
- οὐχί emphatic form of οὐ
- οφείλω *owe; be bound, ought* (see 21.1/1 note)
- οφελος, -ους, τό *help, use, advantage*
- οφθαλμός, -οῦ, ὁ *eye*
- οφίς, -εως, ὁ *serpent*
- οχλος, -ου, ὁ *crowd, mob*
- #οχμάζω *bind fast*
- #οχος, -ους, τό *chariot*
- οχυρός, -α, -ον *strong, secure*
- οψε (adv.) *late*
- οψὶς, -εως, ἡ *vision, sight*
- οὐοματι *fut. of οράω*
- οὐγον, -ου, τό *cooked food, a made dish; delicacies*
- πάγη, -ης, ἡ *trap, snare*
- #παγις, -ιδος, ἡ *trap, snare*
- παγος, -ου, ὁ *crag, rock; frost*
- παθ- aor. stem of πασχω
- παθημα, -ατος, τό *suffering, misfortune*
- παθοс, -ους, τό *suffering, experience*

- Παιανιεύς, -έως, ὁ *of the deme
Paeania*
- παιδαγωγός, -οῦ, ὁ *tutor*
- παιδεῖσ, -ᾶς, ἡ *education,
teaching, lesson; culture;
childhood*
- παιδεύω *train, teach, educate*
- παιδίον, -ου, τό *child; slave*
- πάιζω *play, make sport of
(+acc.), joke at (πρός+acc.)*
- παῖς, παιδός, οἵη *child, boy, girl;
slave*
- πάλιν (adv.) *long ago*
- παλαιός, -ῆ, -όν *ancient, (of) old*
- παλαιστρά, -ᾶς, ἡ *wrestling-
school, palaestra*
- παλαιταῖος, -η, -ον *supl. of
παλαιός*
- πάλιν (adv.) *back again, again*
- παμπήδην (adv.) *entirely,
completely*
- παυπλούσιος, -ού *very rich*
- πανδημεῖ (adv.) *in a body, in full
force*
- παννύχιος, -ον *all night long*
- #πανόδυρτος, -ον *all-lamented*
- Πάνοψ, -οπος, ὁ *Panops*
- παντάπατι(v) (adv.) *in every
respect*
- πανταχόθεν (adv.) *from all
directions*
- πανταχοῦ (adv.) *everywhere;
absolutely, altogether*
- πανταχῶς (adv.) *in all ways,
altogether*
- παντελός (adv.) *completely,
outright*
- #πάντεχνος, -ον *assisting all the
arts*
- πάντοθεν (adv.) *from every side*
- #παντρόφος, -ον *all-nurturing*
- πάντως (adv.) *in all ways,
especially*
- πάνυ (adv.) *very (much)*
- πάνυ γε, πάνυ μὲν οὖν
certainly, of course (13.1/3c(iii))
- πάπτος, -ου, ὁ *grandfather*
- #πάρ = πάρα
- πάρα = πάρεστι (21.1/4 note 2)
- πάρα (prep.) (+acc.) *along,
beside; against, contrary to;
compared with; (+gen.) from;
(+dat.) with, beside, in the
presence of*
- παραβαίνωτ *transgress*
- παραβάλλω† *compare (+παρά
and acc.); (intr.) come near,
approach*
- παραβοηθέω *come to help*
- (+dat.); assist
- παραγγέλλω† *give an order*
- παραγγομαι† *be present; come
to, arrive at*
- παραγω† *bring forward,
introduce*
- παραδίδωμι† *hand over, deliver*
- παραδως- fut. act./mid. stem of
παραδίδωμι
- παρανέω† *advise (+dat.,
13.1/2b(i))*
- παρακαλέω† *summon; invite;
encourage*
- παρακειμαι *lie/be placed beside
(+dat.)*
- παρακελεύομαι† *exhort,
encourage (+dat.)*
- παραλαμβάνω† *take/receive from*
- παραμελεω (< παρά+μελέω)
disregard, pay no heed to
- παραμένω† *remain; remain loyal*
- παράπαν (adv.) *altogether,
absolutely (also τὸ παράπαν)*
- παραπλέω† *sail by, sail close to*
- παραπλησιος, (-ῆ), -ον *very
similar to (+dat. or καὶ)*
- παρασάγγης, -ου, ὁ *parasang (a
Persian measure of distance of
about 30 stades)*
- παρασκευάζω *prepare, equip;
(mid.) make one's preparations*
- παρασκευή, -ῆς, ἡ *preparation,
equipping; force*
- παραστίζω *bear a shield beside,
shield (+dat.)*
- παραντίκα (adv.) *immediately,
straight away*
- παρεγγύάω *pass (the word)
along*
- πάρειμι *be at hand; be present;
be near (+dat.)*
- πάρεστι (impers.) *it is possible
for (+dat. and inf., 21.1/4a)*
- παρελαύνω† *drive past*
- παρεμφαίνω† *emphasize*
- παρεργον, -ου, τό *subordinate
issue*
- παρέρχομαι† *pass, go by; come
forward*
- παρέχον (acc. abs.) *it being
possible/allowed (21.1/5)*

- παρέχω^t give to, provide; offer, furnish, cause
 πράγματα παρέχω cause trouble
 παρέχει (impers.) it is possible/allowed (+dat. and inf.)
 παρένος, -ου, η girl, maiden
 παρῆνται pass over; let pass; leave, allow, admit
 παρίστημι^t (mid. and intr. tenses of act.) stand beside, be near/at hand
 παρών, -ούσα, -όν pple. of παρέχομαι
 πάροδος, -ου, ὁ passage, entrance
 παροιθε (adv.) formerly
 παροιμία, -σις, η proverb
 παρόν (acc. absol.) it being possible (21.1/5)
 πάρος (adv.) previously; before (= πρίν)
 παρών, -ούσα, -όν pple. of πάρειμι be present
 πᾶς, πᾶσα, πᾶν (10.1/3b) all, every
 ο πᾶς the whole
 †πάσχω undergo; experience; suffer
 εὖ/κακῶς πάσχω be well/badly treated (17.1/5)
 #πατέομαι (aor. ἐπασάμην) eat of, partake of (+gen.)
 πατήρ, -τρος, ο father (6.1/1b)
 πατρίδιον, -ου, το daddy
 πατρίς, -ιός, η fatherland, native land
 Πάτροκλος, -ου, ὁ Patroclus (friend of Achilles)
 πάτταλος, -ου, ὁ peg
 παύω (tr.) stop; depose; (mid., intr.) stop, cease from (+gen. or pple.)
 Πάφιος, -σ, -ον from Paphos, Paphian; (as fem. noun) the Paphian (sc. goddess, a name of Aphrodite derived from Paphos in Cyprus)
 πάχυν, -ης, η hoar-frost
 πάχυς, -εῖα, -ύ thick, stout, fat
 πέδη, -ης, η fetter
 πεδίον, -ου, το plain
 πέδον, -ου, το ground, land, region
 πεζομαχέω fight on foot/land
 πεζός, -η, -όν on foot
- πεζοί foot soldiers, infantry
 πεζή on foot
 †πειθώ persuade; (mid.) believe, trust, obey (+dat., 13.1/2b(ii))
 πειθώ, -ούς, η persuasion; obedience (13.1/1b(ii))
 πεινάω be hungry (5.1/2 note 4)
 πειρά, -σις, η attempt, experiment, trial
 Πιειραιέως (acc. -αιᾶ, gen. -αιᾶς, dat. -αιῆ), ὁ Piraeus (port of Athens)
 πειράμαι try; test (+gen.)
 πειράτεον one must try (24.1/5)
 πειράτης, -οῦ, ὁ pirate
 πεισομαι fut. of πασχω or πείθομαι
 πέλαγος, -ους, τό sea, high sea
 πέλας (adv.+gen.) near; nearby
 Πελασγοί, -ῶν, οι Pelasgians
 #πέλομαι (ἐπέλετο 3rd s. strong aor.) be
 Πελοποννήσιοι, -ων, οι Peloponnesians
 Πελοποννησος, -ου, η Peloponnes
 πέμπτος, -η, -ον fifth
 †πέμπω send
 πένης, -ητος poor (man)
 πένθος, -ους, τό grief, sorrow, mourning
 πενία, -ης, η poverty
 πέντε (indecl. adj.) five
 πεντηκοντά (indecl. adj.) fifty
 πεποιθα (strong perf. of πειθω) trust, rely on (+dat.)
 πεπονθα perf. of πάσχω
 πεπρωμενος, -η, -ον destined, fated
 πεπτωκα perf. of πάπτω
 πεπτυσμαι perf. of πυνθάνομαι
 πεπωκα perf. of πήνω
 περ* = καίπερ; -περ at the end of a word (e.g. ὄστερ) is emphatic
 πέρας, -στος, τό end
 #πέργαμα, -ων, τά citadel, acropolis
 Περδίκκας, -ου, ὁ Perdiccas
 #πέρθω ravage, destroy, sack
 περί (prep.) (+acc.) about, around; (+gen.) about, concerning; (+dat.) in, on, about
 περι (+acc.) ειμι, be busy with
 περι πολλοῦ ποιεομαι value highly (+acc.) (20.1/3)
 περιάγω^t lead round

- περιβάλλω[†] *throw round; embrace*
 περίβολος, -ου, ὁ *enclosure*
 περιγίγνομαι[†] *remain over; excel*
 περιειμι *survive, remain*
 περιέπω[†] *treat*
 περιεργάζομαι[†] *waste one's labour*
 περιέρχομαι[†] *go round, walk round*
 Περικλῆς, -κλέους, ὁ *Pericles (Athenian statesman)*
 περιμένω[†] *wait, wait for (+acc.)*
 περιόδος, -ου, ἡ *chart, map*
 περιοράω[†] *overlook, allow*
 περιπαθῶς (adv.) *passionately*
 περιπατέω *walk around*
 περιπτωτή[†] *fall in with, encounter (+dat.)*
 περίπλους, -ου, ὁ *circumnavigation*
 περιπύλλω *outflank*
 περιτείχιζω *build a wall round*
 περιτείχισμα, -ατος, τό *wall of circumvallation, blockading wall*
 περιτίθημι[†] *put around, bestow on*
 περιφέρω[†] *carry round*
 περιφρονέω *think about/around; despise*
 Πέρσης, -ου, ὁ *Persian*
 πέρυσι (adv.) *last year*
 πες- aor. stem of πέπτω
 #πετεινός, -η, -όν *winged*
 πετομαι *fly*
 πέτρη, -ᾶς, ἡ *rock, cliff*
 πέτρος, -ου, ὁ *stone, boulder*
 πενθόμαι = πυνθάνομαι
 πενθομαι *fut. of πυνθάνομαι*
 πεφύκα *be by nature, be naturally (see φύω)*
 πῇ (interrog. particle) *where? how?*
 πηδάω *leap, jump*
 πηλός, -οῦ, ὁ *mud*
 #πῆμα, -ατος, τό *woe, misery, calamity*
 #πημονή, -ῆς, ἡ *woe, misery*
 Πηνελοπεία, -ᾶς, ἡ *Penélope (wife of Odysseus)*
 πῆχυς, -εως, ὁ *forearm; cubit*
 πιεζομαι *be oppressed/distressed*
 πιθ- aor. act./mid. stem of πειθομαι
 πιθανός, -ή, -όν *persuasive*
 πίθηκος, -ου, ὁ *monkey*
 πικρός, -ά, -όν *bitter, harsh, severe*
 πικρός (adv.) *bitterly*
 Πιλάτος, -ου, ὁ *(Pontius) Pilate*
 πιμπλημι *fill with (+gen. or dat.)*
 (19.1/1 note 2)
 πιμπρημι *burn (tr.)* (19.1/1 note 2)
 πινακίδιον, -ου, τό *writing-tablet*
 Πίνδαρος, -ου, ὁ *Pindar (lyric poet)*
 πίνω *drink*
 πιπήτω *fall*
 πιστεύω *trust (+dat., 13.1/2b(ii))*
 πίστις, -εως, ἡ *pledge, assurance; good faith; trust*
 πιστός, -η, -όν *reliable, trustworthy, faithful*
 #πλάζομαι (aor. επλάγχθην)
wander
 πλανάμαι *wander*
 πλάνη, -ῆς, ἡ *wandering*
 Πλάτων, -ωνος, ὁ *Plato (philosopher)*
 πλεθρον, -ου, τό *plethora (c. 30 metres)*
 πλεῖστος, -η, -ον *most (supl. of πολὺς)*
 πλειών, πλέον *more (compar. of πολὺς, 17.1/2b)*
 πλέκω *plait; devise, contrive*
 πλέον (adv.) *more*
 πλεύμων, -ονος, ὁ *lung*
 πλευρή, -ᾶς, ἡ *rib, flank*
 πλεύσομαι *fut. of πλέω*
 πλέω *sail*
 πλέως, -α, -ων *full of (+gen.)* (13.1/1a)
 πληγή, -ῆς, ἡ *blow, stroke, lash*
 πλῆθος, -ους, τό *number, crowd; the people*
 πλήν (adv.) *but, except; (also prep.+gen.) except, except for*
 πλήρης, -ες *full*
 πλησιάζω *approach (+dat., 13.1/2b(iii))*
 πλησιος, -α, -ον *near, close to (+gen.)*
 πλημονή, -ῆς, ἡ *repletion*
 πλητητω *strike, hit*
 πλοίον, -ου, τό *vessel, ship, boat*
 πλοῦς (πλόος), -οῦ, ὁ *sailing, voyage; time for sailing* (6.1/2)
 πλούσιος, -α, -ον *rich, wealthy*

- πλούτεω *be rich*
 πλούτος, -ου, ὁ *wealth*
 Πλούτων, -ώνος, ὁ *Pluto (god of the underworld)*
 πλύνω *wash (clothes)*
 πνεῦμα, -στος, τό *breath*
 πνέω (aor. ἐπνευσα) *breathe*
 πνήγω, *choke, strangle*
 ἐπνήγην (root aor.) *choked (intr.)*
 πνοή, -ῆς, ὁ *breath*
 ποδαρός, -ή, -ον *from what country?*
 ποθεινός, -ή, -ον *longed for, desired*
 πόθεν (interrog. adv.) *from where?*
 πόθος, -ου, ὁ *longing, desire*
 ποῖ (interrog. adv.) *to where?*
 ποὶ τῆς γῆς *to where in the world?*
 ποιέω *make, do; (mid.) make, think, consider*
 ἀγαθά (εὖ) ποιέω *treat well, do good to* (+acc., 22.1/2f(ii))
 κακά (κακῶς) ποιέω *treat badly, harm* (+acc., 22.1/2f(ii))
 ποιητέον *one must make/do* (24.1/5)
 ποιητής, -οῦ, ὁ *poet*
 #ποικιλείμων, -ον *with embroidered coat*
 ποικίλος, -η, -ον *many-coloured; subtle, ingenious*
 ποιμήν, -ένος, ὁ *shepherd*
 ποῖος, -σ, -ον; *of what sort?*
 πολεμέω *make war*
 πολεμικός, -η, -ον *military, martial*
 πολέμιοι, -ων, οι *the enemy*
 πολέμιος, -σ, -ον *hostile, enemy*
 πόλεμος, -ου, ὁ *war*
 πολιορκεῖ *besiege*
 #πολιος, -σ, -ον *grey*
 πόλις, -εως, ἡ *city, city-state*
 πολτεῖσ, -σι, ἡ *citizenship; constitution*
 πολτεύομαι *be a citizen*
 πολτής, -ου, ὁ *citizen*
 πολτικός, -η, -ον *political*
 πολλάκις (adv.) *often*
 πολλός Ionic for πολὺς
 #πολύκλαυτος, -ον *much lamented*
 πολύλογος, -ον *talkative*
 πολυμαθία, -σι, ἡ *much learning*
 Πολυνείκης, -ους, ὁ *Polynices (son of Oedipus)*
- πολύς, πολλή, πολύ (stem πολλ-; 3.1/3) *much (pl. many); long*
 πολλοῦ δεῖ *far from it!*
 πολλοῦ δέω *I am far from*
 πολλῷ *by far*
 πολύ (adv. acc.) *very, much*
 οἱ πολλοί *the majority; the mob*
 ὡς ἐπὶ τὸ πολὺ *for the most part* (22.1/1a(vii))
- #πολύτροπος, -ον *of many wiles (or much travelled)*
 πολυφίλος, -ον *having many friends*
 πονέω *toil, labour*
 πονηρία, -σ, ἡ *wickedness*
 πονηρός, -σ, -ον *wicked, bad; of poor quality; wretched*
 πόνος, -ου, ὁ *toil, labour; distress, trouble, stress, suffering*
 πόντος, -ου, ὁ *sea; (with cap.) the Black Sea*
 πορεῖσ, -σι, ἡ *course, passage*
 πορεύομαι *march, journey, travel*
 πορθέω *destroy, plunder, sack*
 πορίζομαι *procure*
 πορρῷ (adv.) *far away*
 πορρῷ pple. of ἔπορον
 Ποσειδῶν, -ῶνος, ὁ *Poseidon (god of the sea) (acc. Ποσειδῶν)*
 πόσος, -η, -ον; *how big?, how much?; pl. how many?*
 ποταμός, -οῦ, ὁ *river*
 ποτέ* *once, ever*
 ποτε; (interrog. adv.) *when?*
 Ποτείδαια, -σι, ἡ *Potidea (city in northeren Greece)*
 Ποτειδεῖται, -ῶν, οι *Potideans*
 ποτέρα = πότερον (introducing alternative questions, 10.1/2a)
 πότερον ... η ... *whether ... or ...?*
 ποτέρος, -σ, -ον; *which (of two)?*
- #ποτής, -ῆτος, ἡ *drink*
 #πότημος, -ου, ὁ *fate*
 που* *somewhere, anywhere; I suppose*
 ποῦ; (adv.) *where?*
 ποὺς, ποδος, ὁ *foot*
 πρᾶγμα, -στος, τό *thing; business, negotiation; affair; (in pl.) trouble*
 πράγματα παρέχω *cause trouble*
 Πραξιτέλης, -ους, ὁ *Praxiteles (sculptor)*

- πράσσω = πράττω
πράττω *do, carry out, get on, fare*
εὖ (or καλῶς) πράττω *fare well,*
be prosperous
κακῶς πράττω *fare badly, be in*
distress
- πρέπει (impers.) *it befits, it is*
proper for (+dat., 21.1/4a)
- πρέπον (acc. absol.) *it being*
fitting (21.1/5)
- πρέσβεις, -εων, οἱ *ambassadors*
(8.1/4 note)
- πρεσβεύματι *send an embassy*
- πρεσβευτής, -οῦ, ὁ *ambassador*
- πρεσβύτερος, -ῆ, -ού *older, rather*
old
- Πρίαμος, -ου, ὁ *Priam (King of*
Troy)
- πριασθεῖται aor. inf. of ὠνέομαι
- πρίν (adv.) *before, formerly;*
(conj.) *before, until (21.1/2)*
- πρό (prep.+gen.) *before, in front*
of
- πρὸ τοῦ *previously*
- προαγορεύω (aor. προεῖπον, 18.1/4
note 2) *proclaim*
- προάγωτ *lead on/forward*
- προαίρεομαι† *choose in*
preference
- προαισθάνομαι† *perceive*
beforehand
- προβάλλωτ *put forward; expose*
- πρόβατον, -οῦ, τό *sheep*
- προβούλευω *make a preliminary*
resolution (of the Council, for
referral to the Assembly)
- πρόγονος, -ου, ὁ *forebear,*
ancestor
- προδίδωμι† *betray*
- προδοσία, -ῆς, ἡ *treachery*
- προξῖπον aor. of προαγορεύω
- προέρχομαι† *go forward,*
advance
- προθήμεομαι *be ready, eager*
- προθημῖσ, -ῆς, ἡ *desire,*
eagerness, goodwill
- πρόθημος, -ον *ready, eager,*
willing
- πρόθυρον, -οῦ, τό *porch, front*
door
- προτημῖτ *send forth*
- προκειμενος, -ῆ, -ού *proposed,*
appointed
- Προκλῆς, -έους, ὁ *Procles*
- προλείπωτ *leave, abandon*
- προμάχομαι† *fight in defence of*
- Προμηθεύς, -έως, ὁ *Prometheus*
(giver of fire to mortals)
- προηπίσ, -ῆς, ἡ *forethought*
- προνοέω *think beforehand*
- πρόνοια, -ῆς, ἡ *foresight,*
providence
- προπεμπτω† *escort*
- προπορεύομαι *go in front,*
precede
- πρὸς (prep.) (+acc.) *to, towards;*
(+gen.) *in name of, by; under*
protection of, at the command
of; suiting, befitting, the mark
of; (poet.) by (= ὑπό), on the side
of, towards; (+dat.) near, in
addition to
- προσαγγέλλω† *report to*
- προσαγορεύω (aor. προεῖπον,
18.1/4 note 2) *address*
- προσαγωτ *bring*
towards/forward; (intr.) advance
- προσαπολλῆμι† *lose in addition*
- προσάπτω *fasten on, put on*
- προσανδάω *speak to, address*
- προσβάλλωτ *attack, assault*
(+dat.)
- προσβλέπω *look at*
- προσέδομαι† *be in want/need of*
besides
- προσδέχομαι† *await, wait for,*
expect
- προσδίδωμι† *give in addition*
- προσεθίζομαι *accustom oneself*
- πρόσεμι *be present/at hand*
- προσεῖπον aor. of προαγορεύω
- προσέρχομαι† *go/come towards,*
advance, approach
- προσεχωτ *bring near, apply to*
- προσέχω τὸν νοῦν *pay*
attention to (+dat.)
- προσκει (impers.) *it concerns, it*
is fitting (+dat. and inf.,
24.1/4a)
- προσῆκον (acc. absol.) *it being*
fitting (21.1/5)
- προσθε(v) (adv.) *previously;*
before; (+gen.) in front of
- προσκαλεω† *summon*
- προσοράω† *look at*
- προστασσαλεύω *nail fast to,*
fasten
- προστίπτω† *fall upon; meet;*
attack (+dat.)
- προσποιέομαι *claim, pretend*

- προστάτω *assign to*
 προστίθημι *put to, add*
 προστρέχω *run towards*
 προσφερῆς, -ές *similar, like*
 (+dat.)
 προσφίλης, -ές *dear, beloved*
 πρός (adv.) *far off*
 προτερον (adv.) *formerly,*
 previously
 προτέρος, -ά, -ον *first (of two);*
 previous
 προτίθημι *set before*
 προτρέπω *urge on, impel*
 πρόφασις, -εως, η *pretext, excuse*
 προφέρω *bring forward*
 προφήτης, -ου, ὁ *harbinger*
 προχειρος, -ον *ready to hand*
 πρντανεις, -εων, οι *prytaneis (the*
 50 members of the tribe presiding
 in the Council or Assembly)
 πρωκτός, -ού, ὁ *anus*
#πρών, -ῶνος (epic nom. pl.
 prώνες, ὁ *headland*
 Πρωτόμαχος, -ου, ὁ *Protomachus*
 πρώτον (adv., also τὸ πρώτον)
 first, at first
 πρώτος, -η, -ον *first*
 πτερόν, -ού, τό *wing*
 πτερωτός, -η, -ον *winged*
#πτολιερθρον, -ου, τό *citadel*
 πτυχή, -ῆς, η *leaf (of book)*
 πτύνω *spit*
 πτωχός, -οῦ, ὁ *beggar*,
 πυθ- aor. stem of πυνθάνομαι
 Πυθαγόρας, -ου, ὁ *Pythagoras*
 (*philosopher*)
 Πυθία, -ᾶς, η *the Pythia (the*
 priestess of Pythian Apollo at
 Delphi)
 πυκνός, -η, -ον *thick, dense*
 πύλη, -ῆς, η *gate*
 πυλίς, -ιδος, η *postern gate*
†πυνθάνομαι *inquire, ascertain,*
 learn (+acc. and gen.,
 13.1/2a(iii))
 πῦρ, πυρός, τό *fire; (pl. πυρά,*
 13.1/1c) *watch-fires, beacons,*
 fire-signals
 πυρᾶ, -ᾶς, η *funeral pyre*
 πυργος, -ου, ὁ *tower*
#πυροφόρος, -ον *wheat-bearing*
 Πύρρη, -ῆς, η *Pyrrha (woman's*
 name)
 Πύρρων, -ωνος, ὁ *Pyrrho*
 (*philosopher of Elis*)
- πω* *yet*
 πωλέω *sell*
 πώποτε* *ever yet*
 πως* *somewhat*
 πώς; *how?*
 πᾶς γάρ οὐ; *of course*
- ῥάδιος, -ά, -ον *easy*
 ράδιως (adv.) *easily, lightly*
 ράστος, -η, -ον *easiest, very easy*
 (supl. of ράδιος)
 ράφων, -ον *easier* (compar. of
 ράδιος)
 ρέω *flow; fall/drop off*
 τρηγνῦμι *break, shatter, burst*
 ρῆμα, -ατος, τό *word*
 ρήτωρ, -ορος, ὁ *orator, politician*
 ρίγος, -οντος, τό *frost, cold*
 τρίπτω *throw*
 ρίτς, ρήνος, η *nose*
#ροδοεις, -εσσα, -εν *rosy*
 ρόδον, -ου, τό *rose*
 Ρόδος, -ου, η *Rhodes*
 ρόή, -ῆς, η *stream*
 ρόπαλον, -ου, τό *club, cudgel*
 ρόυς (ῥόος), -οῦ, ὁ *stream (6.1/2)*
 ρυθμος, -ού, ὁ *rhythm*
#ρύμωμαι (aor. ἐρρυσαμην) *save,*
 rescue
 Ρωμαῖος, -ου, ὁ *Roman*
 Ρώμη, -ῆς, η *Rome*
 ρώμη, -ῆς, η *strength, force*
- Σάβυλλος, -ου, ὁ *Sabylus*
 Σάιοι, -ων, οι *Saii (Thracian*
 tribe)
 σαλπικτής (and σαλπιγκτής), -οῦ, ὁ
 trumpeter
 Σαμοθράκη, -ῆς, η *Samothrace*
 (*island in Aegean*)
 Σάμος, -ου, η *Samos (island in*
 Aegean)
 σανδάλον, -ου, τό *sandal*
 Σαπφώ, -ούς, η *Sappho (poetess*
 of Lesbos) (13.1/1b(ii))
 σατράπης, -ου, ὁ *satrap (Persian*
 governor)
 σαφηνίζω *make clear, explain*
 σαφης, -ές *clear, plain, true*
 το σαφές *the truth*
 σαφῶς (adv.) *clearly*
 Σαων, -ωνος, ὁ *Saon*
 σεαντόν, -ήν (also *cavt-*; reflex.
 pron.) *yourself (9.1/4a)*
 σέβομαι *revere, worship*

- σεισμός, -οῦ, ὁ *earthquake*
 σέλας, -ῶς, τό *flame, gleam*
 σελήνη, -ῆς, ἡ *moon*
 σεμνός, -ῆ, -όν *revered, holy; august, majestic*
- #σεμνοστομός, -όν *haughty*
 σῆμα, -άτος, τό *mound, tomb*
 σημαίνω *signal, indicate, show*
 σημεῖον, -οῦ, τό *signal, sign*
 σθένος, -ούς, τό *strength, might*
 στγάω *be quiet, keep silent*
 στήνη, -ῆς, ἡ *silence*
 σιδηρός, -οῦ, ὁ *iron*
 Σικελίδ, -ᾶς, ἡ *Sicily*
 Σικελοί, -ών, οἱ *Sicels (indigenous Sicilians)*
 Σίμων, -ῶνος, ὁ *Simon*
- #Σίσυφειος, -ῆ, -όν *of Sisyphus*
 εἵτια, -ών, τά *provisions, food*
 εἴτος, -οῦ, ὁ *food (pl. τὰ εἵτα (13.1/1c))*
- σιωπάω *be silent*
 σιωπή, -ῆς, ἡ *silence*
 σκαϊός, -ᾶ, -όν *clumsy, stupid*
 σκάψῃ, -ῆς, ἡ *trough, tub, bowl*
 τεκεδάννυμι (fut. τεκεδό[-άω])
scatter
 σκεπτέον *one must consider (24.1/5)*
 σκεπτομαι *examine, look carefully at, consider*
 σκευή, -ῶν, τά *gear, furniture*
 σκηνή, -ῆς, ἡ *tent; stage (in theatre); stall, booth*
 σκηνώ *lodge, take up one's abode*
 σκηπτρον, -οῦ, τό *sceptre, staff*
 σκιά, -ᾶς, ἡ *shadow, shade*
 σκοπέω *consider, examine, take heed*
 σκοπιά, -ᾶς, ἡ *lookout-place*
 σκοπός, -οῦ, ὁ *mark (at which one aims), target*
 σκορπιός, -οῦ, ὁ *scorpion*
 σκοτος, -οῦ, ὁ (also -ους, τό) *darkness*
 Σκύθης, -οῦ, ὁ *Scythian (also as adj. in poetry)*
 Σκύλλα, -ῆς, ἡ *Scylla (a sea-monster)*
 Σκύρος, -οῦ, ἡ *Scyrus (island in Aegean)*
 σμήκρος, -ᾶ, -όν *small, short, little*
 σοβαρός, -ᾶ, -όν *pompous, haughty*
- Σόλων, -ῶνος, ὁ *Solon (Athenian statesman and poet)*
 σός, εἶ, κόν (poss. adj.) *your (s.)*
 σοφία, -ᾶς, ἡ *wisdom*
 σοφίμα, -άτος, τό *clever device*
 σοφιστής, -οῦ, ὁ *sophist, thinker, teacher, sage*
 σοφός, -ῆ, -όν *wise, clever, brilliant, accomplished*
 Σπάρτη, -ῆς, ἡ *the city of Sparta*
 Σπαρτιάτης, -οῦ, ὁ *Spartiate (a full citizen of Sparta)*
 Σπάρτωλος, -οῦ, ἡ *Spartolus (city)*
 †σπειρώ *sow (with seed), engender; scatter*
 σπεισασθαι aor. inf. of σπένδομαι
 σπένδω *pour (a drink offering); (mid.) pour libations; make a treaty*
 σπέρμα, -άτος, τό *seed; offspring*
#σπέρχομαι *hurry, hasten*
 σποργός, -οῦ, ὁ *sponge*
 σποδία, -ᾶς, ἡ *heap of ashes, ashes*
 σποδός, -οῦ, ἡ *ashes, embers*
 σπονδή, -ῆς, ἡ *libation; (pl.) treaty, truce*
 σπορά, -ᾶς, ἡ *sowing; begetting*
 σποράς, -άδος (adj.) *scattered*
 σπουδάζω *be busy about, concern oneself about (+acc.)*
 σπουδή, -ῆς, ἡ *zeal, haste, seriousness*
 στάδιον, -οῦ, τό (plur. -ά and -οι) *stade (c. 200 metres)*
#σταθενός, -ῆ, -όν *scorched, grilled*
 σταθμός, -οῦ, ὁ *station, halting-place; stage, day's march*
 στάς, στάσα, στάν (root aor. pples. of ἰετμη)
- στασίς, -εως, ἡ *faction, sedition, discord*
 σταυρός, -οῦ, ὁ *stake; cross (for crucifixion)*
 σταυρωθ *crucify*
 στέγω *contain, hold*
†στέλλω *send; equip*
 στενάζω *groan*
 στένω *groan*
 στέργω *love; be content with, accept*
 στέφανος, -οῦ, ὁ *crown, wreath, garland*

- στίγμα, -ατος, τό *tattoo-mark*
 στολή, -ής, η *clothing, clothes*
 στόμα, -ατος, τό *mouth*
 #**στοργή**, -ής, η *love*
 στρατεία, -σις, η *expedition, campaign*
 στρατεύμα, -ατος, τό *army; expedition, campaign*
 στρατεύομαι *advance with an army or fleet; wage war*
 στρατεύω *serve in war; send a force, make an expedition*
 στρατηγέω *be general*
 στρατηγίσ, -άς, η *generalship*
 στρατηγός, -οῦ, ὁ *general, commander*
 στρατιά, -άς, η *army*
 στρατιώτης, -ου, ὁ *soldier*
 στρατοπεδεύω *make camp, encamp* (also mid.)
 στρατοπεδον, -ου, τό *camp, army*
 στρατός, -οῦ, ὁ *army*
 στρεπτός, -οῦ, ὁ *collar*
 Στρεψιάδης, -ου, ὁ *Strepsiades*
 στυγέω *loathe, hate*
 στυγνος, -ή, -όν *hateful, loathsome*
 σύ (pron.) *you (s.)* (4.1/2)
 συγγενής, -ές *related to, relative*
 συγγενής, -οῦς, ὁ *relation, kinsman*
 συγγίγνομαι† *be with, have intercourse with, have dealings with* (+dat.)
 συγγίγνωσκω† *pardon, forgive* (+dat.)
 συγγνώμη, -ης, η *pardon, forgiveness*
 συγγνόμην ἔχω *forgive, pardon*
 συγγραφαι, -ῶν, αι *contract, bond*
 συγκομιζω† *bring/gather together*
 συγκρτνω† *compare (something with something, acc. and dat.)*
 συγχωρέω *agree to/with; concede, admit; yield to* (+dat.)
 συλλαμβανω† *collect; understand; seize, arrest*
 συλλέγω† *collect, gather*
 σύλλογος, -ου, ὁ *meeting*
 Συμαθδος, -ου, ὁ *Symaethus (river in Sicily)*
 συμβαίνω† *happen, occur, result; correspond with, fit*
- σύμβασις, -εως, η *agreement, arrangement*
 συμβουλεύω *advise, give advice (+dat. and inf.); (mid.) consult, discuss with (+dat.)*
 συμμαχία, -άς, η *alliance*
 συμμαχίς, -ιδος, η *alliance, confederacy*
 συμμαχος, -ου, ὁ *ally*
 συμμειγνύμι *mix together; (intr.) meet with (+dat.)*
 συμπάρειμ *be present together*
 συμπᾶς, συμπάτα, σύμπαν (= πᾶς) *all, all together, the whole*
 συμπληρώω *fill up*
 συμπορεύομαι *march in company with*
 συμπόσιον, -ου, τό *drinking-party, symposium*
 συμπότης, -ου, ὁ *drinking-companion*
 συμφέρει (impers.) *it is usefull/expedient* (+dat. and inf., 21.1/4a)
 συμφορά, -άς, η *event; disaster, mishap*
 σύν (prep.+dat.) *together with; with the help of*
 συναγορεύω (aor. συνεῖπον, 18.1/4 note 2) *advocate (a course of action) with (someone)*
 συναιρέω† *to bring together*
 ώς συνελόντι εἰπεῖν *to speak concisely, in a word*
 συναμφοτέρος, -ά, -ον *both together*
 συνδόξαν (acc. absol.) *it having seemed good also* (21.1/5)
 σύνειμι *be with, be joined with* (+dat.)
 συνεκπονέω *assist (+dat.)*
 συνελών see συναιρέω
 συνέρχομαι† *come together, assemble*
 συνετος, -ή, -όν *intelligent*
 συνήθεια, -άς, η *acquaintance, intimacy*
 σύνθημα, -ατος, τό *sign*
 συνθηραω *hunt with (+dat.)*
 συνήμητ *understand*
 συνίστημι† (mid. and intr. tenses of act.) *conspire (+dat.)*
 #συννεαζω *be young with (+dat.)*
 συντάττω *arrange, draw up in battle-order*

- συντίθημι *put together; (mid.) arrange, agree upon*
- σύντομος, -ον *concise, brief*
- συντρίβω *smash, gash*
- συντυχάνω *meet with (+dat.)*
- Συράκουσος, -α, -ον *Syracusan*
- Συράκουσαι, -ῶν, αἱ *Syracuse*
- συσκευάζομαι *pack up; contrive, concoct*
- σύστασις, -εως, ἡ *composition, constitution*
- συστρέπεω *join an expedition, fight alongside*
- σφαγή, -ῆς, ἡ *slaughter, slaughtering*
- σφάζω *slaughter, sacrifice*
- σφαῖρα, -ᾶς, ἡ *ball*
- σφαλερός, -ᾶ, -όν *perilous, precarious*
- †σφαλλω *trip up, make to fall; (pass.) be tripped up, stumble, fall; be baffled /disappointed*
- σφάξ (σφῶν, σφίσι) see ε (9.1/4a)
- #σφε (dat. σφί(ν)) (pron. acc. s. or pl.) *him, her, them*
- σφετερός, -ᾶ, -όν (poss. adj., strengthened by στῶν, 25.2.3 l. 7) *their own*
- σφόδρα (adv.) *very much, exceedingly*
- σφόδρος, -ᾶ, -όν *impetuous*
- σφώ, σφῶν (pron.) *you two (dual of σὺ, 24.1/4)*
- σχ— aor. act./mid. stem of ἔχω
- σχεδόν (adv.) *nearly, near, almost*
- #σχεθείν poet. aor. act. inf. of ἔχω
- Σχερίδ, -ᾶς, ἡ *Scheria (land of the Phaeacians)*
- σχῆμα, -ατος, το *form, shape, appearance; character*
- σχητω fut. of ἔχω
- σχοινίον, -ον, το *little rope*
- σχολή, -ῆς, ἡ *leisure, rest*
- σχολῆ *in a leisurely way, tardily*
- †σώζω *save, keep safe*
- Σωκράτης, -ους, ὁ *Socrates (philosopher)*
- Σωκρατίδιον, -ου, τό (diminutive) *dear little Socrates*
- σῶμα, -ατος, το *body, person*
- Σωσιγένης, -ους, ὁ *Sosigenes*
- σωτήρ, -ῆρος, ὁ *saviour*
- σωτηρία, -ᾶς, ἡ *safety*
- σωφρονέω *be discreet/prudent*
- σωφροσύνη, -ῆς, ἡ *good sense, moderation*
- σώφρων, -ον *sensible, temperate, reasonable, moderate, discreet*
- ταλαιπωρία, -ᾶς, ἡ *hardship, distress*
- τάλαντον, -ου, τό *talent (= 6,000 drachmas)*
- #τάλας, -αίνα, -αν *miserable, wretched, unhappy* (10.1/3 note 2)
- τāλλα (ο τāλλα) *crasis for τὰ ἄλλα*
- ταμείον, -ου, τό *storeroom*
- Ταμώς, -ῶ, ὁ *Tamos (13.1/1a)*
- ταξιάρχος, -ου, ὁ *taxiarch, brigadier*
- τάξις, -εως, ἡ *arrangement, rank, battle-array*
- #τάργυμα, -ατος, τό *confusion*
- Ταράς, -αντος, ὁ *Tarentum (town in southern Italy)*
- ταράττω *trouble, disturb*
- ταρβέω *be terrified*
- ταριχεύω *embalm, mummify*
- ταρρός, -οῦ, ὁ *mat*
- #Τάρταρος, -ου, ὁ *Tartarus; the underworld*
- τάττω *station, draw up; appoint, place in order; order, instruct*
- ταῦτη *here; by this route; in this way*
- ταφή, -ῆς, ἡ *burial*
- τάφος, -ού, ὁ *grave, tomb*
- τάχα (adv.) *quickly*
- ταχέως (adv.) *quickly, soon*
- τάχιστος, -η, -όν *quickest (supl. of τάχυς)*
- τὴν τάχιστην *the quickest way*
- επειδή τάχιστα *as soon as*
- τάχος, -ους, τό *speed*
- τάχυς, -εῖα, -ύ *quick, fast*
- τε* *and*
- τε* ... καὶ/τε* both ... and
- τέθνηκα *I am dead (perf. of [ἀπό]θνητικώ 19.1/3a)*
- τείνω *stretch; lead (a life)*
- #τείρω *oppress, distress*
- τείχισμα, -ατος, το *wall, fort*
- τείχομαχεω *fight against walls/fortifications*
- τείχος, -ους, τό *wall*
- τεκ— aor. stem of τίκτω
- τεκμαίρομαι *conclude, infer*

- τεκμήριον, -ου, τό *evidence, proof*
 τέκνον, -ου, τό *child*
 τεκνόμαι *beget, produce*
 τελευταῖος, -ῆ, -ον *last*
 τελευτάω *end, finish; die*
 τελευτή, -ῆς, ή *end, death*
 †τελέω *accomplish, fulfil, complete; conduct*
 τέλος, -ου, το *end, consummation, fulfilment*
 τέλος (adv. acc., 20.1/5) *in the end, finally*
 διὰ τέλος *through to the end, throughout*
 †τέμνω *cut; ravage*
 #τέος = σὸς
 #τέρμα, -ατος, τό *end*
 τέρπνος, -ῆ, -ον *delightful, pleasant*
 τέρπομαι *enjoy oneself*
 Τερψιών, -ωνος, ὁ *Terpsion*
 τέταρτος, -ῆ, -ον *fourth*
 τέτοκα *perf. of τίκτω*
 #τετράπαλαι (adv.) *long, long ago*
 τετταράκοντα (indecl. numeral)
forty
 τετταρες, -α *four* (7.1/5)
 τέττιξ, -γος, ὁ *cicada, grasshopper*
 Τευθρανίδ, -ῆς, ή *Teuthrania*
 τέχνη, -ῆς, ή *skill, art, expertise; way, manner, means; trick, wile*
 τῆδε (adv.) *here*
 τηλικοῦτος, -αντη, -ούτον *so great, so important*
 #τηλούρος, -ον *distant*
 τημέρον (adv.) *today*
 τηρέω *watch, guard; watch for, observe*
 τί; *what? why?* (10.1/1 note 1); *in what respect?*
 Τιγράνης, -ου, ὁ *Tigranes*
 τίθημι *put, place; make, render*
 (act. and mid.) (18.1/2)
 νόμους τίθημι *lay down laws*
 νόμους τίθεμαι *make/adopt laws*
 τίκτω *bear, beget, give birth to*
 τιμῶ *honour; value, reckon; (+dat.) fine*
 τιμή, -ῆς, ή *honour, privilege, respect*
 εν τιμῇ ἔχω *respect, honour*
 τίμος, -ῆ, -ον *held in honour*
- Τιμόκριτος, -ου, ὁ *Timocritus*
 τιμωρεώ *avenge (+dat.); (act. and mid.) take vengeance on, punish (+acc.)*
 τιμωρίδ, -ῆς, ή *revenge, vengeance*
 Τιριβαζός, -ου, ὁ *Tiribazus*
 τις, τι* (indef. pron.) *a certain, someone, something* (10.1/1)
 τι (adv. acc., 20.1/5) *to some extent*
 τίς; τι; (interrog. pron.) *who? which? what?* (10.1/1)
 Τισσαφέρνης, -ους, ὁ *Tissaphernes (Persian satrap)*
 τίτλος, -ου, ὁ *title, inscription*
 τιττρωσκω *wound*
 #τλωτ (αοι ἔτλην) *venture, bring oneself to do something*
 τλημων, -ον *wretched, unfortunate; patient, resolute*
 τοι* (particle) *in truth, be assured*
 τοίνυν* (particle) *now then, well now* (13.1/3a)
 #τοῖος, -ῆ, -ον = τοιοῦτος
 τοιούσδε, -ῆδε, -όνδε *of this sort, of such a sort, such* (21.1/3)
 τοιοῦτος, -αντη, -ούτο(v) *of this sort, of such a sort* (21.1/3)
 τόκος, -ου, ὁ *offspring*
 τόλμα, -ῆς, ή *daring*
 τολμάω *dare, be daring; undertake*
 τόξον, -ου, τό *bow (also in plur. τόξα, bow [and arrows]); (poetry) ray/shaft (of sunshine)*
 τόξοτης, -ου, ὁ *archer*
 τόπος, -ου, ὁ *place, region; topic*
 #τόσος, -ῆ, -ον = τοσοῦτος
 τοσόσδε, -ῆδε, -όνδε *so much, so large, so great (pl. so many)* (21.1/3)
 τοσοῦτος, -αντη, -ούτο(v) *so much, so large, so great (pl. so many)* (21.1/3)
 τότε (adv.) *then, at that time*
 του = τινος *of someone/something*
 τοῦ can = τινος; *of whom/what?*
 τονόμωσι *crisis for το ὄνομα*
 τονῷ dat.of οὗτος
 εν τούτῳ *meanwhile*
 τραπέζα, -ῆς, ή *table; bank*
 τραύμα, -ατος, τό *wound*

- τράχηλος, -ου, ὁ *neck, throat*
 τραχύς, -εῖα, -ύ *rough, prickly*
 τραχυτης, -ητος, ή *roughness*
 τρεις, τρια *three* (7.1/5)
 τρέπω *cause to turn, put to flight*
 τρέφω *rear, raise, feed, nourish*
 τρέχω *run*
 τριάκοντα (indecl. numeral) *thirty*
 τριάκοντερος, -ου, ή (sc. ναῦς) *thirty-oared ship*
 τριάκοσιοι, -αι, -α *300*
 τρίβω *rub*
 τριταρχεω *serve as trierarch*
 τριταρχος, -ου, ὁ *trierarch*
 τριτης, -ης, ή *trireme*
 τρις (adv.) *three times*
 τριεχτλιοι, -αι, -α *3,000*
#τριταος = τριτος
 τρίτος, -η, -ον *third*
 τρίχες, αι nom. pl. of θρίξ
 Τροιά, -ᾶς, ή *Troy*
 τρόπαιον, -ου, τό *trophy*
 τρόπος, -ου, ὁ *way, manner, way of life; (in pl.) ways, habits, character*
 τίνα τρόπον ; (adv. acc., 20.1/5) *in what way?, how?*
 τούντον τὸν τρόπον (adv. acc.) *in this way*
 τούτῳ τῷ τρόπῳ *in this way*
 τροφή, -ῆς, ή *food, nourishment*
 τρῶν *wear out, distress*
 Τρωάς, -άδος, ή *Trojan woman*
 Τρώες, -ων, οι *Trojans* (13.1/1b(i))
 Τρωϊκος, -η, -όν *Trojan*
 τὰ Τρωϊκά (sc. πρᾶγματα) *the Trojan War*
 τετυγχάνω (+gen., 13.1/2a(iv)) *hit (the mark), succeed; chance/happen upon, obtain; (+pple.) happen to -, be actually* – (15.1/2e)
#τύκιсма, -ατος, τό *working or chiselling in stone*
 τύλη, -ης, ή *cushion*
 τύμβος, -ου, ὁ *tomb*
 τυπειс aor. pass. pple. of τύπω *strike, hit, beat*
 τυραννεύω *be tyrant*
 τυραννιс, -ίδος, ή *sovereignty; tyranny*
 τυραννοс, -ου, ὁ *absolute ruler, sovereign; tyrant*
- τύρος, -οῦ, ὁ *cheese*
 τυφλός, -ή, -όν *blind*
 τυχ- aor. stem of τυγχάνω
 τυχη, -ης, ή *chance, luck, good or bad fortune; (personified, with cap.) Chance, Fortune*
 τῷ = τίνι *to/for someone/something*
 τῷ can = τίνι; *to/for whom/what?*
 τῷ ὄντι *in fact, really*
- ὑβρίζω *treat violently/ disgracefully; humiliate*
 ὑβρις, -εως, ή *aggression, violence, insolence, insult, humiliation*
 ὑβριστής, -οῦ, ὁ *violent/ insolent person*
 ὕγεια, -ῆς, ή *health*
 ὕδρα, -ῆς, η *hydra (water serpent)*
 ὕδωρ, -ατος, τό *water*
 θει (impers.) *it is raining* (21.1/4c)
 ὕειος, -ῆ, -ον *of pigs, pork*
 νιός, -οῦ, ὁ *son* (13.1/1c)
 ὄλη, -ῆς, ή *wood, forest*
 ὄλοτόμος, -ου, ὁ *woodcutter*
 ὅμεις (pron.) *you (pl., 4.1/2)*
 ὅμετρος, -ῆ, -ον (poss. adj.) *your (pl.)*
 ὑπαρχωт *be; begin (+gen.)*
 ὑπειμι *be beneath (+dat.)*
 ὑπέρ (prep.) (+acc.) *beyond; (+gen.) for, on behalf of*
 ὑπερβαίνωт *step over, cross (mountains)*
 ὑπερβάλλωт *pass over, cross*
 Υπερεια, -ῆς, ή *Hypereia (a spring)*
 ὑπερεχωт *be above, stick out above*
 Υπερτῶν, -ωνος, ὁ *Hyperion (the Sun-god)*
#ὑπερμαχέω *fight for*
#ὑπερπικροс, -ов *exceedingly bitter*
 ὑπερυψηλοс, -ов *very high*
 ὑπερφρονέω *be overproud, look down on*
 ὑπέρχυсic, -εως, ή *overflow*
 ὑπηρέτεω *perform a service*
 ὑπηρέτης, -ου, ὁ *servant*
 τύπιсхнéомai *promise*
 ύπνοс, -ου, ὁ *sleep*

- ὑπό (prep.) (+acc.) *under, along under, up under; (+gen.) from under; by, at the hand of; (+dat.) under, beneath; (Homeric) at the hand(s) of*
 ὑπόδημα, -άτος, τό *sandal*
 ὑποζυγίον, -ού, τό *beast of burden, draught animal*
 ὑπόθεσις, -εως, η *proposal, supposition*
 ὑποκαταβαίνωτ *descend gradually*
 ὑπολαμβάνωτ *take up, answer, reply; assume*
 ὑπολειτωτ *leave behind*
 ὑπόλοιπος, -ον *remaining*
 ὑπομέμπωτ *send secretly*
 ὑποπτευω *suspect, be suspicious*
 ὑποπήττω *cower before (+acc.)*
 #ὑπορρηγνύμιτ *burst beneath*
 ὑποτελεωτ *pay (tribute)*
 ὑποτίθημιτ *place under*
 ὑποφαίνωτ *dawn, begin to break*
 ύε, ύος, ό/η *pig*
 Υστάπτης, -ου, ο *Hystaspes*
 ὕστερας, -ά, -ον *following, next*
 τῇ ὕστεροιᾳ *on the following day*
 ὕστερον (adv.) *later, afterwards*
 ὕστερος, -ά, -ον *later, last (of two)*
 ὕφ' = ὑπό¹
 ὕφαινω *weave*
 ὕφαρέομαιτ (aor. act./ mid. stem
 ὑφελ-) *steal, take by stealth*
 ὕφημιτ *send; (mid. and intr.
 tenses of act.) submit, yield*
 #ὑψηλόκρημος, -ον *with lofty cliffs*
 ὕψηλος, -ή, -όν *high*
 ὕψος, -ους, τό *height*
- φαγ- aor. stem of ἐέθιω
 #φαενος, -ή, -όν *shining, radiant, bright*
 φαεσφορος, -ον *light-bringing; (personified, with cap.) the Light-Bringer, i.e. the Morning Star*
 τφαίνω *reveal, declare; (pass.) appear, be seen, seem; (+pple.) obviously be; (+inf.) seem to be (15.1/2d)*
 Φαληρον, -ου, τό *Phalerum (a port of Athens)*
- Φαληροῖ *at Phalerum*
 φάναι inf. of φημί¹
 φανερος, -ά, -όν *clear, obvious, visible*
 φάος, -ους, τό *light, daylight*
 φάραγξ, -αγγος, η *chasm, ravine*
 φαρμακον, -ου, τό *poison; drug; remedy; potion*
 φάσκω *allege, state, declare, claim*
 φαῦλος, -ον (also -η, -ον) *mean, poor, low; trivial, ordinary, indifferent, cheap*
 Φειδιππίδης, -ου, ο *Pheidippides*
 Φειδιππίδιον, -ον, τό (diminutive) *dear little Pheidippides*
 φείδομαι *spare (+gen.)*
 φέρε (2nd s. imp. of φέρω) *come!*
 τφέρω *carry, bring; bear, endure; produce; lead (of a road)*
 ἄγω καὶ φέρω *plunder*
 χαλεπός φέρω *be annoyed at (+acc.)*
 φεῦ (interjection) *alas!; (+gen.) alas for*
 τφεύγω *flee, flee from, escape (+acc.); be a defendant, be on trial; be proscribed, be banished, be in exile (17.1/5)*
 τφημι *say (7.1/2)*
 τφθανω *anticipate (15.1/2f)*
 φθέγγομαι *speak, say, utter*
 τφθειρω *destroy, ruin*
 #φθίμενος, -η, -ον *dead*
 φθονέω *feel ill-will/envy/jealousy against, grudge (+dat., 13.1/2b(i))*
 φθονος, -ου, ο *envy, jealousy*
 φιλάνθρωπος, -ον *loving mankind, man-loving, humane*
 φιλάργυρος, -ον *avaricious, miserly*
 φιλέω *love, like, be a friend of; kiss; be accustomed to (+inf.)*
 φιλάπτεον *one must love (24.1/5)*
 φιλίσ, -άς, η *friendship*
 Φιλιππιμός, -ον, ο *siding with Philip*
 Φιλιππος, -ου, ο *Philip (father of Alexander the Great)*
 φιλόκαλος, -ον *loving beauty, fond of elegance*
 Φιλοκράτης, -ους, ο *Philocrates*
 φιλος, -η, -ον *dear, friendly; pleasing to (+dat.)*

- φίλος, -ου, ὁ *friend*
 φιλοσοφέω *pursue/study philosophy*
 φιλόσοφος, -ῆς, ἡ *philosophy*
 φιλόσοφος, -ου, ὁ *philosopher*
 φιλότης, -ης, ἡ *love, friendship; sexual intercourse*
 φιλότημος, -ον *loving distinction, ambitious*
 φιλοφρούνη, -ης, ἡ *love, affection*
 φίλατος, -η, -ον *most dear (supl. of φίλος)*
 #φίλυμνος, -ον *loving song*
 φλόξ, -ογός, ἡ *flame*
 φλυστρέω *talk nonsense*
 φλυστρίδ, -ῆς, ἡ *nonsense*
 τοφεόμαι *fear, be afraid of*
 φοβέομαι μή *fear lest/that (14.1/4c(ii))*
 φοβερός, -ά, -ον *terrible, frightening*
 φόβος, -ου, ὁ *fear, panic*
 #φοῖβος, -η, -ον *pure, bright, radiant*
 Φοῖβος, -ου, ὁ *Phoebus (Apollo)*
 #Φοινικογενής, -ές *Phoenician-born*
 Φοῖνιξ, -ικος, ὁ *Phoenician*
 #φοίνιος, -σ, -ον *bloody*
 φοιτάω *go regularly to, frequent, resort to (a person as a teacher)*
 φονεύς, -εώς, ὁ *murderer*
 φονεύω *murder, slay*
 φόνος, -ου, ὁ *murder, slaughter, homicide*
 φορέω *carry, bring*
 φόρος, -ου, ὁ *tribute*
 φορτίον, -ον, τό *load, burden*
 φράζω *explain, tell, declare*
 #φρήν, φρένος, ἡ *heart, mind (pl. is used in the same sense)*
 φρονέω *think, consider; be wise, sensible*
 εὖ φρονέω *be sane*
 μέγα φρονέω *be proud, have high thoughts*
 φρόνημα, -ατος, τό *arrogance, pride*
 φρόνιμος, -ον *sensible, wise*
 φροντίζω *think, ponder, consider, worry; pay heed to (+gen.)*
 φροντίς, -ιδος, ἡ *thought, care, concern*
 Φροντιστήριον, -ου, τό *Think Tank, Thinking shop*
 φροντιστής, -οῦ, ὁ *deep thinker*
- φρούριον, -ου, τό *fort*
 φρύγανα, -ῶν, τά *dry wood, firewood*
 φυγάς, -άδος, ὁ *exile; runaway fugitive*
 φυγή, -ῆς, ἡ *flight*
 φυλακή, -ῆς, ἡ *guard, guarding, garrison*
 εν φυλακῇ εἰμι *be on guard*
 φύλαξ, -ακος, ὁ *guard*
 φυλάττω (perf. πεφυλαχα) *guard, watch; (mid.) take care, be on one's guard against (+acc.)*
 φύρω *spoil, defile, mar*
 φύσις, -εως, ἡ *nature, character, temperament*
 τοφόνω *cause to grow, produce*
 ἔφθη *was born; am naturally*
 πεφύκα *am naturally, am inclined by nature*
 Φόκαια, -ῆς, ἡ *Phocaea (city in Asia Minor)*
 φωνέω *speak*
 φωνή, -ῆς, ἡ *voice, language, speech*
 φῶς, φωτός, τό *light*
- Χαιρεφῶν, -ῶντος, ὁ *Chaerephon (disciple of Socrates)*
 τχαιρω *rejoice*
 χαιρέ *greetings! hello! farewell! (17.1/1 note 7)*
 χαλεπάνων *be angry/annoyed at (+dat.)*
 χαλεπός, -ή, -όν *difficult, hard*
 χαλεπώς ἔχω *be in a bad way*
 χαλεπώς φερω *be angry/displeased at (+acc.)*
 χαλινός, -οῦ, ὁ *bit (for a horse's bridle)*
 #χάλκευμα, -ατος, τό *anything bronze; (pl.) brazen bonds*
 χαλκός, -οῦ, ὁ *bronze*
 χαλκοῦς, -ῆ, -οῦν *of bronze*
 #χαλκοχίτων, -ωνος *bronze-clad*
 Χαονες, -ῶν, οἱ *the Chaonians (tribe in Epirus)*
 χάος, -ους, τό *chaos*
 χαρακτήρ, -ῆρος, ὁ *engraved mark; characteristic, character*
 χαρίεις, -εσσα, -εύ *graceful, elegant, charming, nice*
 χαριεντίζομαι *jest, joke*
 χαρίζομαι *oblige, do a favour to (+dat.); give graciously*

- χάρις, -ιτος (acc. χάριν), ή *grace, charm; favour; recompense, thanks*
 χάριν οίδα / ἔχω *be grateful to (+dat.)*
- Χάρυβδις, -εως, ή *Charybdis* (a whirlpool)
- χεῖλος, -ους, τό *lip*
- χειμών, -ώνος, ὁ *storm; winter*
- χειρ, χειρός, η *hand*
- Χειρίσοφος, ου, ὁ *Cheirisophus* (Lacedaemonian general of Cyrus)
- χειρίστος, -η, -ον *worst* (supl. of κακός)
- χειροτέχνης, -ου, ὁ *craftsman*
- χειρων, -ον *worse* (compar. of κακός)
- χελτών, -όνος, ή *swallow*
- χελώνη, -ης, ή *tortoise*
- Χερρόνηςος, -ου, ή *the Chersonese* (the Gallipoli peninsula)
- χή crasis for και ή
- χήτος, -ους, τό *want, lack, need*
- χθες *yesterday*
- #χθών, χθονός, ή *earth, land*
- χίλιοι, -αι, -α *thousand*
- Χίος, -ου, η *Chios* (island and city in the Aegean)
- χιτών, -ώνος, ὁ *tunic, shirt*
- χιών, -όνος, η *snow*
- χολη, -ῆς, ή *bile, gall; anger*
- χορευω *dance*
- †χραομαι *deal with, associate with, treat, use (+dat., 13.1/2b(iii))*
- χρεία, -ᾶς, ή *use, serviceability*
- †χρή *it is necessary* (+acc. and inf.)
- χρήζω *desire, want, need* (+gen.)
- χρήμα, -ατος, τό *thing; (pl.) money, goods*
- χρηματίζω *deal with business* (in the Council or Assembly)
- χρήσθαι inf. of χράομαι
- χρησιμος, -η, -ον *profitable, useful*
- χρημός, -ον, ὁ *oracle*
- χρηστήριον, -ου, τό *oracle*
- χρηστος, -η, -όν *good, fine, serviceable*
- χρήται 3rd s. pres. of χράομαι
- χρηστος, -η, -ον *anointed*
- χροιά, -ᾶς, ή *skin*
- χρόνος, -ου, ὁ *time*
- διά χρόνου *after a time*
- χρυσιον, -ου, τό *a piece of gold, gold*
- χρυσός, -ον, ὁ *gold*
- χρυσούς, -ῆς, -οῦν *golden*
- #χρώς, -ωτος (also χρόα, χροός, χροΐ) ὁ *skin, flesh*
- χυτος, -ή, -όν *poured; melted* (with λιθινος, *made of glass*); *piled, heaped up*
- χύντρα, -ᾶς, η *pot*
- χώ crasis for και ο
- χώρα, -ᾶς, η *land, country*
- χωρεω *go, come; be in motion*
- χωρίζω *separate*
- χωριον, -ου, τό *place, space; region; farm*
- χωρίς *without, apart, separately* (from) (+gen.)
- ψάλια, -ων, τά *curb-chain of bridle, bridle*
- ψάμμος, -ου, ή *sand*
- ψέγω *blame, censure*
- ψευδης, -ες *false, lying*
- ψευδομαι *lie, tell lies; cheat, deceive*
- ψεῦδος, -ους, τό *falsehood, lie*
- ψευδῶς (adv.) *falsely*
- ψηφίζομαι *vote*
- ψηφίσμα, -ατος, τό *decree*
- ψῆφος, -ου, ή *voting-pebble, vote*
- ψηλοι, -ῶν, οι *light-armed troops*
- ψογος, -ου, ὁ *blame*
- ψοφος, -ου, ὁ *noise*
- ψύλλα, -ῆς, ή *flea*
- ψυχη, -ῆς, η *soul, life, spirit*
- ψυχος, -ους, τό *cold, period of cold weather*
- ψυχρός, ᄂ, -όν *cold*
- ὦ *what! (+gen.)*
- ὦ Ο *(addressing someone); ah!* (exclamation of surprise)
- Ωγυγία, -ᾶς, ή *Ogygia* (island of Calypso)
- ὦδε (adv.) *thus, as follows;* (poet.) *to here, hither*
- ὦδηνω *be in labour* (of childbirth)
- ὦη (exclamation) *help!*
- Ὥκεανός, -ου, ὁ *Ocean* (son of Heaven and Earth)

#**ώκυς, -εῖα, -ύ** *swift, quick*
 ώλόμην aor. of ὀλλυμαι
 φημην impf. of οἴμαι
 ώμοι (exclamation) *ah me, woe*
 is me, alas
 #**ώμοφάγος, -ον** *eating raw flesh,*
 where raw flesh is eaten
 ὄν, οὖνα, ὄν pres. pple. of εἰμι
 τὸ ὄν *reality*
 τῷ ὄντι *in fact, really*
τώνεομαι (aor. ἐπριάμην) *buy*
 φόν, -ον, τό *egg*
 ωρδ, -δς, ή *season* (of the year);
 time; beauty
 ώρμισμενος, -η, -ον perf. mid./pass.
 pple. of ὄρμιζω
 ώς (for a summary of uses see
 22.1/1)
 (adv.) *as; like*
 (exclamatory) *how!* (+adj.
 or adv.)
 (+numerals) *about, nearly*
 (+pples.) *on the grounds
 that, under the impression
 that; with the intention of*
 (fut. pples.)
 (12.1/2a(ii) and (v))

(restrictive) *for, considering
 that*
 (+supl.) *as . . . as possible*
 (conj.) *that (= ὅτι); in order
 that (= ἵνα, ὅτας); when, as
 (ὡς τάχιστα as soon as, lit.
 when quickest, but if this
 expression is used adverbially
 it means as quickly as
 possible, 17.1/4d);
 since*
 (prep.) *to, towards, to the house
 of*
 ὥς (adv.) *thus, so*
 ώσαύτως (also ὡς αὐτῶς) (adv.) *in
 the same way, just so*
 ώσπερ (adv./conj.) *like, as, as if*
 ώστε (conj.) *so that, that, with
 the result that, consequently*
 (+inf. or ind., 16.1/1)
 ώτ- stem of οὖς *ear*
 ώτε see εφ'
 ώφελέω *help, assist, be of use to,
 benefit*
 ώφελητεον *one must help*
 (24.1/5)



- abbreviations p. ix
 accents 1.1/2; **Appendix 8**
 accusative 2.1/3c; 22.1/2
 absolute 21.1/5
 adverbial 20.1/5
 cognate 22.1/2g
 double 22.1/2f
 and infinitive 8.1/3a; cf. 16.1/1
 motions towards 2.1/3f; 22.1/2i
 in oaths 22.1/2h
 with prepositions 2.1/3f; 3.1/5a
 of respect or specification 20.1/5
 space 7.1/7d
 time 7.1/7a
 active voice, see verbs
 adjectival clauses 9.1/2
 indefinite 14.1/4c(iii)
 adjectives
 agreement 3.1/3
 instead of adverbs 4.2.9 note
 with article, as noun equivalent
 5.1/3
 without article, as noun equivalent
 5.1/3 note 1
 comparison of 17.1/2
 declension: 1st and 2nd 3.1/3;
 contracted 6.1/2; irregular 3.1/3;
 two-termination 3.1/3; 3rd
 10.1/4; 1st and 3rd 10.1/3
 demonstrative 9.1/1; 21.1/3
 exclamatory 21.1/3
 indefinite 10.1/1
 interrogative 10.1/1; 21.1/3;
 indirect
 interrogative 10.1/2b
 numerals 7.1/5a and b; **Appendix**
 7
 position 3.1/3a and b; attributive
 and predicative 3.1/3b; 18.1/6
 possessive 9.1/5
 relative 21.1/3
 verbal 24.1/5
 adverbial clauses
 of cause 22.1/1b(iii); cf. 14.1/4d
 note 1
 of condition 18.1/5
 manner 22.1/1b(v)
 purpose 14.1/4c(i); 22.1/1b(ii)
 result 16.1/1
 time 14.1/4c(iii); 21.1/2; 22.1/1b(iv)
 adverbs
 adverbial *kai* 4.1/3
 comparison of 17.1/2
 emphasized with *ωc* 22.1/1a(iii)
 formation of 3.1/4
 indefinite 10.1/2b note 3
 interrogative (direct and indirect)
 10.1/2
 numerals 7.1/5c
 position of 2.1/6a(i); 3.1/4
 agent 11.1/2
 agreement
 between adjective and noun 3.1/3
 between article and noun 2.1/2
 note 1
 between double subject and verb
 11.2.4 note
 between neuter plural subject and
 verb 3.1/1 note 2
 between participle and noun
 12.1/1
 between subject and verb 2.1/4
 alphabet 1.1/1
 antecedent (in adjectival clauses)
 9.1/2
 omission of 9.1/2 note 1
 attraction of relative pronoun to
 case of 9.1.2 note 2

- aorist tense, see tense
 article 2.1/2; 3.1/1
 with abstract nouns 2.1/2 note 1
 generic 2.1/2 note 1
 neuter plural of + genitive 5.1/3
 to create noun equivalent 5.1/3
 with proper nouns 2.1/2 note 1+
 genitive of proper nouns 5.1/3
 note 2
 omitted with predicative noun or
 adjective 5.1/3
 omitted in proverbs and poetry
 4.2.3 note
 with participles 12.1/2a(vi)
 equivalent to 3rd person pronoun
 5.1/3
 aspect 4.1/1
 in imperative 17.1/1
 in infinitive 7.1/4
 in participle 12.1/1; 15.1/2f
 in subjunctive/optative 14.1/1;
 21.1/1a
 attributive position 3.1/3b; 18.1/6
 augment 4.1/1 note 1
 double 7.1/1 note 4
 irregular 7.1/1 note 4; 15.1/1
 optional 12.3.1 note
 syllabic 4.1/1 note 2(i)
 temporal 4.1/1 note 2(ii)
 in perfect tense 15.1/1
 in pluperfect tense 16.1/2 and 3
 in verbs compounded with
 prepositions 6.1/3e
 in compound verbs with no
 prepositional element 6.1/3
 note 3
 cases
 basic uses of 2.1/3
 commands
 direct 17.1/1
 indirect 7.1/4
 comparative
 meaning of 17.1/3
 constructions with 17.1/4a-c
 comparison
 of adjectives 17.1/2
 of adverbs 17.1/2
 constructions with 17.1/4
 meaning of 17.1/3
 catenative imperfect 4.1/1 footnote 1
 conditional sentences 18.1/5
 conjugation, see verbs
 contracted futures 5.1/2 note 3
 contracted verbs, see Tenses (-ω
 verbs contracted)
- crasis 11.1/5
 dative 2.1/3e; 23.1/2
 of accompaniment 9.1/3a(ii),
 23.1/2k
 of advantage/disadvantage 23.1/2d
 with adjectives 23.1/2b (cf. 9.1/3b)
 with adverbs 23.1/2b
 of agent 23.1/2g; 24.1/5
 of attendant circumstances 23.1/2j
 of cause 23.1/2j
 ethic 23.1/2f
 with impersonal verbs 21.1/4
 of instrument 11.1/2
 of manner 23.1/2j
 of measure of difference 17.1/4b
 with nouns 23.1/2b
 of place where (without preposition)
 10.2.11 note; 23.1/2n
 of possessor 23.1/2c
 with prepositions 2.1/3h
 of reference or relation 23.1/2e
 of respect 23.1/2m
 of time when 7.1/7b
 with verbs 13.1/2b; 23.1/2a
 declension, see adjectives, nouns,
 pronouns
 deponent verbs 8.1/2
 deponent futures 8.1/1 note 1
 passive deponents 11.1/1 note
 dialects 1.3; 25.1/1-2
 diminutives 24.1/3
 direct object, see accusative 2.1/3c
 dual 24.1/4
 elision 2.1/6b
 in verbs compounded with
 prepositions 6.1/3
 encitics 3.1/6; 4.1/2; 4.1/3;
 Appendix 8, d
 exclamations 22.1/1a(ii), 23.1/1/
 fear: constructions after verbs of
 fearing 14.1/4c(ii)
 future tense, see tense
 gender 2.1/1
 genitive 2.1/3d; 23.1/1
 absolute 12.1/2b
 of cause 23.1/1k(ii)
 of characteristic 23.1/1b
 chorographic (geographic
 definition) 23.1/1d
 of comparison 17.1/4
 of exclamation 23.1/1i
 of explanation 23.1/1e
 objective 23.1/1c
 partitive 23.1/1d
 possessive 2.1/3d; 23.1/1a

with prepositions 2.1/3g; 3.1/5b;
11.1/2
 of price or value 20.1/3
 of separation 20.1/4
 subjective 23.1/1c
 time within which 7.1/7c
 with verbs 13.1/2a; 23.1/1k
 gnomic aorist 5.2.10 note
 historic
 endings: of active 4.1/1 note 1; of
 middle/passive 8.1/1f
 optative classed as 14.1/3
 sequence 14.1/4c(iii)
 tenses 4.1/1 note 1
 imperative 17.1/1
 imperfect tense, see tense
 impersonal verbs 5.1/2 note 5; 21.1/4
 inceptive imperfect 4.1/1 footnote 1
 indefinite clauses 14.1/4c(iii); 21.1/2
 indirect command 7.1/4
 indirect object, see dative 2.1/3e
 indirect question 10.1/2b
 indirect speech 7.1/3
 virtual indirect speech 14.1/4d
 note 1
 indirect statement 8.1/3
 with finite verb 8.1/3b
 with infinitive 8.1/3a
 use of optative mood in historic
 sequence 14.1/4d
 with participle 15.1/2a
 with verbs of hoping, promising,
 swearing 8.1/3a note 5
 infinitive
 -ω verbs (uncontracted)
 present active 2.1/5
 future active 2.1/5
 aorist active: weak 4.1/1; strong
 7.1/1; root 11.1/1
 perfect active 16.1/4
 present middle/passive 8.1/1
 future middle 8.1/1
 aorist middle 8.1/1
 perfect middle/passive 16.1/4
 future passive 11.1/1
 aorist passive 11.1/1
 (contracted) 5.1/2 note 1
 -μι verbs 18.1/2; 19.1/1; 20.1/1;
 20.1/2
 articular 5.1/3
 as imperative 17.1/1 note 5
 in indirect command 7.1/4
 in indirect statement 8.1/3a
 negative with 7.1/4; 8.1/3
 in parenthetical phrases 22.1/1a(vi)

in result clauses 16.1/1 (cf. 17.1/4c)
 subject in accusative 8.1/3a;
16.1/1; 21.1/2
 with verbs of knowing/learning how
 to 15.1/2a
 ingressive aorist 20.2.1 note
 instrument, dative of 11.1/2
 intervocalic sigma 5.1/2 note 2;
6.1/1c; 8.1/1e
 middle voice 8.1/1
 motion
 from 2.1/3g
 towards 2.1/3f
 movable nu
 in nouns 3.1/1 note 3; 5.1/1
 in verbs 2.1/5 note 4; 5.1/2 note 6
 negatives 24.1/2
 accumulation of 7.1/6
 in conditional clauses 18.1/5
 with deliberative subjunctive
 14.1/4a(ii)
 in direct questions 10.1/2a
 in indefinite clauses 14.1/4c(iii)
 in indirect command 7.1/4
 in indirect statement 8.1/3
 with jussive subjunctive 14.1/4a(i)
 in noun clauses after verbs of
 fearing 14.1/4c(ii)
 with participles 12.1/2
 position of 2.1/6a(i)
 in purpose clauses 14.1/4c(i)
 in result clauses 16.1/1
 in wishes 21.1/1
 nominative 2.1/3a
 after copulative 3.1/6
 with infinitive 8.1/3a (cf. 21.1/2a)
 noun clauses
 after verbs of fearing 14.1/4c(ii)
 in indirect question 10.1/2b
 in indirect statement 8.1/3b
 nouns 2.1/1
 1st declension 2.1/2; 3.1/2
 2nd 3.1/1; contracted 6.1/2; 'Attic'
 13.1/1a
 3rd 5.1/1; 6.1/1; consonantal stems
 5.1/1; 6.1/1; stems in -εc 6.1/1c;
 stems in ι and υ 8.1/4; stems in
 ευ, ηυ and ου 11.1/4; in -ωc, -ω
 and -αc 13.1/1b
 declined in two ways 13.1/1c
 plural place names 4.2.9 note
 numerals 7.1/5; **Appendix 7**
 adverbs 7.1/5c
 cardinals 7.1/5a
 ordinals 7.1/5b; 9.1/3a(i)

- oaths **22.1/2h**
oblique cases **2.1/3**
optative **14.1/1; 14.1/3; 16.1/4** note 1
in adverbial clauses of reason
14.1/4d note 1
in conditional clauses **18.1/5**
use of future **14.1/4d**
in indefinite clauses **14.1/4c(iii)**
in indirect speech **14.1/4d**
in potential clauses **19.1/2**
in purpose clauses **14.1/4c(i)**
after verbs of fearing **14.1/4c(ii)**
in wishes **21.1/1a**
participles **12.1/1; 16.1/4**
causal **12.1/2a(ii); 22.1/1a(i)**
concessive **12.1/2a(iii)**
conditional **12.1/2a(iv)**
in genitive absolute **12.1/2b**
as noun equivalent **12.1/2a(vi)**
of purpose **12.1/2a(v); 22.1/1a(i)**
temporal **12.1/2a(ii)**
with verbs **15.1/2; of beginning, stopping, continuing 15.1/2b; of emotion 15.1/2c ; of knowing, perceiving 15.1/2a**
particles **4.1/3; 13.1/3**
interrogative **10.1/2a**
passive voice, see Verbs
patronymics **3.1/2** note 3
perfect tense
meaning of **15.1/1**
with present meaning **19.1/3a**
transitive and intransitive **15.1/1**
note 2
pluperfect tense, meaning and use of **16.1/2**
possession **9.1/5**
postpositives **4.1/3**
potential clauses **19.1/2**
predicative position **3.1/3b; 18.1/6**
prepositions (see also website <http://tyancientgreek.org>)
with accusative **2.1/3f; 3.1/5a**
with dative **2.1/3h**
with genitive **2.1/3g; 3.1/5b**
placed after noun they govern
11.2.4 note
pregnant use of **9.2.13** note on *I.*
13; 22.2.2 note on *I. 3*
with pronouns **4.1/2**
present tense, see tense
primary
endings: of active **4.1/1** note 1; of middle/passive **8.1/1f**
sequence **14.1/4c(iii)**

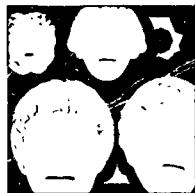
subjunctive classed as **14.1/2**
tenses **4.1/1** note 1
prohibitions (negative commands)
17.1/1
pronouns
demonstrative **9.1/1; 16.1/1** note 1
emphatic **9.1/3a**
indefinite **10.1/1**
indefinite relative **10.1/2b** note 2
interrogative **10.1/1 and 2; 21.1/3;**
indirect interrogative **10.1/2b**
personal: 1st and 2nd person
4.1/2; 3rd 4.1/2; 9.1/3c
possessive **9.1/5**
reciprocal **9.1/4b**
reflexive (direct and indirect) **9.1/4a**
relative **9.1/2; 21.1/3**
pronunciation **1.1/1**
purpose expressed by
adverbial clauses **14.1/4c(i); 22.1/1b(ii)**
future participle **12.1/2a(v)**
questions
alternative **10.1/2a, 24.1/2i**
deliberative **14.1/4a(ii)**
direct **10.1/2a**
indirect **10.1/2b**
reason
adverbial clause of **14.1/4d** note
reduplication **15.1/1** (and note 3)
result
clauses and phrases of **16.1/1; 17.1/4c**
root aorists
imperative **17.1/1** note 2
indicative and infinitive **11.1/1**
optative **14.1/3** note 2
participles **12.1/1** note 4
subjunctive **14.1/2** note 2
spatial extent
accusative of **7.1/7d**
strong aorist
imperative **17.1/1** note 1
indicative and infinitive **7.1/1**
optative **14.1/3** note 1
participles **12.1/1** note 3
subjunctive **14.1/2** note 1
strong perfect **15.1/1**
with intransitive sense **15.1/1** note 1;
20.1/1 note 2
subjunctive **14.1/1-2; 16.1/4** note 1;
18.1/2 note 1
deliberative **14.1/4a(ii)**
jussive **14.1/4a(i)**
in indefinite clauses **14.1/4c(ii)**

- in negative commands 17.1/1
 in purpose clauses 14.1/4c(i)
 after verbs of fearing 14.1/4c(ii)
- superlative
 constructions with 17.1/4d
 meaning of 17.1/3
- temporal clauses 14.1/4c(iii); 21.1/2
 tenses
- ω verbs (uncontracted)
 indicative active: present 2.1/5;
 future 2.1/5; contracted future
 5.1/2 note 3; 11.1/3; imperfect
 4.1/1; 7.1/1 note 4; weak
 aorist 4.1/1; strong aorist
 7.1/1; root aorist 11.1/1;
 perfect 15.1/1; pluperfect
 16.1/2; future perfect 16.1/4
 note 2
 indicative middle: future 8.1/1;
 aorist 8.1/1
- indicative middle/passive:
 present 8.1/1; imperfect 8.1/1;
 perfect 16.1/3; pluperfect
 16.1/3
- indicative passive: aorist 11.1/1;
 11.1/3; future 11.1/1
- ω verbs (contracted)
 present and imperfect 5.1/2;
 14.1/3; 17.1/1 note 3
 other tenses 5.1/2 note 2
- irregular futures 5.1/2 note 2
 irregulars in -άω 5.1/2 note 4
 disyllables in -έω 5.1/2 note 5
 rules for contraction 5.1/2a-c
- μι verbs
 definition 18.1/1
 δίδωμι 18.1/2
 ίημι 20.1/2
 ίστημι 19.1/1
 τίθημι 18.1/2
 verbs in -νῦμι and -ννῦμι 20.1/1
 deponents in -άμαι 19.1/3b
- thematic vowel 2.1/5 note 3; 8.1/1d
 time
 adverbial clauses of 14.1/4c(iii);
 21.1/2
 how long 7.1/7a
 when 7.1/7b
 within which 7.1/7c
- trnesis 12.3.9 note
 transitive and intransitive senses
 in aorist 11.1/1; 19.1/1
 in perfect 15.1/1 notes 1 and 2
- in same tense 11.1/1
 of ιστημι 19.1/1
 verbs 2.1/4
 aspect 4.1/1; 7.1/4; 12.1/1; 14.1/1;
 15.1/2f, 17.1/1
 augment, see augment
 compound with prepositional
 prefixes 6.1/3
 conjugation 2.1/4
 deponent 8.1/2; 11.1/1
 of hindering, preventing, forbidding,
 denying 24.1/7
 moods 14.1/1
 oddities 19.1/3
 of precaution and striving 24.1/6
 principal parts 7.1/1 note 3; from
 different roots 18.1/4
 stems in palatals, labials, dentals
 6.1/4; 11.1/1b; 16.1/3; in λ, μ, ν,
 ρ 11.1/3; 16.1/3
- syntax: with dative 13.1/2b; with
 genitive 13.1/2a; with participles
 15.1/2
- tenses: primary and historic 4.1/1
 note 1
 relationship: of imperfect and
 aorist 4.1/1; of present and
 aorist: infinitive 4.1/1; 8.1/3a note
 1; imperative 17.1/1; subjunctive
 14.1/1; 17.1/1; optative
 14.1/1; 14.1/4d; participle 15.1/2f
 transitive/intransitive 13.1/2; 19.1/1;
 20.1/1 note 2
- voice: active 2.1/4; middle and
 passive 8.1/1
 active verbs with a middle
 future 8.1/1 note 1
 active verbs with passive
 sense 17.1/5
- vivid present 7.2.13 note on *I.* 8
- vocative 2.1/3b
 weak aorist 4.1/1
 wishes 21.1/1
 word order
 with adjectives 3.1/3a,b
 with adverbs 2.1/6a(i); 3.1/4; 4.1/3
 first person before second 4.1/3
 with genitive of unemphatic
 personal pronouns 4.1/2 note
 (See also attributive/predicative
 position; postpositives)
- yes and no 24.1/1



Afrikaans	Chinese Language, Life & Culture
Access 2002	Chinese Script, Beginner's
Accounting, Basic	Christianity
Alexander Technique	Classical Music
Algebra	Copywriting
Arabic	Counselling
Arabic Script, Beginner's	Creative Writing
Aromatherapy	Crime Fiction
Astronomy	Croatian
Bach Flower Remedies	Crystal Healing
Bengali	Czech
Better Chess	Danish
Better Handwriting	Desktop Publishing
Biology	Digital Photography
Body Language	Digital Video & PC Editing
Book Keeping	Drawing
Book Keeping & Accounting	Dream Interpretation
Brazilian Portuguese	Dutch
Bridge	Dutch, Beginner's
Buddhism	Dutch Dictionary
Buddhism, 101 Key Ideas	Dutch Grammar
Bulgarian	Eastern Philosophy
Business Studies	ECDL
Business Studies, 101 Key Ideas	E-Commerce
C++	Economics, 101 Key Ideas
Calculus	Electronics
Calligraphy	English, American (EFL)
Cantonese	English as a Foreign Language
Card Games	English, Correct
Catalan	English Grammar
Chemistry, 101 Key Ideas	English Grammar (EFL)
Chess	English, Instant, for French Speakers
Chi Kung	English, Instant, for German Speakers
Chinese	English, Instant, for Italian Speakers
Chinese, Beginner's	English, Instant, for Spanish Speakers
	English for International Business
	English Language, Life & Culture
	English Verbs
	English Vocabulary
	Ethics
	Excel 2002
	Feng Shui
	Film Making
	Film Studies
	Finance for non-Financial Managers
	Finnish
	Flexible Working
	Flower Arranging
	French
	French, Beginner's
	French Grammar
	French Grammar, Quick Fix
	French, Instant
	French, Improve your
	French Language, Life & Culture
	French Starter Kit
	French Verbs
	French Vocabulary
	Gaelic
	Gaelic Dictionary
	Gardening
	Genetics
	Geology
	German
	German, Beginner's
	German Grammar
	German Grammar, Quick Fix
	German, Instant
	German, Improve your
	German Language, Life & Culture
	German Verbs
	German Vocabulary
	Go
	Golf
	Greek
	Greek, Ancient
	Greek, Beginner's
	Greek, Instant
	Greek, New Testament
	Greek Script, Beginner's
	Guitar
	Gulf Arabic
	Hand Reflexology
	Hebrew, Biblical
	Herbal Medicine
	Hieroglyphics
	Hindi
	Hindi, Beginner's
	Hindi Script, Beginner's

Hinduism	Norwegian	Spanish, Instant
History, 101 Key Ideas	Origami	Spanish, Improve your
How to Win at Horse Racing	Punjabi	Spanish Language, Life & Culture
How to Win at Poker	Persian, Modern	Spanish Starter Kit
HTML Publishing on the WWW	Philosophy	Spanish Verbs
Human Anatomy & Physiology	Philosophy of Mind	Spanish Vocabulary
Hungarian	Philosophy of Religion	Speaking on Special Occasions
Icelandic	Philosophy of Science	Speed Reading
Indian Head Massage	Philosophy, 101 Key Ideas	Statistical Research
Indonesian	Photography	Statistics
Information Technology, 101 Key Ideas	Photoshop	Swahili
Internet, The	Physics	Swahili Dictionary
Irish	Piano	Swedish
Islam	Planets	Tagalog
Italian	Planning Your Wedding	Tai Chi
Italian, Beginner's	Polish	Tantric Sex
Italian Grammar	Politics	Teaching English as a Foreign Language
Italian Grammar, Quick Fix	Portuguese	Teaching English One to One
Italian, Instant	Portuguese, Beginner's	Teams and Team-Working
Italian, Improve your	Portuguese Grammar	Thai
Italian Language, Life & Culture	Portuguese, Instant	Time Management
Italian Verbs	Portuguese Language, Life & Culture	Tracing your Family History
Italian Vocabulary	Postmodernism	Travel Writing
Japanese	Pottery	Trigonometry
Japanese, Beginner's	Powerpoint 2002	Turkish
Japanese, Instant	Presenting for Professionals	Turkish, Beginner's
Japanese Language, Life & Culture	Project Management	Typing
Japanese Script, Beginner's	Psychology	Ukrainian
Java	Psychology, 101 Key Ideas	Urdu
Jewellery Making	Psychology, Applied	Urdu Script, Beginner's
Judaism	Quark Xpress	Vietnamese
Korean	Quilting	Volcanoes
Latin	Recruitment	Watercolour Painting
Latin American Spanish	Reflexology	Weight Control through Diet and Exercise
Latin, Beginner's	Reiki	Welsh
Latin Dictionary	Relaxation	Welsh Dictionary
Latin Grammar	Retaining Staff	Welsh Language, Life & Culture
Letter Writing Skills	Romanian	Wills and Probate
Linguistics	Russian	Wine Tasting
Linguistics, 101 Key Ideas	Russian, Beginner's	Winning at Job Interviews
Literature, 101 Key Ideas	Russian Grammar	Word 2002
Mahjong	Russian, Instant	World Faiths
Managing Stress	Russian Language, Life & Culture	Writing a Novel
Marketing	Russian Script, Beginner's	Writing for Children
Massage	Sanskrit	Writing Poetry
Mathematics	Screenwriting	Xhosa
Mathematics, Basic	Serbian	Yoga
Media Studies	Setting up a Small Business	Zen
Meditation	Shorthand, Pitman 2000	Zulu
Mosaics	Sikhism	
Music Theory	Spanish	
Needlecraft	Spanish, Beginner's	
Negotiating	Spanish Grammar	
Nepali	Spanish Grammar, Quick Fix	



teach
yourself

ancient greek

gavin betts

- Are you a beginner looking for an introduction to Ancient Greek?
- Or do you have some previous knowledge of the language?
- Do you want to read and enjoy original Greek texts?

Ancient Greek is equally suited to complete beginners or those with some knowledge of the language. Each unit introduces new grammar, followed by Greek sentences and passages. Original texts are studied at an early stage and enable the reader to form an idea of the wealth and extent of ancient Greek literature. A glossary of grammatical terms, revision exercises, further reading and other material are available on a free website.

Gavin Betts and **Alan Henry** were members of the Department of Classical Studies, Monash University, Victoria, Australia, the former as Associate Professor, the latter as Professor.

Why not try ● New Testament Greek ● Latin ● or visit
www.teachyourself.co.uk?

Cover ● © Gail Mooney/Corbis ● White Masks, Rhodes, Greece

the leader in self-learning with more than 300 titles, covering all subjects
be where you want to be with **teach yourself**



UK £15.99

ISBN 0-340-86785-X



9 780340 867853

